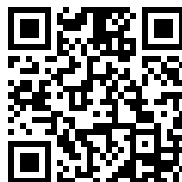

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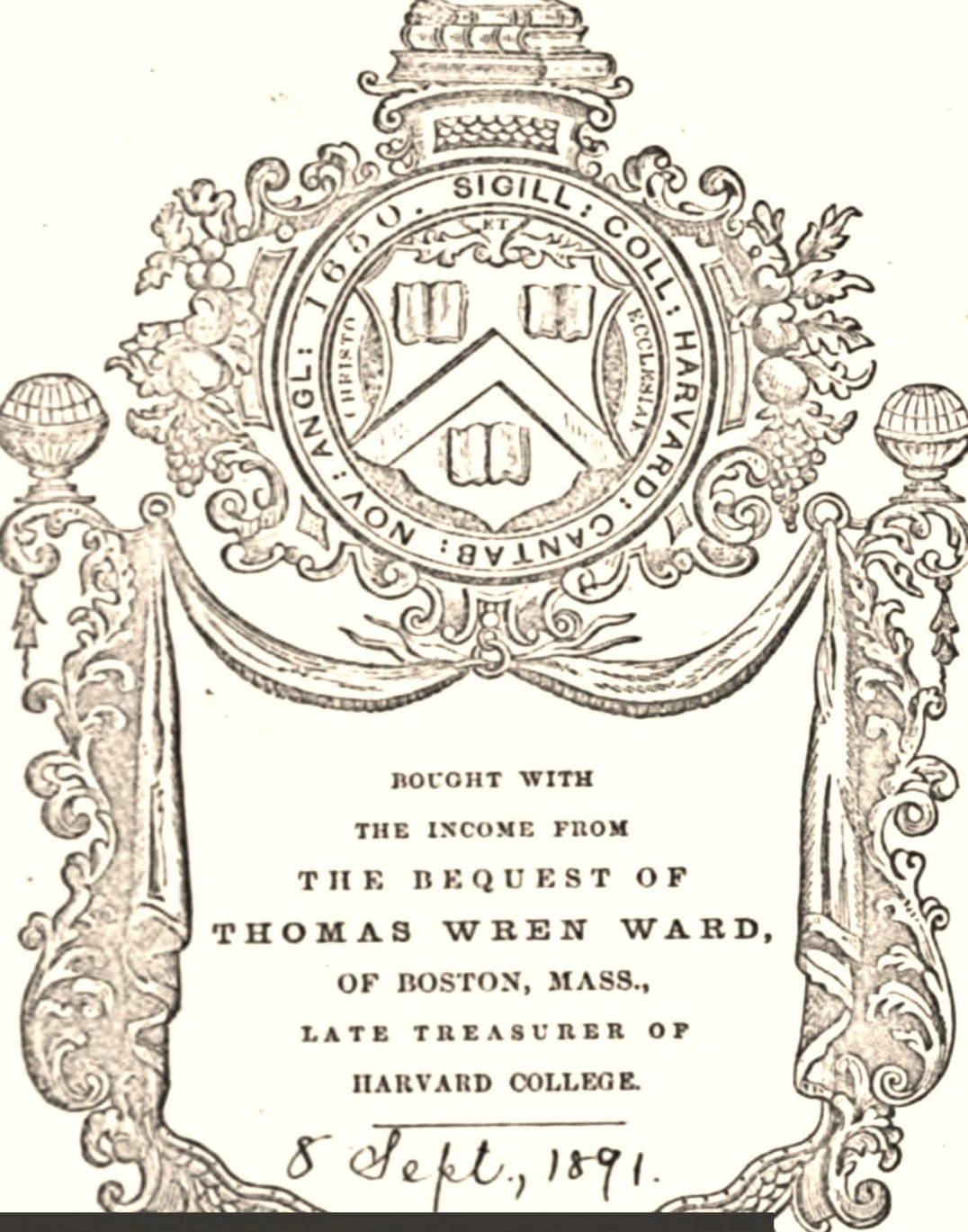
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*The martyrdom and miracles of Saint
George of Cappadocia*

George, Ernest Alfred Wallis Budge, Theodotus

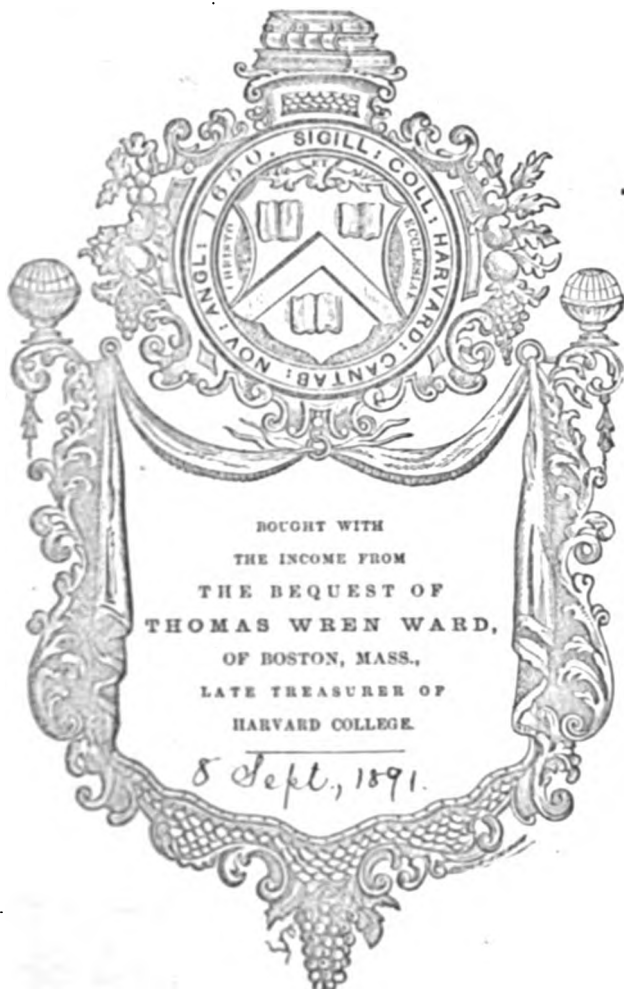
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THE MARTYRDOM AND MIRACLES

OF

SAINT GEORGE OF CAPPADOCIA.

WORKS TO APPEAR IN THE ORIENTAL TEXT SERIES.

- I. Coptic texts with English translation of the Discourses on Saint Michael by Abba Theodosius, Severus of Antioch and Eustathius.**
- II. Syriac text with English translation of the Martyrdom of Saint George of Cappadocia.**

THE
MARTYRDOM AND MIRACLES
OF
SAINT GEORGE OF CAPPADOCIA.

THE COPTIC TEXTS

EDITED WITH AN

ENGLISH TRANSLATION

BY

Alfred (Thompson)

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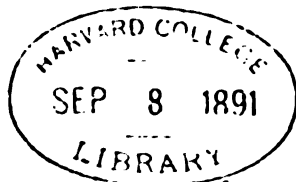
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TO .

P. LE PAGE RENOUF,

**KEEPER OF THE DEPARTMENT OF EGYPTIAN AND ASSYRIAN ANTIQUITIES
BRITISH MUSEUM.**

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Misbelievers have written
Misbeliefs in their books,
Touching the Saint
That Georius hight.
Now will we teach you
What is true thereabout,
That heresy harm not
Any unwittingly.
The holy Georius
Was in heathenish days
A rich ealdorman,
Under the fierce Caesar Datianus,
In the shire of Cappadocia.

The Passion of St. George by Ælfric
Archbishop of York.

Je ne me cache pas le péril que j'affronte en donnant ici le martyre de saint Georges, comme un pur roman; mais je me mettrai à couvert sous le décret du pape Damase et, si ce décret ne suffit pas à me protéger au point de vue historique, j'invoquerai l'aide du célèbre Baronius qui s'est trouvé fort scandalisé de ce que contenaient ces actes de saint Georges.

Amélineau, Contes et Romans de L'Égypte Chrétienne, p. LII.

PREFACE.

The Coptic texts relating to the tortures and martyrdom and miracles of Saint George printed in this book are edited from five manuscripts, three written in the Memphitic, and two in the Sahidic dialect. These MSS. are indicated in the following pages by the letters A, B, C, D and E.

The MS.¹ A is preserved in the Bodleian Library, Oxford, and bears the numbers Mareschal 23, Bodl. 157, and MS. Copt. Uri liv. It consists of 179 paper leaves measuring about 10½ in. by 7½. Each page is occupied by one column of Coptic, and one column of Arabic writing, generally containing 19 and 16 lines respectively. The quires are eighteen in number, and on the top of the first and last leaves of each quire is written ⲓⲥ ⲭⲥ 'Jesus Christ.' On fol. 3 a, at the foot of the page, are three lines of badly written Arabic which read:—

اذكر يا رب عبدك الخاطى الغرق في بحر الخطايا
والذنوب الذي لم يستحق ان يدع

¹ See Uri, *Bibl. Bodl. Codd. MSS. Orient.* tom. i, p. 327.

"Remember, O Lord, thy servant the sinner, drowned in the sea of sins and transgressions, who is not worthy that....."¹

On fol. 3*b*, is a partially obliterated Coptic cross printed in yellow, red, and green colours: in the spaces between the four arms are written ΙΥ, ΧΥ, ΝΙ and ΚΛ, and on each side of the foot of the cross is a dove. The initial letters of some of the paragraphs have been gilded, the border of fol. 4*a*, is prettily illuminated, and the headings of the several sections of the MS. are written in red. On fol. 82*a*, are two lines of Coptic letters which read:—

αϥθoαλΔτθαμζιοατκζωρ
oθζζιο αηαΔoζρλλζηλλζη

Beneath these are two lines of Greek letters, and then we have another line of Coptic letters thus:—

ηωλχ≡ζκθςιιηϥζαϭιιι.

My friend Dr. Henri Hyvernât of Rome informs me that these lines give the date in which the manuscript was written; and as he intends to discuss them at full length in his forthcoming treatise on the palaeography of Coptic MSS., and to reproduce them by photography, it will be sufficient to refer the reader to that work. On fol. 178*b*, is a colophon in Arabic which reads:—

هذا الكتاب المقدس وقفاً على يعة الكنيست السيد بدير
برموس وليس لاحد سلطان من قبل الرب سبحانه

¹ I am unable to read the last three or four words of this scrawl.

ان يُخرجه عن ملك الدير المذكور ما دام عامر بالرهبان
دائماً والسبح له دائماً ابداً ٥

"This holy book belongs by *wakf* (gift or bequest for pious purposes) to the church of the Virgin in the convent of Baramûs.¹ And no one has power from the Lord (may He be glorified) to take it out of the possession of the said convent as long as it continues to be inhabited by monks; and glory be to God for ever." On the last leaf of the book the scribe has practised making in outline the borders and small illuminations which begin and end each quire. This manuscript is written in the Memphitic dialect in a good, regular hand of the latter half of the xivth century, and contains:

1. The Martyrdom of Saint George of Cappadocia by Pasikrates his servant.² Fol. 3b.

¹ The convent of Baramûs is situated in Lat. 30° 19' N., Long. 30° 16' E., in the Natron Valley, وادى النطرون, near the convents of St. Macarius and Amba Bishôï, and between the Natron Lakes and the Bahar el-Farigh. In Mahmûd Bey's map of Egypt it is placed at the junction of the caravan routes from Alexandria and Tripoli to Cairo. For descriptions of this famous convent see Curzon, *Visits to Monasteries in the Levant*, pp. 94, 95, and Butler, *Ancient Coptic Churches of Egypt*, vol. i, pp. 334—337.

² For the Greek and Latin texts, see Lipomann, *De Vitis Sanctorum*, tom. ii, pp. 251—253, (Venice edition); Surius, *De Probatis Sanctorum Vitis*, t. ii, pp. 278—281; and *Acta Sanctorum*, April 23, Appendix, p. vii. For the Syriac and Arabic versions of this martyrdom see Brit. Mus. Mss. Rich 7200, Add. 17205; 14734 and 14735; Wright's *Catalogue of the Syriac MSS. in the British Museum*, pp. 1087, 1119 and 1122; and Rosen and Forshall, *Cat. Codd. MSS. Orient. Pars. i*,

2. An Encomium upon Saint George by Theodosius, Bishop of Jerusalem.¹ Fol. 83a.

3. The nine Miracles wrought by Saint George.² Fol. 95b.

The paper manuscript B is in the possession of Lord Crawford, and formerly belonged to Henry Tattam. It consists of 148 leaves measuring $8\frac{3}{4}$ in. by $5\frac{3}{4}$. Each page is occupied by one column of writing of 15 lines. The quires were originally 18 in number, and some of the leaves have been much stained by water. Leaves 1 to 31, 40, and 179--184 are wanting; two leaves have been paged *pe* instead of *pe* and *pe*; and leaves *poa* and *pos* have been bound up at the end of the manuscript instead of in their proper place. The manuscript is written in the Memphitic dialect in a fine bold hand, and belongs in all probability to the xiith century. On fol. 90b, are three lines of Arabic which run:

الرب الاله سبحانه تبارك على المهتم
بهذا الكتاب ويعوضه كما وعد في
انجيله المقدس عن الواحد بثلاثين وستين ومايه

pp. 92, 111. An Ethiopic version of the account of the martyrdom of S. George attributed to Pasikrates is described by Zotenberg, *Catalogue des Manuscrits Éthiopiens*, p. 203; and for other Ethiopic versions of it see Wright, *Catalogue of the Ethiopic Manuscripts in the British Museum*, pp. 162, 168, 189 and 190.

¹ About A. D. 450. See *infra* p. 236.

² The number of miracles attributed to S. George by the Ethiopians amounts to as many as eighty. See Wright, *Catalogue of Ethiopic MSS.*, p. 190.

"May God (may He be glorified) bless him that had this book written, and may He, as He promised in His holy Gospel, reward him thirty, sixty and a hundredfold."

The contents of this manuscript when complete were the same as those of A, and the variant readings from what remains of it are printed at the foot of the pages of the translation, because my edition from the Bodleian MS. A, was in type before I knew of its existence.

The parchment manuscript C is preserved in the Vatican Library, where it bears the number 63; it was brought by Assemani from a monastery near the Natron lakes. Many of the leaves have been injured by water, and some are so rotten that the letters can only be deciphered with the greatest difficulty. The Martyrdom of Saint George is written on ff. 106—172 of the manuscript, the leaves of which measure 13 in by 9¾. This portion of the manuscript was originally a separate book, and bore the number $\epsilon\zeta\zeta$ (267) which is still to be seen on the lower margin of the first leaf. The margins of the first page are ornamented with an intertwining line border painted in divers colours. This page is divided into two unequal parts by a painted line ornament, in the upper, or larger, is the title of the work written in slender uncials, and in the lower are the first few words of the text of the martyrdom. The manuscript is written with fine tenth century uncials in the Memphitic dialect. The 67 parchment leaves on which the martyrdom is written are divided into eight quires: the first six contain eight leaves each, the seventh contains seven, and the eighth (which is unnumbered) twelve. The leaves are paginated

consecutively, on their reverse sides only, for the first six quires; there are mistakes in the seventh quire, and the eighth quire is not paginated at all. The manuscript is bound in red skin, and bears the arms of Pope Clement XI and Cardinal Pamphili. On fol. 172 *a*, are written 17 lines of small uncials which tell us that the manuscript was written by the care of the God-loving brethren Peter the deacon, Kelloué the deacon, and their spiritual son, whose name is not given, and placed in the Church of Saint Michael of Géphroenexêt.¹ On the reverse of the same page are 13 lines of writing, the last of which states that the manuscript was written in the year of the Martyrs 672 — A. D. 956.

The fragment of the Sahidic version of the Martyrdom and Miracles of Saint George, D, is preserved in the Vatican Library.² The leaves are eleven in number, nine paged 16—*ṚḲ*, and two, containing fragments of his miracles, unpaged. There are two columns of writing to each page, and the manuscript was written probably in the viiith or ixth century. We learn from the colophon that the manuscript was written by two brothers called Stephen and John; and that it was made at the expense of Apa Jacob the son of the Arch-Apa Lués and Kûlban, of the town of Shmin³ Panos, "for the salvation of his soul, and that Saint

¹ I have not been able to identify this town.

² See Zoega, *Catalogus Cod. Copt.*, p. 240, no. clii.

³ A town situated on the east bank of the Nile not far from Thia, the Panopolis of the Greeks, and the modern Ahmim. It is a very ancient town (Leo Africanus, viii), and was famed for its linen manu-

George might show favour to him before the king Christ, and save him in this wicked world, and give to him a lot and an inheritance with all the saints in the world which is to come."

The fragment of the Sahidic version of the Martyrdom of Saint George, E, is preserved in the library of the Earl of Crawford and Balcarres. The leaves, paged ㊦—㊧, are eight in number and measure 12½ in. by 8½. There are two columns of writing to each page, and each column contains twenty-six lines. The manuscript is written in a fine bold handwriting and belongs probably to the viiith or ixth century. A few of the leaves have been damaged by water, and, in places, the writing is erased. I suspect that this fragment belonged to the manuscript of which D once formed a part. At the foot of page ㊦, beneath the second column of writing are the words 𐩢𐩆𐩣𐩪 𐩀 𐩠𐩪𐩠𐩪𐩢𐩪 "the fourth time of reading", which show that the martyrdom was read through in four or five readings in the church to which this manuscript originally belonged. The first two or three words of the passage allotted for the fourth time of reading are in capital letters painted red.

The Coptic version of the martyrdom of Saint George

factories and jewel cutting. See Strabo, xvii, 41 (Didot's edition p. 690); Champollion, *L'Égypte sous les Pharaons*, i, 257. The accuracy of Strabo's description is supported by the large numbers of pieces of beautifully worked linen lately found at Ahmim which are now preserved in the British and South Kensington Museums. For a description of the monasteries at Ahmim see Quatremère, *Mémoires*, i, p. 448.

in the manuscript A appears to be of a good antiquity, but contains several bad readings. The aim of the original translator appears to have been to make the work as brief as possible, so much so that, without the more discursive encomium of Theodotus, it would have been exceedingly difficult to translate portions of it at all. The name of the Coptic translator of the martyrdom attributed to Pasikrates is not mentioned in the manuscript, nor have I been able to find an allusion in the encomium of Theodotus, Bishop of Ancyra, to any other work on St. George save the encomium upon him attributed to Theodosius, Bishop of Jerusalem. If this latter encomium, or a Greek original, was really written by Theodosius it is a very interesting fact, and takes us back to within 150 years of the time when Saint George is said to have been martyred. The encomium upon Saint George by Theodotus is clearly based upon an older work, and the original of the Coptic text in A might very well be the older work. It is a significant fact that many of the passages in it which offer difficulties to the modern translator, are either omitted entirely from the encomium by Theodotus, or are paraphrased. The Greek texts of the encomiums by Simeon Metaphrastes, Andrew of Crete, and Gregory of Cyprus, appear to have been based upon some such account of the martyrdom of Saint George as that offered to us by the Coptic text. The Arabic version in A is, on the whole, very good; but at times the translator paraphrased the Coptic so loosely that these parts of his work do not help us to understand the original Coptic. In the spelling of proper names he followed

blindly the corrupt forms of Greek names given in the Coptic text.

The summary of the life and death of George the Martyr¹ as given by the Coptic texts is as follows:—

In the days of the impious emperor Diocletian the devil saw that the belief in Christ was spreading throughout the whole world and causing the worship of idols to cease. He then entered into the emperor's heart and made him raise up a terrible persecution against the Christians. Then Diocletian prepared instruments of torture of the most devilish nature, and published two edicts. By the first he summoned the governors of every province to his presence to discuss with him what steps should be taken to prevent the increase of the worship of "Him that Mary bore", and by the second, published after seventy governors had come to his presence, he utterly forbade any person to utter the name of Christ, or to worship Him under pain of torture by the wheel, the wooden horse, the flesh scrapers and many other instruments of torture: thus three years passed by before any dared to confess that he was a Christian. At the end of this time, George, a native of Melitene, a city in the very far east of Cappadocia, came to Dadianus and desired to

¹ For other accounts of Saint George see *Acta Sanctorum*, April 23; Butler, *Lives of the Saints*, April 23; Baring Gould, *Curious Myths of the Middle Ages*, pp. 266—316; Heylyn, *The History of that most famous Saynt and Souldier of Christ Jesus, S. George of Cappadocia*, London, 1633; Milner, *An Historical Enquiry into the Existence of S. George*, London, 1792. For a summary of the Mediaeval Legends of S. George see the article 'George' by the Rev. G. J. Stokes, M. A., in Smith's *Dictionary of Christian Biography*.

be made a count. George¹ was the grandson of John, the chief governor of Cappadocia, and the son of Anastasius, the governor of Melitene, and of Kira Theognôsta, a noble lady the daughter of Dionysius the count of Lydda or Diospolis. George's ancestors had been orthodox Christians, and he boasts that none of them had ever been idolaters. When Anastasius was about thirty-six years old, he died, and left behind a widow and a family of three children, George and his two sisters, Kasia and Mathrôna, aged ten, six and two years respectively. Anastasius and his wife were exceedingly rich in cattle and possessions, and they were greatly beloved by all the country round about by reason of their good deeds. Shortly after the death of Anastasius, a new governor called Justus was appointed to rule over Palestine, and he was a God-fearing and good man; and he asked permission from George's mother to bring the boy up to the profession of a soldier. Kira Theognôsta consented, and Justus shortly after appointed George captain over five thousand men. Justus next wrote to the emperor and informed him of the birth and position of the young man, and the emperor paid George a salary of three thousand pieces of money a month. For ten years George lived happily with Justus, who associated him with himself in the government of Palestine, and made him master of his house, and heir to all that he possessed. Moreover, Justus betrothed his daughter then about twelve years of age to him, but while

¹ He is said to have been called George after the name of his great-grandfather.

preparations were being made for the marriage he died, leaving George about twenty years of age and very handsome. In battle he was very valiant, and when he attacked his enemies they went down before him like chaff before the wind. The marriage of George was delayed in consequence of the death of his adopted father, and shortly after George gathered together a large sum of money and gifts, and made preparations to set out for Tyre, intending to ask the emperor Diocletian to make him a count and governor of Palestine. George's wealth must have been considerable, for when Dadianus offered him one hundred pounds of gold to depart from the city, he replied that he had left behind him twenty thousand pounds of gold and forty thousand pounds of silver, besides cattle, horses, fields and vineyards, to follow Christ. Having loaded himself with gifts for the emperor and the governors who had gathered together to him at Tyre for the purpose of laying down the boundaries of the empire, he set out with his servants in a ship and came to that city. When he arrived there he found a mighty multitude of governors and soldiers madly sacrificing to the gods of the Roman empire. Disgust laid hold of George when he saw their folly, and casting from him the idea of asking a favour at the hands of the governor Dadianus, he distributed among the poor all the money which he had brought to give to the governors, and determined to become a Christian. He then went back to his ship and told his servants of his resolution, and they entreated him to allow them to return to their native city. George paid them their wages,

and set them free on the condition that they did not go to his native city and inform his mother and sisters and his betrothed of his intention to die for Christ's sake. Three of his servants, Pasikrates, Lukios and Kirennios refused to forsake their master, and having hired a house at Tyre, they witnessed his strife and death. Having stripped himself of all he possessed, even to his very clothes, he went into the presence of the governor Dadianus and proclaimed boldly that he was a Christian. Dadianus asked him questions about his birth, and parentage, and position in this world, adjuring him by the name of Christ to tell him the whole of his history. When Dadianus learned from George that he was of noble birth, and had served in the imperial army with considerable distinction, he endeavoured to turn him aside from his fatal decision: and admiring his beautiful form and handsome face he tried to allure him into further service by promises of advancement in the empire and great rewards. George rejected his offers with scorn, and began to revile the imperial gods, pointing out at the same time how abominably polluted they were as compared with Peter, Elijah, the Virgin Mary, and other saints. The patience of Dadianus being at last tired out by George's resistance he ordered him to be stripped naked by the attendants and thrown upon the wooden horse, or rack, to wrench his bones from their sockets; and they forced his feet into iron boots and drove nails into them; they put a weight of six hundred pounds upon him so that he burst asunder; they broke in his head with iron bars; they scraped him with scrapers,

and then turned round and fixed upon his countenance and
glared at him so long that he felt him and prison
were coming to him. That same day he led him
outward, but he did not say anything. Eudamius found
that he was bound to him and led him to four posts and
fastened him with four hundred stripes, and then he
placed him there. That night that same Eudamius visited him again
in prison and asked him. The next day Eudamius made
a proclamation in which he invited any man who
was able to overcome George to come to his presence,
promising to reward him well if he could defeat and kill
him. In answer to this proclamation a man called Atha-
nasius appeared and told the governor that he was able
to do anything. When Eudamius asked for a proof of his
assertion Athanasius asked that an ox might be brought
to him; and when it was brought he whispered in its ear,
and it split asunder into two parts which, when weighed,
were found to be of equal weight. The governor was
astounded at his proof of power, and ordered that either he
should overcome George, or that George should overcome
him. Athanasius then filled a cup with drugs, and having
uttered the mighty names of demons over it gave it to
George to drink; George drank it, but the poison had no
effect upon him. Athanasius begged for one more trial
of his skill, and having mixed a more potent draught of
poison, and having pronounced the names of more power-
ful demons than the first over it, he gave it to George to
drink; and he drank it without any evil consequence
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mighty tree twenty feet higher than any building in the town; IV he made the son of the widow to see. After these miracles Dadianus tortured him, and burnt him to death, and when the attendants had scattered his ashes to the four winds of heaven Christ commanded the winds, and they brought the ashes back, and He again restored George to life. When the governor had put to death all the soldiers who believed on God because He had raised George up from the dead, he commanded that George should be brought to him. When he had come Dadianus offered him one thousand pounds of gold to depart quietly out of the city, but he rejected the offer with scorn, and the governor began to torture him again. When Dadianus had had George's tongue torn out, his eyes destroyed and his legs broken, he made them throw him into prison until he should make up his mind how to destroy him effectually. On the night following the torturing of George, Christ appeared into him in prison, and, bidding him be of good cheer, healed him of his wounds. When Dadianus found that he had spent seven years in torturing and killing George without having effected his purpose of making him sacrifice to the gods, he changed his tactics and began to flatter him, and pretended that he had only treated him as a loving father would treat a disobedient and wilful child. He would have followed up these peaceful words by kissing George, but he told the governor that he would not accept his kiss until he had offered sacrifice to the gods. Dadianus, misunderstanding this reply, then took him into his palace, and leaving him in the chamber

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being greatly ashamed and enraged at the destruction of his idol, went into his palace and lamented to Alexandra how much he had suffered at the hands of the Christians. Then Alexandra reproached him for having maltreated them, whereupon Dadianus laid hold of her hair and dragged her out before the governors, and told them what had happened. And they ordered that she should be first stripped naked and tortured on the wooden horse, and then that she should be beheaded, which took place on the 15th day of Pharmûthi. After these things Dadianus the governor passed sentence of death upon George, and each of the sixty-nine other governors signed it, and George rejoiced greatly. And while the seventy governors were sitting at meat George prayed to God, and fire came down from heaven and consumed them; and when he had prayed concerning the resting place of his body and the welfare of all mankind, he was beheaded on the 23rd day of Pharmûthi. When George had been beheaded, Pasikrates and Lukios and Kirennios his servants came up and took away the head and trunk, and laid them together, and they went and bought spices, and embalmed the body, and laid it in a rock hewn tomb outside the city. And it chanced that the captain of a merchant ship from Joppa put in at Tyre to sell his cargo, and the servants of George bargained with him to carry the body of George to Joppa. When it arrived there a certain kinsman of George called Leontius provided horses, and they carried the body to Lydda or Diospolis, together with an account of George's sufferings and martyrdom written by Pasikrates his servant.

During the seven years in which George had been tortured, his mother and sisters and betrothed had all died, and the only kinsman of his left in Diospolis was his mother's brother called Andrew. When Andrew heard of the good things promised by Christ to those who should build a shrine to the name of George, he pulled down the house in which George had lived, and began to build at his own cost a small martyrion in which to deposit his body. Finding the work very expensive he fell into great grief, fearing lest he should be unable to complete the building which he had begun; but George appeared to him by night, and showed him a place in the ground where he had hidden money during his life-time, and with this, and the help of his neighbours, he completed the building which was consecrated by Abba Theodosius the Bishop of Jerusalem on the 7th day of Athor. Soon after the consecration of the shrine it was wrecked by one of Diocletian's generals called Euchios, but it was afterwards rebuilt and greatly enlarged by the emperor Constantine. When the emperor Theodosius II had reigned twenty years, he built a church in honour of George, and he gathered together the Bishops from all parts of the world, among them being Theodotus, Bishop of Ancyra, to the consecration of it.

The most cursory examination of the Coptic version of the martyrdom of George is sufficient to show that the writer of it, or of the Greek text from which the Coptic version was probably made, was fully acquainted with certain facts relating to the persecution of the Christians by Diocletian; but it is also clear that the names of the

blindly the corrupt forms of Greek names given in the Coptic text.

The summary of the life and death of George the Martyr¹ as given by the Coptic texts is as follows:—

In the days of the impious emperor Diocletian the devil saw that the belief in Christ was spreading throughout the whole world and causing the worship of idols to cease. He then entered into the emperor's heart and made him raise up a terrible persecution against the Christians. Then Diocletian prepared instruments of torture of the most devilish nature, and published two edicts. By the first he summoned the governors of every province to his presence to discuss with him what steps should be taken to prevent the increase of the worship of "Him that Mary bore", and by the second, published after seventy governors had come to his presence, he utterly forbade any person to utter the name of Christ, or to worship Him under pain of torture by the wheel, the wooden horse, the flesh scrapers and many other instruments of torture: thus three years passed by before any dared to confess that he was a Christian. At the end of this time, George, a native of Melitene, a city in the very far east of Cappadocia, came to Dadianus and desired to

¹ For other accounts of Saint George see *Acta Sanctorum*, April 23; Butler, *Lives of the Saints*, April 23; Baring Gould, *Curious Myths of the Middle Ages*, pp. 266—316; Heylyn, *The History of that most famous Saynt and Souldier of Christ Jesus, S. George of Cappadocia*, London, 1633; Milner, *An Historical Enquiry into the Existence of S. George*, London, 1792. For a summary of the Mediaeval Legends of S. George see the article 'George' by the Rev. G. J. Stokes, M. A., in Smith's *Dictionary of Christian Biography*.

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preparations were being made for the marriage he died, leaving George about twenty years of age and very handsome. In battle he was very valiant, and when he attacked his enemies they went down before him like chaff before the wind. The marriage of George was delayed in consequence of the death of his adopted father, and shortly after George gathered together a large sum of money and gifts, and made preparations to set out for Tyre, intending to ask the emperor Diocletian to make him a count and governor of Palestine. George's wealth must have been considerable, for when Dadianus offered him one hundred pounds of gold to depart from the city, he replied that he had left behind him twenty thousand pounds of gold and forty thousand pounds of silver, besides cattle, horses, fields and vineyards, to follow Christ. Having loaded himself with gifts for the emperor and the governors who had gathered together to him at Tyre for the purpose of laying down the boundaries of the empire, he set out with his servants in a ship and came to that city. When he arrived there he found a mighty multitude of governors and soldiers madly sacrificing to the gods of the Roman empire. Disgust laid hold of George when he saw their folly, and casting from him the idea of asking a favour at the hands of the governor Dadianus, he distributed among the poor all the money which he had brought to give to the governors, and determined to become a Christian. He then went back to his ship and told his servants of his resolution, and they entreated him to allow them to return to their native city. George paid them their wages,

and set them free on the condition that they did not go to his native city and inform his mother and sisters and his betrothed of his intention to die for Christ's sake. Three of his servants, Pasikrates, Lukios and Kirennios refused to forsake their master, and having hired a house at Tyre, they witnessed his strife and death. Having stripped himself of all he possessed, even to his very clothes, he went into the presence of the governor Dadianus, and proclaimed boldly that he was a Christian. Dadianus asked him questions about his birth, and parentage, and position in this world, adjuring him by the name of Christ to tell him the whole of his history. When Dadianus learned from George that he was of noble birth, and had served in the imperial army with considerable distinction, he endeavoured to turn him aside from his fatal decision: and admiring his beautiful form and handsome face he tried to allure him into further service by promises of advancement in the empire and great rewards. George rejected his offers with scorn, and began to revile the imperial gods, pointing out at the same time how abominably polluted they were as compared with Peter, Elijah, the Virgin Mary, and other saints. The patience of Dadianus being at last tired out by George's resistance he ordered him to be stripped naked by the attendants and thrown upon the wooden horse, or rack, to wrench his bones from their sockets; and they forced his feet into iron boots and drove nails into them; they put a weight of six hundred pounds upon him so that he burst asunder; they broke in his head with iron bars; they scraped him with scrapers,

and then poured vinegar and brine upon his wounds: and having nailed him to a bed they cast him into prison, where during the night Christ came and healed him entirely. On the following day when Dadianus found that he was healed he had him tied to four posts and beaten with eight hundred stripes, and vinegar and brine poured over him. That night Christ visited him again in prison and healed him. The next day Dadianus made a proclamation in which he invited any magician who was able to overcome George to come to his presence, promising to reward him well if he could defeat and kill him. In answer to this proclamation a man called Athanasius appeared and told the governor that he was able to do anything. When Dadianus asked for a proof of his assertion, Athanasius asked that an ox might be brought to him: and when it was brought he whispered in its ear, and it split asunder into two parts which, when weighed, were found to be of equal weight. The governor was satisfied at his proof of power, and ordered that either he should overcome George, or that George should overcome him. Athanasius then filled a cup with drugs, and having uttered the mighty names of demons over it gave it to George to drink; George drank it, but the poison had no effect upon him. Athanasius begged for one more trial of his skill, and having mixed a more potent draught of poison, and having pronounced the names of more powerful demons than the first over it, he gave it to George to drink; and he drank it without any evil consequence following. Athanasius the sorcerer, seeing that his magic

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George might show favour to him before the king Christ, and save him in this wicked world, and give to him a lot and an inheritance with all the saints in the world which is to come."

The fragment of the Sahidic version of the Martyrdom of Saint George, E, is preserved in the library of the Earl of Crawford and Balcarres. The leaves, paged $\text{ME} - \frac{z}{2}$, are eight in number and measure $12\frac{1}{2}$ in. by $8\frac{1}{2}$. There are two columns of writing to each page, and each column contains twenty-six lines. The manuscript is written in a fine bold handwriting and belongs probably to the viith or ixth century. A few of the leaves have been damaged by water, and, in places, the writing is erased. I suspect that this fragment belonged to the manuscript of which D once formed a part. At the foot of page ME , beneath the second column of writing are the words ΠΜΕΖ Δ ΝΩΩ "the fourth time of reading", which show that the martyrdom was read through in four or five readings in the church to which this manuscript originally belonged. The first two or three words of the passage allotted for the fourth time of reading are in capital letters painted red.

The Coptic version of the martyrdom of Saint George

factories and jewel cutting. See Strabo, xvii, 41 (Didot's edition p. 690); Champollion, *L'Égypte sous les Pharaons*, i, 257. The accuracy of Strabo's description is supported by the large numbers of pieces of beautifully worked linen lately found at Ahmim which are now preserved in the British and South Kensington Museums. For a description of the monasteries at Ahmim see Quatremère, *Mémoires*, i, p. 448.

in the manuscript A appears to be of a good antiquity, but contains several bad readings. The aim of the original translator appears to have been to make the work as brief as possible, so much so that, without the more discursive encomium of Theodotus, it would have been exceedingly difficult to translate portions of it at all. The name of the Coptic translator of the martyrdom attributed to Pasikrates is not mentioned in the manuscript, nor have I been able to find an allusion in the encomium of Theodotus, Bishop of Ancyra, to any other work on St. George save the encomium upon him attributed to Theodosius, Bishop of Jerusalem. If this latter encomium, or a Greek original, was really written by Theodosius it is a very interesting fact, and takes us back to within 150 years of the time when Saint George is said to have been martyred. The encomium upon Saint George by Theodotus is clearly based upon an older work, and the original of the Coptic text in A might very well be the older work. It is a significant fact that many of the passages in it which offer difficulties to the modern translator, are either omitted entirely from the encomium by Theodotus, or are paraphrased. The Greek texts of the encomiums by Simeon Metaphrastes, Andrew of Crete, and Gregory of Cyprus, appear to have been based upon some such account of the martyrdom of Saint George as that offered to us by the Coptic text. The Arabic version in A is, on the whole, very good; but at times the translator paraphrased the Coptic so loosely that these parts of his work do not help us to understand the original Coptic. In the spelling of proper names he followed

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The summary of the life and death of George the Martyr¹ as given by the Coptic texts is as follows:—

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was powerless, entreated that he might be baptized, and the apostle Thomas came and baptized him in the name of the Persons of the Trinity. Enraged at the defeat of the magician, Dadianus next ordered that George should be broken on the wheel, and when this was done the fragments of his body were thrown into a dry pit. And straightway there were earthquakes and lightnings, and Christ came down with His angels and commanded Michael to gather together the fragments of George's body and to bring them up out of the pit. Christ then reconstructed his body, and filled him with joy. After George had been thus raised from the dead at the request of Magnentius the governor of Armenia he wrought a miracle, and made the wooden legs of seventy seats to take root, and to put forth leaves, and to bear both blossom and fruit. This wonderful thing Dadianus ascribed to the power of his gods; and he continued to torture George with every conceivable act of cruelty, until at last he destroyed him by sawing him in twain and by boiling him to death in a cauldron of pitch, sulphur and tar. The cauldron which contained his remains was then buried deep down in the earth, but Christ came down with His angels, and raised him up from the dead a second time. After George had been raised from the dead a second time he wrought four miracles. I He raised to life the dead ox of a woman called Cholestike, or Schollastike; II he raised to life some men and women who had been dead and buried for more than two hundred years; III he caused the pillar of the poor widow woman's house to take root and become a

any one twenty feet higher than any building in the city. It he made the son of the widow to see. After this Dadianus tortured him, and burnt him to death, and when the attendants had scattered his ashes to the four winds of heaven Christ commanded the winds, and they brought the ashes back, and He again restored George to life. When the governor had put to death all the soldiers who believed on God because He had raised George up from the dead, he commanded that George should be brought to him. When he had come Dadianus offered him one thousand pounds of gold to depart quietly out of the city, but he rejected the offer with scorn, and the governor began to torture him again. When Dadianus had had George's tongue torn out, his eyes destroyed and his legs broken, he made them throw him into prison until he should make up his mind how to destroy him effectually. On the night following the torturing of George, Christ appeared into him in prison, and, bidding him be of good cheer, healed him of his wounds. When Dadianus found that he had spent seven years in torturing and killing George without having effected his purpose of making him sacrifice to the gods, he changed his tactics and began to flatter him, and pretended that he had only treated him as a loving father would treat a disobedient and wilful child. He would have followed up these peaceful words by kissing George, but he told the governor that he would not accept his kiss until he had offered sacrifice to the gods. Dadianus, misunderstanding this reply, then took him into his palace, and leaving him in the chamber

where Alexandra the Queen was, went out and caused a herald to proclaim that George would offer sacrifice to the gods on the morrow. When George had come into the palace he began to pray, and Alexandra hearing the prayer asked him to explain it to her, and to tell her about Christ. And George told her of the creation of man and of his fall, of his enemy the devil, and of the coming of the Son of God into the world to save man from the fires of Amenti. When Alexandra learned that Apollo and Herakles and the other gods of the empire were not gods, but only idols, she believed on Christ, and entreated George to pray to Him on her behalf. On the following day Dadianus sent to bring George to offer sacrifice to Apollo, whereupon George commanded the little boy, to whom he had given the power of hearing, seeing, and walking, to go into the temple of Apollo, and to bid him to come to him. When the devil which sojourned in the idol heard George's command he leaped down from his pedestal and came to him; and he at once told George that he was the rebellious spirit who refused to bow down before Adam, and that on account of this act of rebellion he was expelled from heaven. And when the devil had confessed all his evil deeds, George struck the earth with his foot, and it opened, and swallowed him up. Then George went into the temple, and threw down the images of Herakles and the other gods, and trampled them in the dust. When the priests saw what George had done they bound him with cords, and took him to Dadianus, who charged him with having lied and broken his promise to worship Apollo. Dadianus

being greatly ashamed and enraged at the destruction of his idol, went into his palace and lamented to Alexandra how much he had suffered at the hands of the Christians. Then Alexandra reproached him for having maltreated them, whereupon Dadianus laid hold of her hair and dragged her out before the governors, and told them what had happened. And they ordered that she should be first stripped naked and tortured on the wooden horse, and then that she should be beheaded, which took place on the 15th day of Pharmûthi. After these things Dadianus the governor passed sentence of death upon George, and each of the sixty-nine other governors signed it, and George rejoiced greatly. And while the seventy governors were sitting at meat George prayed to God, and fire came down from heaven and consumed them; and when he had prayed concerning the resting place of his body and the welfare of all mankind, he was beheaded on the 23rd day of Pharmûthi. When George had been beheaded, Pasikrates and Lukios and Kirennios his servants came up and took away the head and trunk, and laid them together, and they went and bought spices, and embalmed the body, and laid it in a rock hewn tomb outside the city. And it chanced that the captain of a merchant ship from Joppa put in at Tyre to sell his cargo, and the servants of George bargained with him to carry the body of George to Joppa. When it arrived there a certain kinsman of George called Leontius provided horses, and they carried the body to Lydda or Diospolis, together with an account of George's sufferings and martyrdom written by Pasikrates his servant.

During the seven years in which George had been tortured, his mother and sisters and betrothed had all died, and the only kinsman of his left in Diospolis was his mother's brother called Andrew. When Andrew heard of the good things promised by Christ to those who should build a shrine to the name of George, he pulled down the house in which George had lived, and began to build at his own cost a small martyrium in which to deposit his body. Finding the work very expensive he fell into great grief, fearing lest he should be unable to complete the building which he had begun; but George appeared to him by night, and showed him a place in the ground where he had hidden money during his life-time, and with this, and the help of his neighbours, he completed the building which was consecrated by Abba Theodosius the Bishop of Jerusalem on the 7th day of Athor. Soon after the consecration of the shrine-it was wrecked by one of Diocletian's generals called Euchios, but it was afterwards rebuilt and greatly enlarged by the emperor Constantine. When the emperor Theodosius II had reigned twenty years, he built a church in honour of George, and he gathered together the Bishops from all parts of the world, among them being Theodotus, Bishop of Ancyra, to the consecration of it.

The most cursory examination of the Coptic version of the martyrdom of George is sufficient to show that the writer of it, or of the Greek text from which the Coptic version was probably made, was fully acquainted with certain facts relating to the persecution of the Christians by Diocletian; but it is also clear that the names of the

persons who took part in it have been either wilfully or ignorantly corrupted by him, and that the historical sequence of the events which took place during that period has been destroyed. The first account of George's martyrdom is said to have been written by his servant Pasikrates,¹ Πασικράτης, but it has been considered to be untrustworthy by many. However this may be, it is certain that both Theodosius, Bishop of Jerusalem about A. D. 450, and Theodotus, Bishop of Ancyra, who lived in the early part of the Vth century, used and accepted the account of the martyrdom of George said to have been written by him. If, however, the encomiums attributed to Theodosius and Theodotus are not genuine, though I see no reason why they should not be, they were probably written about a century later. A Syriac version of the work of Pasikrates existed in the VIth century,² and it has so much in common with the Coptic account of A published in this book, that I originally intended to publish it side by side with the Coptic text, edited from three MSS. in the British Museum, and a Nestorian Syriac MS. in the

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one of the first acts of the Christians, is recorded. It is a well known fact that the original writer of the martyrdom of St. George was well acquainted with the history of the persecution of the Christians by Galerius, and that either wilfully or ignorantly the names of those who took part in it were corrupted or changed, and the whole sequence of events destroyed.

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The Coptic text shows us clearly that the dragon which George fought and overcame was none other than the unprincipled Dadianus, and it proves, if further proof is needed, that George the martyr and George the opponent of Athanasius, Bishop of Alexandria, were two distinct persons; the fact being that Athanasius the Bishop has been confused with Athanasius the sorcerer whom George the martyr overcame. And the princess whom popular tradition says Saint George rescued from the dragon,

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is Alexandra the wife of Dadianus who was converted to the Christian religion, and was baptized and suffered martyrdom.

As for Saint George the martyr it is very improbable that such a person ever lived. The young man who tore down the edict at Nicomedia, and the fearful sufferings which he suffered, afforded ample material for the construction of a martyr who should not only be able to endure every suffering and torture which the malice and hate of a tyrannical governor could devise, but who should die several times and be raised up again to life by the power of Jesus Christ. Every new version which was made of the martyrdom contained some new wonder or miracle, and we know that the *acta* of Saint George became absolutely incredible before the end of the fifth century, for about the year 495, Pope Gelasius decreed that, although George was to be esteemed as a genuine martyr, yet his passion was not to be read because of it being the work of heretics.¹ The popular versions of the martyrdom of Saint George current among Christian nations assign to him tortures which he never could have endured, and endow him with powers which he never could have possessed. He has been universally regarded as a helper of the poor and needy, a defender of the weak against the strong, a mediator between God and man, a benefactor of all mankind, a co-regent of the Holy Trinity


¹ See Tillemont, *Mémoires*, xii, pp. 694, 695; Theil, *Epistolæ Romanorum pontificum genuinæ*, i, p. 458; and Dillmann, *Über die apokryphen Märtyrergeschichten*, p. 1.

in heaven, and, in short, the traditions of Saint George have made him to usurp all the power possessed by man and beast upon earth, and the omniscience and omnipotence of God in heaven. Moreover, round about him have gathered the myths of the most ancient nations of the world, and I doubt much if the whole story of Saint George is anything more than one of the many versions of the old-world story of the conflict between Light and Darkness, or Rā and Āpepi,¹ and Marduk and Tiamat, woven upon a few slender threads of historical fact. Tiamat² the scaly, winged, foul dragon, and Āpepi the powerful enemy of the glorious Sungod, were both destroyed and made to perish in the fire which he sent against them and their fiends: and Dadianus, also called the 'dragon', with his friends the sixty-nine governors, was also destroyed by fire called down from heaven by the prayer of Saint George.³

¹ See a paper by M. Clermont Ganneau, *Horus et Saint George*, in the *Revue Archéologique* for Sept. and Dec. 1866. La légende de Saint Georges, tuant le dragon, est inconnue aux Coptes, et c'est à tort qu'on a profité de cette légende pour écrire que les Coptes avaient identifié Horus et Saint Georges: c'est Saint Michel qui avait été identifié avec Horus, vengeur de son père: c'est Saint Michel qui tuait le dragon infernal et ceux qui survenaient sur terre. Amélineau, *Contes et Romans de L'Égypte Chrétienne*, p. LIV.

² The Babylonian text of the fight between Marduk and Tiamat from a fragment of the 4th tablet of the 'Creation' series is published in the *Proceedings of the Society of Biblical Archaeology* for December 1887.

³ For the identification of Saint George with Mithra see Gutschmid, *Über die Sage vom hl. Georg, als Beitrag zur iranischen Mythen-geschichte*, pp. 185—202. (In *Berichte über die Verhandlungen der Königlich Sächsischen Gesellschaft der Wissenschaften zu Leipzig*, 1861. Philologisch-historische Classe.)

The information which the Coptic martyrdom of Saint George affords us in respect of hell is very interesting; firstly, because it shows what the Copts thought hell was like, and secondly, because we see from it that the ideas of the ancient Egyptians on this subject are reproduced with but slight variation. The Coptic translators of the Bible rendered ⲧⲏⲩⲱⲡ and ὁ ἄδης by AMENT†, i. e.  Amentet, a word which meant first of all 'the place where the sun hid himself', and afterwards 'the place of the dead'.¹ In this place Osiris sat in a hall of judgment surrounded by the forty-two "assessors" of the dead.² Anubis, the god of the dead, stood by waiting to seize and carry off the unfortunate soul that had been "weighed in the balance and found wanting",³ and near him stood the beast, part lion, part crocodile, and part hippopotamus. The Copts inherited their idea of the judgment hall in Amenti from their ancestors the ancient Egyptians; and the burning fires which, in the old mythology, consumed the enemies of the Sun god, were made to assist in torturing the souls of the damned.

The Coptic hell was a place of fervent and parching heat, and it is said that "the heat of the sun is nothing beside that of Amenti, and if a man were to pass all his time standing in the sun, it would not be equal to one day

¹ Brugsch, *Dict. Géog.* i, p. 33.

² See the vignette to the 125th chap. of the Book of the Dead.

³ For a very interesting paper on the connexion of the verse in Daniel with the scene in the Book of the Dead see Clermont Ganneau in the *Journal Asiatique*, Série 8, t. viii, pp. 36—67.

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2 The Babylonian
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with it to the great river of fire and plunged me in it to a depth of four hundred cubits; then they took me and set me before the Judge of truth. And I heard this sentence come forth from him:—Take away from before me this soul which has made devils to be gods, and which has denied the God who made it, and let it know that God liveth on high. After these things they ran away with me to a place of darkness wherein there was no light, and they cast me out into the cold where there was gnashing of teeth. And I saw there the worm that dieth not having the head of a crocodile.¹ And he was surrounded by reptiles of all (kinds) who threw down souls before him, and when his own mouth was full he made the other beasts to eat also, and they rent us but we did not die. After these things they brought me out of that place, and carried me to Amenti for ever. And while they were dragging me along I heard a voice behind me, saying, "Bring him back, for he must needs be sent back to the world again through the prayers of Saint Apa Macarius of Antioch;" and they brought my soul back and placed it in my body."

A fuller description of the inhabitants and tortures of hell is given in the following extract which states that the damned do not suffer on the Sabbath day. The man who had been dead two hundred years (*infra* p. 219) when George raised him up from the dead, said that rest was given on the Lord's day to every soul in hell, except to those who,

¹ Compare the beast part lion, and part hippopotamus, and having the face of a crocodile in the vignette of the 125th chap. of the Book of the Dead.

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¹ Tillemont, *Mémoires*, v, 9.

is Alexandra the wife of Dadianus who was converted to the Christian religion, and was baptized and suffered martyrdom.

As for Saint George the martyr it is very improbable that such a person ever lived. The young man who tore down the edict at Nicomedia, and the fearful sufferings which he suffered, afforded ample material for the construction of a martyr who should not only be able to endure every suffering and torture which the malice and hate of a tyrannical governor could devise, but who should die several times and be raised up again to life by the power of Jesus Christ. Every new version which was made of the martyrdom contained some new wonder or miracle, and we know that the *acta* of Saint George became absolutely incredible before the end of the fifth century, for about the year 495, Pope Gelasius decreed that, although George was to be esteemed as a genuine martyr, yet his passion was not to be read because of it being the work of heretics.¹ The popular versions of the martyrdom of Saint George current among Christian nations assign to him tortures which he never could have endured, and endow him with powers which he never could have possessed. He has been universally regarded as a helper of the poor and needy, a defender of the weak against the strong, a mediator between God and man, a benefactor of all mankind, a co-regent of the Holy Trinity


¹ See Tillemont, *Mémoires*, xii, pp. 694, 695; Theil, *Epistolæ Romanorum pontificum genninae*, i, p. 458; and Dillmann, *Über die apokryphen Märtyrergeschichten*, p. 1.

in heaven, and, in short, the traditions of Saint George have made him to usurp all the power possessed by man and beast upon earth, and the omniscience and omnipotence of God in heaven. Moreover, round about him have gathered the myths of the most ancient nations of the world, and I doubt much if the whole story of Saint George is anything more than one of the many versions of the old-world story of the conflict between Light and Darkness, or Rā and Āpepi,¹ and Marduk and Tiamat, woven upon a few slender threads of historical fact. Tiamat² the scaly, winged, foul dragon, and Āpepi the powerful enemy of the glorious Sungod, were both destroyed and made to perish in the fire which he sent against them and their fiends: and Dadianus, also called the 'dragon', with his friends the sixty-nine governors, was also destroyed by fire called down from heaven by the prayer of Saint George.³

¹ See a paper by M. Clermont Ganneau, *Horus et Saint George*, in the *Revue Archéologique* for Sept. and Dec. 1866. La légende de Saint Georges, tuant le dragon, est inconnue aux Coptes, et c'est à tort qu'on a profité de cette légende pour écrire que les Coptes avaient identifié Horus et Saint Georges: c'est Saint Michel qui avait été identifié avec Horus, vengeur de son père: c'est Saint Michel qui tuait le dragon infernal et ceux qui survenaient sur terre. Amélineau, *Contes et Romans de L'Égypte Chrétienne*, p. LIV.

² The Babylonian text of the fight between Marduk and Tiamat from a fragment of the 4th tablet of the 'Creation' series is published in the *Proceedings of the Society of Biblical Archaeology* for December 1887.

³ For the identification of Saint George with Mithra see Gut-smid, *Über die Sage vom hl. Georg, als Beitrag zur iranischen Mythen-geschichte*, pp. 185—202. (In *Berichte über die Verhandlungen der Königlich Sächsischen Gesellschaft der Wissenschaften zu Leipzig*, 1861. Philologisch-historische Classe.)

The information which the Coptic martyrdom of Saint George affords us in respect of hell is very interesting; firstly, because it shows what the Copts thought hell was like, and secondly, because we see from it that the ideas of the ancient Egyptians on this subject are reproduced with but slight variation. The Coptic translators of the Bible rendered ⲛⲓⲛⲱ and ὁ ᾗδης by AMENT, i. e.  Amentet, a word which meant first of all 'the place where the sun hid himself', and afterwards 'the place of the dead'.¹ In this place Osiris sat in a hall of judgment surrounded by the forty-two "assessors" of the dead.² Anubis, the god of the dead, stood by waiting to seize and carry off the unfortunate soul that had been "weighed in the balance and found wanting";³ and near him stood the beast, part lion, part crocodile, and part hippopotamus. The Copts inherited their idea of the judgment hall in Amenti from their ancestors the ancient Egyptians; and the burning fires which, in the old mythology, consumed the enemies of the Sun god, were made to assist in torturing the souls of the damned.

The Coptic hell was a place of fervent and parching heat, and it is said that "the heat of the sun is nothing beside that of Amenti, and if a man were to pass all his time standing in the sun, it would not be equal to one day

¹ Brugsch, *Dict. Géog.* i, p. 33.

² See the vignette to the 125th chap. of the Book of the Dead.

³ For a very interesting paper on the connexion of the verse in Daniel with the scene in the Book of the Dead see Clermont Ganneau in the *Journal Asiatique*, Série 8, t. viii, pp. 36—67.

of punishment.¹ When John, the son of Pisentios, Bishop of Coptos, complained of having had no water for two or three days, his father asked him to imagine what the sufferings must be of those who had to pass through the river of fire in hell. The punishments meted out to souls in Amenti were various: "some, whose sins are many, are now in Amenti, some are in outer darkness, some are in pits and wells filled with fire, some are in the nethermost hell, **AMEN† ETCA NECHT**, some are in the river of fire, and to these no rest hath been vouchsafed until this minute."²

The dead men who were raised to life by the martyrs give us accounts of what they saw and what they suffered. When Macarius of Antioch had raised to life a man who had been dead six hours, he asked him that had been dead to describe his state after death,³ and the man replied, "I was a man who worshipped idols; and when I came to die the *dekans* (**ΔΕΚΑΝΚΑΝΟΣ**), came after me, and their faces and forms were different from one another. Some had the face of a beast, some had the face of a dragon, some had the face of a lion, some had the face of a crocodile and some had the face of a bear.⁴ And they tore my soul from my body with terrible mercilessness, and they ran away

¹ Amélineau, *Étude sur le Christianisme en Égypte au Septième Siècle*, p. 80.

² Ibid. p. 140. ³ Ibid. p. 144.

⁴ Hyvernât, *Les Actes des Martyrs de l'Égypte*, p. 56.

⁵ Compare the various forms of the heads of the 42 assessors of the dead in the vignette of the 125th chap. of the Book of the Dead.

with it to the great river of fire and plunged me in it to a depth of four hundred cubits; then they took me and set me before the Judge of truth. And I heard this sentence come forth from him:—Take away from before me this soul which has made devils to be gods, and which has denied the God who made it, and let it know that God liveth on high. After these things they ran away with me to a place of darkness wherein there was no light, and they cast me out into the cold where there was gnashing of teeth. And I saw there the worm that dieth not having the head of a crocodile.¹ And he was surrounded by reptiles of all (kinds) who threw down souls before him, and when his own mouth was full he made the other beasts to eat also, and they rent us but we did not die. After these things they brought me out of that place, and carried me to Amenti for ever. And while they were dragging me along I heard a voice behind me, saying, “Bring him back, for he must needs be sent back to the world again through the prayers of Saint Apa Macarius of Antioch;” and they brought my soul back and placed it in my body.”

A fuller description of the inhabitants and tortures of hell is given in the following extract which states that the damned do not suffer on the Sabbath day. The man who had been dead two hundred years (*infra* p. 219) when George raised him up from the dead, said that rest was given on the Lord's day to every soul in hell, except to those who,

¹ Compare the beast part lion, and part hippopotamus, and having the face of a crocodile in the vignette of the 125th chap. of the Book of the Dead.

in their lifetime, had worshipped idols. John, the son of Pisentios, used to go to take water to his father every Sabbath day, and one day when he came he heard someone weeping sorrowfully and entreating his father, saying, "I beseech thee, my father and master, to entreat the Lord for me that He may release me from these punishments, and may not cast me back again into them, for I have suffered greatly." And I thought that it was a man talking with my father, for the place was dark; and I sat down and listened to the mummy talking with my father. Then my father said to the mummy, "From what nome comest thou?" and the mummy said, "I am from the town of Erment." My father said to him, "Who was thy father?" and the mummy said, "My father was Agricola, and my mother was Eustathia." My father said, "What god did they serve?" and the mummy said, "They worshipped Poseidon the god of the sea." My father said to him, "Didst thou hear if Christ had come into the world before thou diedst?" The mummy said, "No, my father, for my parents were pagans (ΖΑΝΖΕΛΗΝΟC), and I followed their manner of life. Woe, woe is me, that I was born into the world. Why did not my mother's womb become my grave? And it came to pass that when I came to the necessity of death the chief evil spirits (ΝΙΚΟCΜΟΚΡΑΤΩΡ) came round about me, and they spoke of all the evil which I had wrought, saying, "Let me come now and deliver thee from the punishments into which thou wilt be thrown." And they had iron knives and iron goads pointed like spears in their hands, and they stuck them into me, and

they gnashed me with their teeth. And after a short time my eyes were opened and I saw the dead hovering about in the air in a multitude of forms. Then straightway the merciless angels brought my wretched soul out of my body and tied it under a bodiless horse, and dragged me down to Amenti. O woe is every sinner like myself born into the world! O, my master and father, how numerous were the pitiless torturers, each with a different form, into whose power they gave me! O what a number of wild beasts did I see on the way! O how exceeding great was the power of those that tortured me! And when they had cast me forth into outer darkness I saw a huge place more than two hundred cubits deep filled with reptiles, and some of them had seven heads, and their whole bodies were . . . like scorpions. And there was also a huge worm most terrible to behold, and the teeth in his mouth were like iron stakes; and they threw me down for that worm, which never rests, to eat. And all the beasts are assembled round about him at all times, and when he fills his mouth, all the wild beasts round about him fill their mouths." My father said to him, "Since thou art dead until this present has there never been any repose given to thee, or any time in which thou hast not been made to suffer?" The mummy replied, "Yes, my father, pity is shown to those who are enduring punishment every Sabbath and every Lord's day. When the Lord's day has come to an end, we are (again) cast into the punishments which we deserve that we may forget the years that we have lived in the world; and when we have forgotten the sorrow of this punishment they

and he was almost yet more painful. And while thou wast praying for me, suddenly the Lord commanded those who were scourging me, and they took out the iron gag which they had put in my mouth and set me free, and I came to thee. Behold now I have told thee what I have suffered. Pray for me, O my master and father, that a little rest may be given to me, and that they may not cast me into that place again." My father said, "The Lord is merciful, and He will show mercy unto thee. Lie down and sleep until the general resurrection in which every one shall arise, and thou also shalt arise with them."¹

In the winter of 1885 I wrote to Prof. Ignazio Guidi of Rome asking him if it would be possible to obtain a copy of the Sahidic fragment of the Martyrdom of Saint George preserved in the Vatican. He mentioned my wish to Prof. Henri Hyvernât, Professor of Assyriology and Egyptology in Rome, who immediately sent to me his copy of the fragment which he had made some time before. He gave me permission to publish it, and most kindly offered to collate the 'proofs' with the original. As soon as Prof. Hyvernât knew that I was printing the martyrdom and miracles of Saint George from the Bodleian manuscript, he sent to me, unasked, his copy of the encomium of Theodotus, Bishop of Ancyra, upon Saint George, and promised that if I printed it he would collate the proofs with the manuscript. This offer I gladly accepted, and not only I, but all lovers of Coptic literature, and all who are interested

¹ Amélineau, *Étude sur le Christianisme en Égypte*, pp. 147—150.

in matters relating to the Coptic church, owe him a large debt of gratitude for his generosity. My thanks are also due to the Curators of the Bodleian Library for their loan to me of the manuscript A; and to the Earl of Crawford and Balcarres for the use of the MSS. B and E, and for his kind permission to print any part of them.

Since the whole of my edition of the Coptic texts relating to Saint George, and the English translation of them was in type, M. Amélineau has published a very interesting little work entitled *Contes et Romans de L'Egypte Chrétienne*, in which he has given a translation of the A manuscript, the text of which is printed in this book. As a large number of the sheets of this book were printed off I was unable in my edition to note the variations in our translations, and as they agree substantially, there was perhaps little need to do so. I must in justice to myself state that the publication of my edition of the Coptic texts and the English translation of them was delayed nearly a year through my absence from England on the two missions to Egypt and Mesopotamia which the Trustees of the British Museum did me the honour to entrust to me.

Finally I dedicate this book to Mr. P. Le Page Renouf in recognition of many kindnesses shown to me, and as a mark of respect for the distinguished Egyptologist who first threw scientific light upon the difficult subjects of Egyptian grammar and mythology.

London, September 8. 1888.

E. A. WALLIS BUDGE.

ΣΥΝΘΕΟΥ.

Γ. Β. ^{πρὸς τὴν} ἡμαρτυρίᾱ ἡτε ^{ἐκ τῆς} πᾶγιος γεωργίος πικωρι
 ἡμαρτυρος ἡτε πενῶς ἡς πᾶς ἑταρσῶκ
 ἡπερᾶλγων ἐβολ ἡσοῦ κτ ἡπᾶλβοτ
 φαρμοῦθι βέν οὔζιρηνι
 ἡτε φτ ἄμην.

Δ. Α. ἡζρηι δε βέν πισνοῦ ἑτεμμάγ. ἡπσνοῦ
 ἡπῑσιμων nem πινῶτ ἡτῶρμος ἑταρτωνῶ
 ζιχεν τεκκλησιᾶ. ναρῶπ πε ἡχε οὔνῶτ
 ἡχοσεν ἐρῶτ. νιοῦρῶου δε κατὰ μα ναγ- 10
 σῶρεν πε. εὔζῶλεν ἡσα νιρερζιῶεννοῦγι
 ἡτε ἡμεῶμνι ἡατατοῦ ἡνιῶνοῦι ἡτε νιῖδῶλον
 ναγερᾶναγκαζιν ἡοῦον νιβεν χε ἡτογερ ῶου-

Ε. Β. ῶοῦῶι ἡνιῖδῶλον ἡτε νιδεῶν. αῤζιτοτῶ
 οὔν ἡχε ποῦρο δαδῖλνός φηῖταρῶι ἡπιερῶῶι 15
 εαῤαμονι ἡπιδ ἡλακζ ἡτε πκαζι. ἑταρερ-
 ῶορπ ἡχε ποῦρο δαδῖλνός αῤζεμσι ζιχεν π-
 νηνα αῤσῶι ἡζανπρостоγμα χε ζινα ἡσεῶ
 ἡμῶου βέν πικосmos τηρῶ. ναινεῖνῡτсῶноῦт
 ἡῖντοῦ. χε ἐπῖαν ἡ οὔсmн ἡ ἐναμαῶχ χε φη 20

Ε. Α. ἑτ α μαριᾶ масῶ. ἡθοῶ ἡμαγᾶτῶ πετοῦοῦῶτ
 ἡμοῶ πε. οὔοζ πᾶπολλων nem ποσιτων nem
 πιερμης nem ἡастартн nem πιζεῦс nem
 ἐζαβελ nem ῶρнас nem скаманδρον nem
 πсῶхп ἡνινοῦт сеοῦῶτ ἡμῶου ἀν. ἀλλὰ 25

- ΠΗΣ ΠΧΣ ἡΜΑΥΑΤΩ ΦΗ ἔΤΑ ΝΗΟΥΑΛΙ ΒΟΘΒΕΩ ΝΘΟΩ
 Ε. Β. ΠΕΤΟΥΩΜΩΙ ἡΜΟΩ. ΕΘΒΕ ΦΑΙ ΕΙΣΒΑΙ ἡΜΑΙ ΝΙΒΕΝ
 ΝΙΟΥΡΩΟΥ ΚΑΤΑ ΧΩΡΑ ΝΕΜ ΝΙΑΡΧΩΝ ΤΗΡΟΥ
 ΕΤΧΗ ΒΕΝ ΠᾶΜΑΖΙ ἡΤΑΜΕΤΟΥΡΟ ἈΜΩΙΝΙ ΖΑΡΟΙ
 ἡΧΩΛΕΝ ἡΤΕΤΕΝἔΜΙ ἔΠΣΟΒΝΙ ἡΤΕ ΠΑΕΡΩΙΩ. 5
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 †ΟΙΚΟΥΜΕΝΗ ΤΗΡΣ ΝΕΜ ΖΑΝΝΙΩ† ἡΜΗΩ ΕΥΩΩ
 ΖΩΣ ΔΕ ἡΤΕΩΤΕΜ ΠΙΜΑ ΩΟΛΟΥ ΖΙΤΕΝ ΠΟΥᾶΩΑΙ.
- ς. Α. ΟΥΟΖ ΑΩΖΕΜΣΙ ἡΧΕ ΠΟΥΡΟ ΔΑΔΙΑΝΟΣ ΖΙ ΠΙΒΗΜΑ.
 ΑΩΘΟΥἰΝΙ ΝΑΩ ἡΝΙΣΘΒΑΙ ΤΗΡΟΥ ἡΤΕ ΝΙΒΑΖΑΝΙΣ- 10
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 ΝΕ. ΖΑΝΘΛΟΧ ἡΖΟΜΤ ΝΕΜ ΖΑΝΚΕΛΕΥΒΙΝ ἡΖΑΝ-
 ΚΕΡΣΚΑΣ ΝΕΜ ΖΑΝΤΗΚΑΝΟΝ ἡΒΕΝΙΠΙ ΝΕΜ ΖΑΝ-
 ΤΡΟΧΟΣ ἔΡΕ ΖΑΝΧΩΙ ΤΑΚΤΗΟΥ† ἔΡΩΟΥ ΝΕΜ ΖΑΝ-
 ΕΡΜΕΤΑΡΙΟΝ ΝΕΜ ΟΥΩΕ ΕΩΟΙ ἡΑΤΡΕ ΝΕΜ ΖΑΝΣΙΧ 15
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 ἡΦΟΧΩΛ ΝΕΜ ΖΑΝΣΑΖ ἡΒΕΝΙΠΙ ΕΥΟΥΩΤΕΝ ἡΝΙΚΑΣ
 ἡΜΑΥ ΝΕΜ ΖΑΝΒΑΩΟΥΡ ΕΥΜΟСК ΝΕΜ ΠΩΧ[Π]
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- Ζ. Α. ΩΩΤ ἡΝΙΝΟΥ† †ΝΑΩΙΒ† ἡΝΑΙΖΟΝΖΕΝ ἡΤΕ ΝΑΙΟ†
 ἡΤΑΕΡΒΑΖΑΝΙΖΙΝ ἡΜΩΟΥ ΒΕΝ ΒΑΝΒΑΖΑΝΟΣ ΕΥΒΟ-
 ΣΙ †ΝΑΒΟΜΒΕΝ ἡΠΙΠΥΡΓΟΣ ἡΤΕ ΠΟΥΖΗΤ. †ΝΑ-
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 ἡΜΩΟΥ. †ΝΑΒΙΣΙ ἡΝΕΝΣΗΒΙ ἡΡΑΤΟΥ. †ΝΑΩΛΠ
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 ΝΙΜΗΩ. ΑΥΕΡΖΟ† ἔΜΑΩΩ ΒΑΤΖΗ ἔΝΙΒΑΖΑΝΟΣ ΖΩΣ-
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νογ† πᾶπολλων φηῆθνοzem ἡ†οικογμενη
 τηrc. νινογ† ἔτακθεβιδωγ θετ πογζηт nemak
 cecwouh ἡνηет†таιο нwoy oγoз etcwtem
 ἡcwoy oγoз cecwouh ἡνηῆτεραιμωpиn ἡνη-
 [ἔт]epatcwtem ἡwoy. †ноу xe ματαμοι xe 5
 ἡθoк oγ ἔβολ θων ie nim πε πεκραn ie ἔτακι
 ἡπαιμα εῶβεoy ἡzωв. aqepoyō ἡxe πᾶγιος

Ι. B. γεωργιος eqxw ἡμος xe παωopп ἡpан πεταγ-
 τηиq ἐροι πε xpyctиaнoc oγoз λнoк oγ
 ἔβολбен\ πιωλολ ἡνικαппαдоkeoc εἰαγбокт 10
 ἡмaтoи бен oγнoγμεpон eqтaинoγт. oγoз
 λиxωк ἡтаметopиboγнoc ἔβολ ἡκαλwс нaи-
 ωopп пе бен †пaлecтинн ἡxωpa oγoз εἰαγ-
 ωaнoγωт ἡмаγ. nim ne νινογ† ὦ πογpo

ΙΑ. A. ἔτεκεpλaнaγκaзин ἡμοι ὦ πογpo εἰoγωт 15
 ἡнwoy. пexе πογpo нaq xe εиoγωω ἡτεκεp-
 ωoγωωoγωи ἡπῐaπολλων φηῆтаqεω тфе
 nem пocитων φηῆтаqтaхpo ἡпикази εγcoп.
 aqepoyō ἡxe πᾶγιος γεωργιος eqxw ἡμος xe
 εῶвнтк aн ὦ пaρaкων etzwoy nem neκωфнp 20
 ἡoγpwoy. aλλa εῶbe нaиμнω etōзи ἐpaтoγ

ΙΑ. B. †наφipи εῶbe нaиaиkeoc nem εῶbe neκнoγ†
 εῶнwoγт eκεpλaнaγκaзин ἡμοι ὦ πογpo ἐep-
 ωoγωωoγωи ἡnim. пeтpoс пicωтп ἡте нῐλ-
 пocтoлoс ωaн πᾶπολλων пῐpeqтaкo ἡте 25
 пῐкocмoc τηpq eкoγωω ἡтаepoγciλ(ι) ἡnim.
 нaтaмoи ἡλῐac пῐθecβγтнc пῐaγγeλoс etзῐxен
 пῐkaзи eqμoωи зῐxен пkaзи oγoз ωaqaλни

1) mв. ἡтаepoia^{ci}

- ἐροϋ αὐτὶ ιὸτ ἐνιψοπ ἵτε ρατϋ ἐβοϋν ἐροϋ
 ἐναρε περσνοϋ сωк πε ἱφρη† νοϋνωϋ.
 οϋοϋ ναϋλμονι ἵτοτϋ χε ἱφρη† ἵθοϋ αη
 πε ετογερβασανιζιν ἱμοϋ. οϋοϋ μενεuca και
 αϥθορυθανιὸ νοϋνωϋι εсбосι αϥθορυγῖνι ἵζ 5
- ΙΔ. β ἵιϣτ εϋμοск ἐμαψω οϋοϋ ἵβρηι ἵβητοϋ ναϋ-
 сωλп ἵса нисарз ἵτε πιῶμηι. αϥοϋαϥсаϣни
 αϥεηϣ ἐπεснт ἐβολϣι †ψηοϋι αϥῖιτϣ ἐβρηι
 ἐοϥχαλκιοη ἱμωϋ αϥсаϣ† ἥαροϣ. οϋοϋ
 нискеπωлатωρ ναϥζιοϋι ἐχεν τεϣλᾶφε ἥен 10
 ἥаниϣτ εϥχηρ ψατ οϥῑомῑен ἵтсωοϥζι ἵχωϣ
- ΙΕ. α. οϋοϋ πεϣанкефалос αϥσωψ ἐβολῑен ρωϣ
 εϣовψ ἱφρη† νοϥἐρω† οϋοϋ περсωма τηρϣ
 αϣῑос ἵсноϣ ἱφρη† ἵοϥтаτз. τοτε αϥер-
 кеleyин ἵχε ποϥρο αϥῖνι νοϥφαψι ἵτε οϥ- 15
 сτγλλос εϥескеркер ἱμοϣ ἵχε η ἵρωμη οϋοϋ
 αϥταλοϣ ἐχεν τεϣηεχι αϥθορυсонзϣ ἐβοϋν
 ἐροϣ ἵтоϥхаϣ ψаτ εϣсобои χε αϣηαεροϣ наϣ.
- ΙΕ. β. ἥен πιεχωρз δε ἐтеmmaϥ αϣοϥωνз ἵχε πῶс
 επιᾶγιος γεωργιος πεхаϣ наϣ χε ὄро ἱмок 20
 οϋοϋ ἵτεкхеmnом† пaмeнpит γεωργιος ἄнок
 пет†хом нак ψаτ екϣаи ἥа ηαιзici τηροϥ
 ἐтаϥἐноϥ ἐχωк †ωрк ἱμοι ἱμῖн ἱμοι ηem
 ηααггелос ἐθοϥав χε ἥен пхинmici ἵнизidои
- ΙΕ. α. ἱπεοϥон τωηϣ ἐηααϣ ἐῖωαηηηс πиреϣ†ωηс 25
 ηeнeнсωϣ ἵθοк πε ἵηеоϥон τωηϣ εϣῑни ἱмок
 ic зηппe αιтнic нак εῑρεкерῶс ἐπi ῶ ἵοϥро
 φηετεкнасoϣ εϣῑῶпη ἱμωϣ. ἵθοк δε χηа-
 нoϥ ἵг ἵсоп ἵтатоϥноск ἥен писоп δε ἱмазз
 ἄнок ἱμῖн ἱμοι εῖεῖ ἐχεν нῑῑηпη ἵтаωли 30

1

- caxi eβpni ἐπερμαωx αqφωb αqepε. ογορ
 ιθ. α. πεχαq ναq xε μαρογίνι νηι νογμαωι ογορ
 αγενс ναq. етаγριογi δε ἵτφλωι ἵτε πμαси
 ёουca ἵτε †маωι ογορ †кеφωι ἐπικеса αγi
 ёвол еωηω nem νογёрноу ζωсте ἵτογωtem 5
 ογτωι cωк ёογτωι. αqоγaгcaгни ἵxe πογ-
 ро αqερογiни ἵπλιγιοс γεωργιοс зixен пивнма
 ιθ. β. πεχαq ναq xε γεωργιοс εθвнтк αιμογ† ἐπαι-
 ρωми ёβoγн ётаметогро ie ἵτεκ†огw ἵнеq-
 магiа ёвол ie ἵτεq†огw ἵноγк ёвол ie ἵтек- 10
 бoвeг ie ἵтеqбoвeк. πλιγιοс γεωργιοс де
 ётаqнаγ ἐπιμαгoc πεχαq ναq xε iωс ἵмок
 пaсoн πετεκογωω ёaиγ λpиτq ἵxωлem xε
 κ. α. †наγ γар ёрок еλπιзmoт таzωк ζωк. βен
 †огноу де ёаqби ναq νογàφот ἵxe λθανасиос 15
 аqiωи ἵπεqзo ёвол аqмоγ† оγве зaнpан ἵте
 зaнaемωн ёхен пiλφωт аqтнiγ ναq ёθpeγ-
 coγ. ётаqcoγ де ἵπεзли ἵпетзωоу таzωq
 еπτηpγ. αqepогw ἵxe λθανасиос πεχαq ναq
 xε παυс ke мнini ἵмаγaтq пe †натнiγ нак. 20
 κ. β. ёωωп ἵтеωtem пeтзωоу ωωпи ἵмок †наз†
 зω ёфнётаγepcтаγpωнiн ἵмоq. аqби де ἵке-
 λφωт аqiωи ἵπεqзo ёвол ἵбнтq аqмоγ†
 ёзaнpан ἵaемωн ёзpни ёхωq еγзωоу ёзote
 нiзoγλ†. аq†наγ ἵπiλφωт ёθpeγcoγ. ογορ 25
 ётаqcoγ oн ἵxe πλιγιοс ἵπεзли ἵпетзωоу
 κλ. α. таzωq. ётаqнаγ ἵxe λθανасиос xε ἵπεзли
 ἵпетзωоу ωωпи ἵмоq. πεχαq xε фнёθoγaв
 γεωργιοс пiстаγpoc ёрок ἵте пωнpи ἵф† птe
 пxс фнётаqи ёπiкocмoc ёнозeм ἵниpeγepнoви 30

cast us into others yet more painful. And while thou wast praying for me, straightway the Lord commanded those who were scourging me, and they took out the iron gag which they had put in my mouth and set me free. and I came to thee. Behold now I have told thee what I have suffered. Pray for me, O my master and father, that a little rest may be given to me, and that they may not cast me into that place again." My father said, "The Lord is merciful, and He will show mercy unto thee. Lie down and sleep until the general resurrection in which every one shall arise, and thou also shalt arise with them."¹

In the winter of 1885 I wrote to Prof. Ignazio Guidi of Rome asking him if it would be possible to obtain a copy of the Sahidic fragment of the Martyrdom of Saint George preserved in the Vatican. He mentioned my wish to Prof. Henri Hyvernât, Professor of Assyriology and Egyptology in Rome, who immediately sent to me his copy of the fragment which he had made some time before. He gave me permission to publish it, and most kindly offered to collate the 'proofs' with the original. As soon as Prof. Hyvernât knew that I was printing the martyrdom and miracles of Saint George from the Bodleian manuscript, he sent to me, unasked, his copy of the encomium of Theodotus, Bishop of Ancyra, upon Saint George, and promised that if I printed it he would collate the proofs with the manuscript. This offer I gladly accepted, and not only I, but all lovers of Coptic literature, and all who are interested

¹ Amélineau, *Étude sur le Christianisme en Égypte*, pp. 147—150.

in matters relating to the Coptic church, owe him a large debt of gratitude for his generosity. My thanks are also due to the Curators of the Bodleian Library for their loan to me of the manuscript A; and to the Earl of Crawford and Balcarres for the use of the MSS. B and E, and for his kind permission to print any part of them.

Since the whole of my edition of the Coptic texts relating to Saint George, and the English translation of them was in type, M. Amélineau has published a very interesting little work entitled *Contes et Romans de L'Egypte Chrétienne*, in which he has given a translation of the A manuscript, the text of which is printed in this book. As a large number of the sheets of this book were printed off I was unable in my edition to note the variations in our translations, and as they agree substantially, there was perhaps little need to do so. I must in justice to myself state that the publication of my edition of the Coptic texts and the English translation of them was delayed nearly a year through my absence from England on the two missions to Egypt and Mesopotamia which the Trustees of the British Museum did me the honour to entrust to me.

Finally I dedicate this book to Mr. P. Le Page Renouf in recognition of many kindnesses shown to me, and as a mark of respect for the distinguished Egyptologist who first threw scientific light upon the difficult subjects of Egyptian grammar and mythology.

London, September 8. 1888.

E. A. WALLIS BUDGE.

ΣΥΝΘΕΟΥ.

Γ. Β. ^{marlyne}†μαρτυρία ἡτε πιάριος ^{g. 200 r 10}γεωργιος πικωρι
 ἡμαρτύρος ἡτε πενῶς ἡς πῶς ἑταρχωκ
 ἡπερὰ λγων ἐβολ ἡσογ κτ ἡπιὰ βοτ
 φαρμογῶι βέν ογζιρηνη 5
 ἡτε φ† ἀμην.

Δ. Α. ἡρρη δε βεν πισνογ ἑτεμμαγ. ἡπσνογ
 ἡπικιμων nem πινω† ἡ†ωγμος ἑταρτωνq
 ζιχεν τεκκλησιὰ. ναρωop πε ἡχε ογνιω†
 ἡχοcem eqnaωt. νιογρωoy δε κατα μα ναγ- 10
 σωrem πε. εγζωlem ἡσα νιρεqζιωennoyqi
 ἡτε† μεῶμνι βαρaτογ ἡνιωηoyῖ ἡτε νιῖδωλον
 ναγερὰ ναγκαζιν ἡoyon niben xe ἡτογερ ωoy-

Λ. Β. ωωoyωι ἡνιῖδωλον ἡτε νιδεμων. αqζιτοtq
 ογν ἡχε πογρο ααδιλῆνος φηῑταqβι ἡπιερωωι 15
 εaqamoni ἡπιῖ ἡλακz ἡτε πκαζι. ἑταqερ-
 ωop ἡχε πογρο ααδιλῆνος αqζεmci ζιχεν πι-
 vhma αqcbai ἡzanπpocτογμα xe ζινα ἡceωω
 ἡμωoy βεν πικocmoc τηpq. ναινε νηῑtcβηoyt
 ἡβητογ. xe ἐπιαν ἡ ογcmη ἡ ἐναμαωx xe φη 20

Ε. Α. ἐτ α μαριὰ macq. ἡθoq ἡμαγaтq πετοoyoyωωt
 ἡμοq πε. ογoз πiλπολλων nem ποcιτων nem
 πιερmhc nem †acтapтh nem πιζεγc nem
 ἐzabeλ nem ωpnac nem ckaμaнapон nem
 πcowπ ἡνinoγ† ceoyωωt ἡμωoy an. αλλα 25

- ΠΡΕ ΠΧΕ ἡΜΑΓΑΤΩ ΦΗ ἔΤΑ ΝΗΟΥΔΑΙ ἑΘΕΒΕΩ ἡΘΟΥ
 Ε. Β. ΠΕΤΟΥΩΜΕΩ ἡΜΟΥ. ΕΘΕ ΦΑΙ ΕΙΣΘΑΙ ἡΜΑΙ ΝΙΒΕΝ
 ΝΙΟΥΡΩΟΥ ΚΑΤΑ ΧΩΡΑ ΝΕΜ ΝΙΑΡΧΩΝ ΤΗΡΟΥ
 ΕΤΧΗ ἑΒΕΝ ΠᾶΜΑΖΙ ἡΤΑΜΕΤΟΥΡΟ ἡΜΩΙΝΙ ΖΑΡΟΙ
 ἡΧΩΛΕΜ ἡΤΕΤΕΝΕΜΙ ἑΠСОбНИ ἡΤΕ ΠΑΕΡΩΩ. 5
 ΤΟΤΕ ΑΥΘΟΥ† ἑΜΑΥ ἡΧΕ ὦ ΝΟΥΡΟ ἑΒΟΛἑΒΕΝ
 †ΟΙΚΟΥΜΕΝΗ ΤΗΡΕ ΝΕΜ ΖΑΝΝΙΩ† ἡΜΗΩ ΕΥΩΩ
 ΖΩΕ ΔΕ ἡΤΕΩΤΕΜ ΠΙΜΑ ΨΟΛΟΥ ΖΙΤΕΝ ΠΟΥΛΩΔΑΙ.
- Ϛ. Α. ΟΥΟΖ ΑΩΖΕΜСИ ἡΧΕ ΠΟΥΡΟ ΔΑΔΙΑΝΟС ϚΙ ΠΙΒΗΜΑ.
 ΑΘΕΡΟΥΙΝΙ ἡΛΩ ἡΝΙCΘΒΑΙ ΤΗΡΟΥ ἡΤΕ ΝΙΒΑΖΑΝΙC- 10
 ΤΗΡΙΟΝ ΑΥΧΑΥ ἑἑρἡΙ ΤΗΡΟΥ ΝΑΖΡΑΩ ἑΤΕ ΝΑΙ
 ΝΕ. ΖΑΝΟΛΟΧ ἡΖΟΜТ ΝΕΜ ΖΑΝΚΕΛΕΥΒΙΝ ἡΖΑΝ-
 ΚΕΡΧΚΑC ΝΕΜ ΖΑΝΤΗΚΑΝΟΝ ἡΒΕΝΙΠΙ ΝΕΜ ΖΑΝ-
 ΤΡΟΧΟC ἑΡΕ ΖΑΝСНΩΙ ΤΑΚΤΗΟΥ† ἑΡΩΟΥ ΝΕΜ ΖΑΝ-
 ΕΡΜΕΤΑΡΙΟΝ ΝΕΜ ΟΥΩΕ ΕΩΙ ἡΑΤΡΕ ΝΕΜ ΖΑΝΧΙΧ 15
- Ϛ. Β. ἡΒΕΝΙΠΙ ΝΕΜ ΖΑΝСНΩΙ ἡΧΑΧΛΑC ΝΕΜ ΖΑΝἑΩΟΥ
 ἡΩΟΥΩΑΛ ΝΕΜ ΖΑΝCΑΖ ἡΒΕΝΙΠΙ ΕΥΟΥΩΤΕΝ ἡΝΙΚΑC
 ἡΜΑΥ ΝΕΜ ΖΑΝΒΑΩΟΥΡ ΕΥМОСК ΝΕΜ ПCΩХ[Π]
 ἡΝΙCΕΘΒΑΙΟΥ ἡΤΕ ΝΙΒΑΖΑΝΟC ΕΘΝΑΩТ. ΟΥΟΖ ΑΩΕ-
 ΡᾶΝΑΩ ἡΧΕ ΠΟΥΡΟ ΕΩΧΩ ἡΜΟC ϚΕ ἑΩΩΠ ΑΙΩΑΝ- 20
 ΧΕΜ ΖΑΝΟΥΟΝ ΕΥΟΙ ἡΖΗТ В ΕΥΧΩ ἡΜΟC ἑΩΤΕΜΟΥ-
- Ζ. Α. ΩΩТ ἡΝΙΝΟΥ† †ΝΑΩΙВ† ἡΝΑΙΖΟΝΖΕΝ ἡΤΕ ΝΑΙΟ†
 ἡΤΑΕΡΒΑΖΑΝΙΖΙΝ ἡΜΩΟΥ ἑΒΕΝ ἑΑΝΒΑΖΑΝΟC ΕΥἑО-
 CΙ †ΝΑВОНἑЕМ ἡΠΙΠΥΡГОC ἡΤΕ ΠΟΥΖΗТ. †ΝΑ-
 ΚΩΡΧ ἡΝΟΥᾶΦΗΟΥ. †ΝΑΧΩΡ ἑΒΟΛ ἡΤCΩΟΥϚΙ 25
 ἡΧΩΟΥ ἑΒΕΝ ΖΑΝСНΩΙ ΕΥΦΟΡΙ. †ΝΑΕΡΚΙΝΑΡΙΖΙΝ
 ἡΜΩΟΥ. †ΝΑВІCІ ἡНЕНСНВІ ἡРАТОУ. †ΝΑCΩΛΠ
- Ζ. Β. ἡΝΙΜΟΥ† ἡΤΕ ΠΟΥCΩΜΑ. ἑΤΑΥCΩΤΕΜ ΔΕ ἑΝΑΙ ἡΧΕ
 ἡΙΜΗΩ. ΑΥΕΡΖΟ† ἑΜΑΩΩ ἑΑΤΖΗ ἑΝΙΒΑΖΑΝΟC ΖΩC-
 ΤΕ ἡἑΘΟΥΩΩ ἑἑРМАРТΥРОC ΕΥНАΥ ἑΝΙΜΗΩ 30

4. 1. TOC TON VTE E-THI TONV ELLHONT ET
 DEN ENH VTEHIE TALLZ ELL TE VALLI WERE 5
 DENOC DEN TALLZ VTE E-THON OTOS
 NEVY ELLHONT ELLHONTAL TE ELLHONT
 OT DENH ELLHONT VTE E-THONOC LON VTE
 VTEHIE TALLZ ELLHONT ELLHONT ELLHONT
 ELLHONT ELLHONT TE ELLHONT ELLHONT ELLHONT 10

Η. 2. ΜΕΤΕΡΕΥΟΝΤΕΣ ΕΤΙ ΜΑΛ' ΕΡΩΤΑΙ ΜΗΟΥ-
 ΡΗΟΥ ΕΝ ΤΕΤΡΑΓΩΝΕ ΔΑΦΝΩΝ ΤΥΧΗ ΦΙΛΙΠΠΟΥ
 ΣΑΤΟΥΡΓΙ Δ' ΕΠΕΙΤΕ ΦΩΝΕ ΕΩΟ ΜΕΟΥ ΜΗΤΑΣ
 ΜΤΕ ΤΕΤΕΡΕΥΟΝΤΕΣ ΕΡΩΤΑΙ ΜΗΟΥ ΣΕ ΕΥΔΕΡΜΑΤΟΙ
 ΔΝΟΚ ΜΗΤΑΣ ΕΡΩΤΑΙ ΜΗΟΥ ΕΥΟ ΜΗΕΝΑΥ
 ΤΟΤΕ ΔΑΦΝΩ ΜΗΕΡΕΥΟΝΤΕΣ ΕΡΩΤΑΙ ΜΗΟΥ ΕΥΟ ΜΗΕΝΑΥ

8. Α. ἡτοτq αqτηιτοy ἡνιζηκι αqθωσι ἐξοyη ἡπεμθo
 ἡνιοyρooy αqθω ἐβoλ εqω ἡμoς xε xepi
 ἡπετενἡβom ω νιοyρooy. ἡπερxος ἐνεετε
 xαννοy† αη νε xε νοy†. μινoy† γαρ ἐτε 20
 ἡποyθαμið ἡτφενem πκαρι μαροyτακο ἀνοκ
 αйнаoуωт ἡποyαι ἡμαyατq φ† φωт
 ἡπενoς iηc πxс nem πιπnα ἐθoγav ἐταq

Θ. Β. ΣΟΥΩΤ ΔΕ ΕΡΟQ ΝΧΕ ΠΑΡΑΚΩΝ ΠΕΧΑQ ΧΕ ΟΥΟΝ
 ΝΙΒΕΝ ΕΤΑΓΙ ΕΒΟΛΖΙΤΕΝ ΤΜΕΤΡΕΦΕΡΠΕΩΜΑΝΕQ 25
 ΝΤΕ ΝΙΝΟΥΤ. ΑΝΟΝ ΔΕ ΕΝΗΠ ΕΝΗΕΤ ΣΑΠΕCΗΤ.
 ΦΡΗ ΝΕΜ ΠΙΧΡΩΜ ΕΝΑΥΟΥΩΝQ ΓΑΡ ΕΡΟΝ ΠΕ
 ΝΧΒ ΝΙΝΟΥΤ ΝΦΡΗΤ ΝΖΑΝΝΙΩΤ ΑΡΙΕΜΙ ΤΝΟΥ ΧΕ
 ΝΘΟΚ ΑΚΩΩΠΤΕΝ ΑΛΛΑ ΝΕΝΚΕΝΟΥΤ ΝΔΙΚΕΟC

I. A. AKTΨΩΨ NΩOY. TNOY XE APY ΠOYΨΩOYΨY NNI. 30

- νογ† πᾶ πολλων φηέθνοζεν ἡτοκογμεκ
 τηρς νινογ† ἐτακθεβιδού θετ πογζητ νημακ
 σεσωγν ἡνηε†ταιο ηωου ογοζ ετσωτεν
 ἡσωου ογοζ σεσωγν ἡνηετεραινωριν ἡνη-
 [ἐτ]ερατσωτεν ἡωου. †νωυ σε ματαμοι σε 5
 ἡθοκ ου ἐβολ θων ιε νιμ πε πεκραν ιε ἐτακι
 ἡπαιμα εθεου ἡζωβ. αφερογὼ ἡσε πᾶσις
 ι. β. γεωργίος ερξω ἡμος σε παυορπ ἡραν πεταγ-
 τηιρ ἐροι πε χρυστιᾶνος ογοζ ἡνοκ ου
 ἐβολθεν πωλολ ἡνικαππαδοκεος ἐαγβοκτ 10
 ἡματοι βεν ογνογμερον ερτανωγτ. ογοζ
 λισωκ ἡταμεθριβογνος ἐβολ ἡκαλως ναι-
 ωοπ πε βεν †παλεστινι ἡχωρα ογοζ εταγ-
 ωανογωτ ἡμαγ. νιμ με νινογ† ὦ πογρο
 ια. α. ἐτεκερᾶναγκazin ἡμοι ὦ πογρο ἐογωγτ 15
 ἡνωου. πεχε πογρο ναι σε ειογωγ ἡτεκερ-
 ωογωωογωι ἡπᾶπολλων φηέταρεω τφε
 νεν ποσιτων φηέταρταχρο ἡπικαζι εγσοπ.
 αφερογὼ ἡσε πᾶσις γεωργίος ερξω ἡμος σε
 εθνητκ αν ὦ παρλκων ετσωου νεν μεκωφην 20
 ἡογρωου. ἀλλα εθε ναινηω ετὸζι ἐρατογ
 ια. β. †ναφiri εθε ναιδικεος νεν εθε μεκνωγ†
 εθνωγτ εκερᾶναγκazin ἡμοι ὦ πογρο ἐερ-
 ωογωωογωι ἡνιμ. πετρος πισωτη ἡτε νᾶ-
 ποστολος ωαν πᾶπολλων πιρερτακο ἡτε 25
 πικοςμος τηρρ εκογωγ ἡταερωγσιλ(¹) ἡνιμ.
 ματαμοι ἡλιας πᾶεσβγτης πιαγελος ετζειχεν
 πικαζι ερμωσι ζιχεν πκαζι ογοζ ωαγαλι

¹) μα. ἡταερωῖα

[illegible]

2. I HAVE BELIEVED THAT ONLY GOD CAN PURSUE
PURSUED THE VICTIM THE ONLY LOST MEN
OF GODS HAS BELIEVED THAT THE VICTIM IS
THE VICTIM THE ONLY LOST MEN IS PURSUED
THE VICTIM THE ONLY LOST MEN IS PURSUED
THE VICTIM THE ONLY LOST MEN IS PURSUED

2. Α ΝΤΙΣΤΗΝΕΙΣ ΕΙΣΤΕ ΟΙΣ ΔΕ ΠΡΟΤΟ ΕΛΛΗΝΙΣΤ
 ΔΗ ΝΕ ΚΑΤΕΛΥΟΝΤΕΣ ΕΜΕΙΣ. ΑΛΛΑ ΣΑΥΙΣΤΕΝ
 ΙΚΑΙΩΣ ΝΕ. ΚΑΙ ΔΕ ΕΡΩ ΕΛΕΟΥΣ ΙΗΣ ΧΡΙΣΤΟΣ
 ΕΥΘΥΝΕΣ ΑΓΡΩΝΤ ΙΗΣ ΠΟΙΗΤΟ. ΑΓΕΡΚΕΛΕΥΜ
 ΙΝΕΑΛΛΗ ΕΠΕΡΜΗΤΑΡΙΟΝ ΙΝΕΣΤΕΚΙ ΕΝΟΗΘ ΩΤΕ
 ΝΕΓΗΝΑΒΤ ΣΩΩ ΕΒΟΛ ΣΙΧΕΝ ΠΙΚΑΣΙ ΜΕΝΕΝΣΑ
 ΚΑΙ ΔΕ ΑΘΕΡΟΥΘΩΛΚΩ ΕΒΟΛ ΙΗΣ Δ ΝΕΩΝΤ 20

11. Կ. ԻՆԱՏՈՒ ԻՍԵՂԻՍԻ ԷՐՈՉ ԵՆ ԵԱՆՈՒՄ ԻՄԱՏ
ՊԱՏԵ ԻՍԿԱՐԶ ԻՏԵ ՍԵՐՍՈՄԱ ՏՈՒՍ ԷՍԵՏԻ. ՕԿՈՋ
ԱԳՐՈՒՄ ԶՈՐՍ ԻՍԵՐՍՈՄԱ ԻՅՈՒՄ. ՕԿՈՋ ԱԳ
ՐՈՒՄ ԻՅԱՆՏՈՒ ԻՍՈՒ ԷՐՈՒՄ ԻՍԵՐՍՈ
ՄԱ ԻՅՈՒՄ ՊԱՏԵ ՍԵՐՍՈՒ ՏՈՒ ԵԱՐՈՒ ԻՍԻՐԻ
ԻՍՈՒՄ. ԻՍՈՒ Ը ՍԵՐՍՈՒ ԻՏՈՒ ԵՆ Մ-

17. Α. ΗΛΙΑΝΟΣ. ΟΥΟΣ ΑΦΗΡΚΕΛΕΥΙΝ ΔΕ ΟΝ ΕΘΡΟΥΙΝΙ
ΗΛΙΪ ΗΙΟΥΘΩΟΥΙ ΗΒΕΝΗΠΙ ΕΘΟΥΟΝ ΖΑΝΧΟΛ ΟΥΔΤΕΝ

المطرش، Arush ١)

ἐροϋ ἀφ' ἱστ ἐνιδωπ ἵτε ρατϋ ἐβοϋν ἐροϋ
ἐναρε περσνοϋ σωκ πε ἡφρη† ἡοϋηοϋ.
οϋοϋ μαρλᾶμονι ἡτοτϋ σε ἡφρη† ἡοοϋ ἀν
πε ετοϋερβασανιζιν ἡμοϋ. οϋοϋ μενεμσα και
αθροϋθαμιδ ἡοϋηοϋ† εσδοσι αθροϋϋινη ἡξ 5

ΙΔ. β. ἡιϋτ εϋμοσκ ἐμαϋω οϋοϋ ἡβρη ἡβητοϋ μαϋ-
σωλπ ἡσα ἡισαρξ ἵτε πῶμηλ αροϋαϋσαϋμη
αϋενϋ ἐπεσιτ ἐβολϋ† †ωηοϋ† αϋβητϋ ἐβρη
ἐοϋχαλκιοη ἡμωϋ αϋσαϋ† βαροϋ. οϋοϋ
ἡικεπωλατωρ μαϋζιοϋ† ἐσεν τεϋλᾶφε βεν 10
βανιϋτ εϋσηρ ωατ οϋβονβεν ἡτσωϋζι ἡσωϋ

ΙΕ. α. οϋοϋ περᾶνκεφαλос αϋσωϋ ἐβολβεν ρωϋ
εϋοβω ἡφρη† ἡοϋερω† οϋοϋ περσωμα τηρϋ
αϋδωσ ἡσνοϋ ἡφρη† ἡοϋτατϋ. τοτε αϋερ-
κελεϋιν ἡσε ποϋρο αϋινη ἡοϋφλω ἵτε οϋ- 15
στυλλος εϋεσκερκερ ἡμοϋ ἡσε η ἡρωμη οϋοϋ
αϋταλοϋ ἐσεν τεϋηεσι αθροϋοσωνϋϋ ἐβοϋν
ἐροϋ ἡτοϋχαϋ ωατ εϋσοβμη σε αϋηαεροϋ μαϋ.

ΙΕ. β. βεν πιεσωρϋ δε ἐτεμμαϋ αροϋωνϋ ἡσε πῶς
ἐπᾶσιος γεωργιος πεσαϋ μαϋ σε βρο ἡμοκ 20
οϋοϋ ἡτεκχεννοη† παμηνριτ γεωργιος ἡνοκ
πε††χοη μακ ωατ εκϋαι βᾶ μαϋζισι τηροϋ
ἐταϋἐνοϋ ἐσωκ †ωρκ ἡμοι ἡμιν ἡμοι νεν
ἡααγελοс ἐθοϋαβ σε βεν πσινἡισι ἡηιζιδμη

ΙΓ. α. ἡπεοϋον τωηϋ ἐηλαϋ ἐιωᾶηηηс πирε††ωηс 25
μενεμσωϋ ἡθοκ πε ἡηεοϋον τωηϋ εϋδμη ἡμοκ
ис ζηππε αἡηηс μακ εῶρεκερϋς ἐπὶ ὅ ἡοϋρο
φἡετεκἡαχοϋ εϋεϋωπ ἡμωϋ. ἡθοκ δε χἡα-
μοϋ ἡ† ἡσοπ ἡτατοϋηοσκ βεν πισοп δε ἡμαϋξ
ἡνοκ ἡμιν ἡμοι εἡεἡ ἐσεν ἡιβἡπ ἡταωλι 30

- ϸΑΧΙ ΕΒΡΗΙ ΕΠΕΡΜΑΩΧ ΑΡΦΩΒ ΑΡΕΡΕ. ΟΥΟΖ
 ΙΘ. Α. ΠΕΧΑΡ ΝΑΡ ΧΕ ΜΑΡΟΥΙΝΙ ΝΗΙ ΝΟΥΜΑΩΙ ΟΥΟΖ
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 ΙΘ. Β. ΠΕΧΑΡ ΝΑΡ ΧΕ ΓΕΩΡΓΙΟC ΕΘΒΗΤΚ ΛΙΜΟΥ† ΕΠΑΙ-
 ΡΩΜΙ ΕΒΟΥΝ ΕΤΑΜΕΤΟΥΡΟ ΙΕ ἸΝΤΕΚ†ΟΥΩ ἸΝΝΕΡ-
 ΜΑΓΙΔ ΕΒΟΛ ΙΕ ἸΝΤΕ†ΟΥΩ ἸΝΝΟΥΚ ΕΒΟΛ ΙΕ ἸΝΤΕΚ- 10
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 CΩ. ΕΤΑΡCΩ ΔΕ ἸΠΕΖΛΙ ἸΠΕΤΖΩΟΥ ΤΑΖΩΡ
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 ἸΠΕΤΖΩΟΥ ΨΩΠΙ ἸΜΟΩ. ΠΕΧΑΡ ΧΕ ΦΗΕΘΟΥΑΒ
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 ΠΧC ΦΗΕΤΑΡΙ ΕΠΙΚΟCΜΟC ΕΝΟΖΕΜ ἸΝΙΡΕΡΕΡΝΟΒΙ 30

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ΚΑ. Β. ΧΩΝΤ ἔΜΑΩΩ ΑΦΟΥΑΖΣΑΖΝΙ ἵΣΕΩΛΙ ἵΠΙΜΑΓΟΣ
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ΖΙΟΥἱ ἵΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ἔΠΙΩΤΕΚΟ ΩΑΤΕΦ-
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ΚΒ. Α. ΩΠΙ ΑΦΟΥΑΖΣΑΖΝΙ ΕΘΡΟΥΘΑΜΙἱ ἵΟΥΤΡΟΧΟΣ
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ΚΒ. Β ΚΑΝΩΝ. ἔΤΑΦΩΝΣ ΔΕ ἵΣΕ ΠῆΛΓΙΟΣ ΓΕΩΡΓΙΟΣ
ΟΥΟΣ ΑΦΝΑΥ ἔΡΟΦ ἵΠΣΜΟΤ ἵΠΙΑΣΤΗΡΙΟΝ.
ΣΑΠΩΩ ἵΜΟΦ ΕΦΟΙ ἵΡΟ ἵΣΗΦΙ ἔΡΕ ΣΑἵΡΗ-
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ΠΕΧΑΦ ἵἵΡΗ ἵἵΗΤΦ ΣΕ ΟΥΟΙ ΝΑΚ ὠ ΓΕΩΡΓΙΟΣ.

ΚΓ. Α. ΕΘΒΕΟΥ ΑΚΧΑ ΠΑΙΜΕΥἱ ἔἅΛΗ ἔΖΡΗ ἔΣΕΝ ΠΕΚ-
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ἔΠΩΩΙ ἔΤΦΕ ΕΦΧΩ ἵΜΟΣ ΣΕ ΠΥΣ Φ† ΠΙΑΤΩΙΒ†
ΠΑΡΧΩΝ ἵΤΕ ΝΙἔΝΕΖ ΦΗ ἔΤΕ ΦΩΦ ΠΕ ΠΙἱΡΟ ΟΥΟΣ

ΚΓ. Β. ΕΦ† ἵΜΟΦ ἵΖΜΟΤ ἵΝΙΜΑΡΤΥΡΟΣ ΣΕ ἵΘΟΚ ΠΕ 30

- ποῦωοῦ νεμ ποῦχλομ φηέτε ιςχεν 2η ἵπατε
 κθαμιδ ἵ2λι ἵπατε κθαμιδ ἵτφε νεμ πκαζι
 εκμοτεν ἵμοκ ἔχεν νιμωοῦ νεμ †νοῦ εκ-
 μοτεν ἵμοκ ἔχεν πγενος τηρῆ ἵνιρωμι ἵθοοκ
 ετσωοῦν ἵνεκ μανεντομ φηέταρβωλκ ἵτφε 5
 ἵφρη† ἵνοῦκαμαρα οὔο2 νιθῆπι βεν πεκοῦα2-
 κδ. α. σα2νι ἵπιναλ ἔψαγοπ† ἵοῦμοῦ ἵ2ωοῦ. ἵθοοκ
 πῶς ετ2ωοῦ ἔχεν νιθῆπι νεμ πιδ2ι φηέταρψι
 ἵνιτωοῦ βεν οὔψι οὔο2 νιβελλοτ βεν οὔ-
 μαψι φηέτινι ἵνιθῆοῦ ἔβολβεν 2ανἵ2ωρ οὔο2 10
 νιαργελο2 ἔταγερπαρabenin ακτηιτοῦ ἔβρη
 ἔφνοῦ[ν] ἵτε νιταρταρος ἔερκολαζιν ἵμωοῦ
 ἔβολ2ιτεν 2αναρακων εὔ2ωοῦ. οὔο2 ἵθωοῦ
 σε2ον2 βεν βαν2ναῦ2 ἵατβωλ ἔβολ νεμ
 κδ. β. 2ανμοχλοῦς ἵατωοῦων ἵμωοῦ ἵμονω2ομ 15
 ἵτε 2λι ψιβ† ἔβον ἔ2ρεν νεκοῦα2σα2νι. πῶς
 φ† ἵθοοκ ακοῦωρπ ἵπεκμονογενης ἵωηρι
 ἔπικοςμος ἔπβαιε ἵτε νιςῆοῦ αῤῥῖ σα22 βεν
 μαριἵ †παρθενος οὔο2 αῤερρωμι ἵμονω2ομ
 ἵκα† ἵρπωμι ἔβοτβε† ἵτερ2ινερρωμι. ἵθοοκ πῶς 20
 πῶς πῶς πῶς ἔβολ ἵβητκ βεν οὔμεθῆπι.
 κε. α. φηέταρμωσι 2ιχεν π2ο ἵφιом ἵφρη† ιςχεκ
 ερμωσι 2ιχεν φηέτωοῦωοῦ φηέταρψανω ἵε
 ἵωο ἵρπονι ἔβολβεν ε ἵωικ ψατοῦςι φηέταρερ
 ἔπιτιμαν ἵνιθῆοῦ βεν φιομ εν2αι νιβεν σεβ- 25
 non ἵ2ωοῦ νακ †νοῦ ἵμοῦ παῶς βεν ταιοῦνοῦ
 ἔτεκνηοῦ τῆς ἵριβοῖθῆιν ἔταμετσωβ 2ε ἵνοκ
 οὔρερερρνοβι. νιαροῦἵ2αι ἔβολ 2αροι ἵ2ε ναιἵ-
 κε. β. καῦ2 2ε πῶοῦ φωκ πε οὔο2 ερμε2 ἵωοῦ
 ἵ2ε πεκραν ψα ἔνε2 ἵμην. ερ2ωκ 2ε ἵπῆ- 30

- αῤσοῦνι ἵχε παῖχωρι ἅεν πεῤζητ ἵχε γεωρ-
 ριοϛ ιϛχε νεῤωνῆ χε †ηανοῤεμ λη ἵπαιϛοῤ
 ἔβολῆεν παῖμᾱκᾱνον αῖχαῤ αῤραοῤῶ ἵῤητῤ
 κῆ. α. χε ἵτεῤηαῤ† ἅεν πεῤζητ τηρῤ οῤοῤ ἵτεῤ-
 ἔμι χε ἱνοκ πε φ† φῆ ἔτε οῤονῶχομμοῤ 5
 ἔνοῤεμ ἵμαῤατῤ. ἅ ῖηχαηλ ῶε ηαῤ ἔπεϛχτ
 ἔπιλακκοϛ αῤϛεῤτε πῖϛῶμα ἔθοῤαῤ ἵτε
 πῖλγιοϛ γεωργιοϛ. ἅ πῶϛ ἱμονι ἵτεῤϛιχ εῤ-
 χῶ ἵμοϛ χε γεωργιοϛ παμεηριτ ῤηππε ιϛ †αῖχ
 εταϛῶαμῖδ ἵλᾱαμ πιῶορπ ἵρωμι ἵθοϛ οη 10
 †ηοῤ ἔθοῤλῤεμ ἑῶντ ἵμοκ ἅ πῶϛ ηῖῖ ἔθοῤη
 κῆ. β. ἅεν πεῤῤο αῤηαῤῤ ἵῤῶνῆ ἵκε ϛοῤ. αῤἔραϛ-
 παῤεϛῶε ἵμοῤ ἵχε πῶϛ αῤῶε ηαῤ ἔπῶωι ἔνι-
 φηοῤῖ ηεμ ηεῤαῤγελοϛ ἔθοῤαῤ. αῤτῶηῤ ἅεν
 οῤῖωϛ ἵχε πῖλγιοϛ γεωργιοϛ ἔβολῆεν ηῖῶ- 15
 ηῶοῤτ. οῤοῤ ηαῤηῶωι πε ἅεν πῖπᾱλατῖ(sic) ἵτε
 †βακῖ εῤῤῶτ ἵῤα ηῖοῤρωῶ(sic). μεηεηῤα
 ηαι ᾱε αῤῤῖμῖ ἵηηῖοῤρωῶ ἅεν πῖπᾱλατῖᾱ(sic)
 κῆ. α. εῤῤεμϛῖ ϛαῤῶοῤη εῤ†ῤαῤ οῤοῤ αῤῤῶϛῖ ἔθοῤη
 ἔχῶοῤ πεῤαῤ ηῶοῤ χε τετεηῤῤῶοῤη ἵμοῖ αη 20
 ῶ ηῖοῤρωῶ. αῤῤαι ἵηηεῤαῤ ἔπῶωι ἵχε ποῤρο
 ᾱαῤῖλῆνοϛ ἅεν οῤῶῖπῖ εῤῤῶ ἵμοϛ ἵπῖλγιοϛ χε
 ἵθοκ ηῖη ἵπαιρη†. πεῤε πῖηαῤτῤρῶϛ ἵτε
 πῤϛ ηαῤ χε ἱνοκ πε γεωργιοϛ φῆἔτατεηῶῶτεῤ
 (sic) ἵμοῤ ἵῤαῤ εῶῤε τετεηημετρεῤ†ῶῶ ἔπα- 25
 κῆ. β. ηοῤ† φαῖεῶηατακε ῶηηοῤ ἵπατε οῤεϛκῖ ῶῶπῖ.
 ποῤρο ᾱε ᾱαῤῖλῆνοϛ εῤηηηη εῤϛομϛ ἔθοῤη
 ἅεν πῤο ἵπῖλγιοϛ πεῤαῤ ηαῤ χε ἵθοκ λη
 πε ᾱῤῤα τεῤῤῖηῖῖ τε κε οῤαι ᾱε πεῤαῤ χε
 ἱρηοῤ αῤῖδῖ ἵμοῤ. ἔταῤἔῖμῖ ᾱε ἵχε ἱηατοῤῖοϛ 30

πιστρατίλατης πεχλαχ χε βεν ουμεθμνι φαι
πε γεωργιος πεταρταρτωνη (sic) ἐβολῆεν
νη ἐθ μωουτ αρναρτ δε ἵχε αναδολιος (sic)

λ. α. nem nateptazic thrc. acwopi δε ἵχε τηπι
ἵνηῆταγναρτ ἐπῶτ ceiri n̄ n̄wo nem θ nem 5
oyczimi ἐβολῆεν πιμνω. ογος αρουαρσαρني
ἵχε πογρο αλδιανος εθρουζιτου τηρου ca-
bol n̄tbaκi βεν ουμα ἵψαρε αλαιοτου ἵδ
ἵμερος αλδοτδερ ἵμωου. παρητ αλχωκ ἵτου-
μαρτυρια ἵου γ τῆ ἵφαμενωθ βεν ουῆρουγ 10
ἵcabbaton βεν αχπθ ἵπιῆρουγ ογος αλωφ

λ. β. nwoy βεν ουῶου ἐπιπαρταδicos εγδι ρμοτ
ῆρρη ἕχεν νιρεφερνοβι. αρουαρσαρني ἵχε πογ-
ρο εθρουγini ἵπιλγιος γεωργιος ἕχεν πιβημα
ογος αρχος εθρουγini ἵουγδλοχ ἵβενιπι ρινα 15
ἵσεωνε ἵπιθμνι ῆρογ ογος αρθρουγαρτ βα
ουτатε ψат εφβωλ ἐβολ ογος ἵσεινι ἵουγ-
μοки ἵпсμοτ ἵουχони ἵβενιπι ἵσεριτq ῆρρη

λ. α. ῆρωγ ογος αρθρουθουγз ἵз ἵιqt ῆτερλφε
ῆβουγ ἐπιδλοχ αρθρουγini ἵουγνιωτ ἵωνι εφ- 20
фонк ката τερλφε ογος αλγι τερλφε ῆρρη
ῆρογ ῆταχρος ἵтатq ἵсескеркер ἵμοq nem
πιῶνι ογος ἵτουγβωλ ἐβολ ἵνιταзо ῆρατου
ἵτε νεγκас. ῆтақλ̄мони δε ἵтотq βεν тαι-
вазанос βεν ουμετχωρι ογος αρουαρσαρни 25

λ. β. ῆθρουγini ἵπιῶνι ἐβολ ρароq ῆαωq ῆπωι
ἵсаχωq ογος ἵτουγμογp ἵουγνιωτ ἵῶνι ἵβηтq
nem εβρε ουγνιωτ ἵхремтс ῆπωι бароq.
мененса нαι δε αρουαρσαρни ῆριτq ῆβουγ
ῆουμαси ἵρомт nem ῆτωтс ἵганиqt εγωноу 30

- ἐβοῦν ἐροϋ. ἀφερκελεγιν ἵξε πᾶννομος ἵογρο
 λβ. α. εἰροϋῖνι ἵογμανκανων ἵπιμασι ἵτογκω†
 ἐβοῦν γῖνα ἵτογῶνῶνῶν ἵπσωμα ἵπᾶγιος
 ἵξε νηϋτ οὔορ ἵτε νερμελος ἐρ ἵφρη† ἵογ-
 ωωῖω ἵτε οὔδνωογ ἵεν πῖωωμ. ἀϋᾶμονι 5
 ἵτοτq ον ἵεν οὔμετχωρι ἀϋογᾶςαῖνι δε
 ον εἰρογζιτq ἐπῖωτεκο νεν ἐτοσq ἐπῶε ψα
 τερσοῶνι xε ϋναῖρογ ναq ιε xε ϋνατακοq
 ἵαω ἵρη† νε οὔσαιε πε ἐμαωω ἵεν τερξιν-
 λβ. β. ναγ ἁ πῶε οὔονζq ἐροq ἵεν πῖεχωρζ ἐτεμμαγ 10
 ἐqσω ἵμος xε ἵνωνι ἵτοτκ πασοτπ γεωργιος
 οὔορ xεμνομ† ἵπερβωλ ἐβολ xε ἵνοκ †xη
 νημακ οὔον οὔνῖω† ἵραωῖ ωον νακ ἵεν τφε
 ἐζρηῖ ἐxεν πεκᾶγων. ζηππε ις οὔσοπ ακμογ
 ἵμοq αῖτογνoσκ ἐτι xηαμογ ἵκε σοπῆ 15
 λγ. α. οὔορ †νατογνoσκ ον ἵεν πῖμαζx δε ἵσοπ
 ἵνοκ ἐῶναι ἵμῖν ἵμοι ἵεν ζανῶνπ οὔορ
 †παρᾶθηκῇ ἐταῖσαλος ἐπεκσωμα †ναῶιτς
 ἵνοκ ἐῶνα†xομ ἵπεκσωμα ἐῶογᾶν ἵτα-
 ῶρεκῆντον ἵμοκ νεν ἀβραᾶν νεν ἱσαᾶκ νεν 20
 ἱακῶβ ἵπερερῶλαζ ἵζητ ἵνοκ †xη νημακ
 ἐσεωωπῖ γαρ ἵξε τεκμαρτηρίᾳ ἵπενῖο ἵπαι
 ὦ ἵογρο ναι ἐκερμεῶρε ἵπογῆῖο ἐῶνῇτ xηλερ
 ζ ἵροηπῖ ἐγερβαζανῖζῖν ἵμοκ ἐζρηῖ ζῖxεν
 λγ. β. παρᾶν xεμνομ† ἵπερερῶλαζ ἵζητ ἵεν πxῖν- 25
 ῶρεγταιεμογ† ἐροq ἵξε πῶε ἀqῶε ναq ἐπῶωῖ
 ἐνῖφνογῖ νεν νερᾶγγελος ἐῶογᾶν ἐρε πῖχωρι
 ἵμαρτυρος ἵτε πxῆ σομς ἐροq οὔορ ἵῶοq
 δε ναqμῖν ἐβολῆεν πῖωρῶις ψατε πῖογῶνῖν
 ψαι ἐβολ ἐμογνοq ἵμοq ἵεν πῖερογoτ ἐτα- 30

λδ. α. πῶς τῆς ἡα. ἔταψωρπ δε ψωπι ἀφογαςαζνι
 ἡξε πογρο εθρογῖνι ἡπιλγιος γεωργιος ἔξεν
 πιβημα. ἔταγενq δε πεξε ογαι ἡα εἰβολῶν
 πι ὅ ἡογρο ἐπεφραν πε μαγ[μ]εντιος xε γεωρ-
 γιος φερῆτιν ἡογμῖνι ἡτοτκ. ἔωπ ακωα- 5
 ναιq ἡπαῖθο ψε πενῖνῃβ πιρῃ νεν πιῶ ἡνογ†
 νεν ὅμαγ ἡνινογ† φαρτηνις xε ἡθος εθ-

λδ. β. νοξεν ἡπικοςμος τηρq xε φῆλῃαζ† ζω
 ἐνεκνογ† ἡταψεμψι ἡμωογ ἡκαλως. πεξε
 πῖλγιος γεωργιος ἡα xε ἄξε πεκῆτημα νῆι. 10
 πεξε μακμεντιος πογρο ἡα xε ζῆππε ις ὅ
 ἡθρονος σεxῃ ἐβρῃ φογαι φογαι ἡνιθρονος
 ογοζ ζανφατci ἡβῆτογ ἡμῖνι νιβεν ζανογον

λε. α. μῆν ἡτε ζανωωῃν ἡρεφτογταζ νεν ζανογον
 ἡατογταζ. ἔωπ ογν ἡτογογωνζ ἐβολ ἡτογψ- 15
 επνογνι ἡξε νιφατci ἡτε πιωωῃν ἡτε πιογαι
 πιογαι ἡβῆτογ φῖρι ἐβολζιτεν νεκτωβζ ογοζ
 ἡτε νιφαici(sic) ἡρεφτογταζ φορι ἐβολ ογοζ
 ἡτε νιατογταζ ἡxωβι φορι ἐβολ βεν φαι
 φῆλῃαζ† ἐπεκνογ†. ἂ πῖλγιος γεωργιος ζιτq 20
 ζιxεν πεqζο αqτωβζ ἡφ† ἡογνιω† ἡναγ eq-

λε. β. qιλζομ. ἔταqχωκ δε ἐβολ ἡ†προςεγxῃ αqχω
 ἡπιλμῖνι αcωωπι δε ογνιω† ἡζο† νεν ογ-
 cεερτερ βεν πεqxιντωνq ογπῆλ γαρ ἡτε
 πῶς αqι ἔξεν νιθρονος αγ†ογῶ ἐβολ αγβεπ- 25
 νογνι ἡξε νιφατci αγφῖρι ἐβολ ογοζ νῆτοι
 ἡρεφτογταζ αγ† ογταζ νῆ ἐτοι ἡατογταζ

λς. α. αγζι xωβι ἐβολ. τοτε πεξε μαγμεντιος πογρο
 ἡα xε ογνιω† ἡνογ† πε πιερακῆς xε νεν
 νικεψε ετωογῶογ αqογωνζ ἡτεqχομ ἐβολ 30

ἵβητοῦ ἱπαιρη†. αἰεροῦ ἵχε πᾶγιος γεωρ-
 γιος εἰσῶ ἵμος χε φ† φηῆταρῶμιδ ἵτφε
 νεν πκαζι φηῆταρῶρε νηῆτωπ λη ὡπι ακ-
 τενῶνq ἐπιῆρακλῆς πᾶωλον ἵκοῦρ ἵβελλε

λζ. β. φηῆτεκνατακο νημαq ἵχωλεμ. αἰεροῦ ἵχε 5
 ποῦρο δαδῖανος πεχαq ἱπιᾶγιος γεωργιος
 πισοτπ ἵτε νιγαλιλεος †σωοῦν χε †νατα-
 κοκ ἵαῶ ἵρη†. τοτε αἰοῦαζσαζνι εῶροῦνι
 ἵοῦνιῶ† ἵβαῶοῦρ αῦβισι ἵμοq βεν τεῖμη†
 αἰαιq ἵβ οῦοz παρη† αq† ἱπιπηλ. αἰεροῦνι 10
 ἵοῦνιῶ† ἵλεβῆς ἵσεζιοῦ ἵ†τοι β† ἵτε πω-
 μα ἱπιᾶγιος ἐβρη ἐμαῦ νεν οὔτατz νεν

λζ. α. οὔλαμχαπτ νεν οὔωτ ἵτεβνῆ νεν οὔνβερεζι
 αῦσαζ† ζαροq ἐμαῶω ζωστε ἵτε νεqβε-
 ρν νεν νεqῶαz ὀισι ἐπιζοῦδ. ζωστε ἵτε 15
 νηῆτσαζ† φωτ ἐπαῖσα νεν φαι ζιτεν πιζοῦδ
 ἵτε πῶαz ζωστε ἵτεqὀισι ἵῖε ἵμαζι αῦνι
 ἵνινεβχι ἵτε νιλεβῆς ἱποῦρο εῦῶ ἵμος χε

λζ. β. αἰοῦ ἵ αἰοῦνκ ἵχε πιβερῶο ἐτεμμαῦ αἰοῦ-
 αζσαζνι ἵχε ποῦρο εῶροῦοz ἵσεῶομz βεν 20
 πικαζι νεν πικελεβῆς νεν πιμελος ἵτε πᾶ-
 γιος ἐτε ἵβητς χε ζῖνα ἵνε νιχρηστιλῆς χῖμι
 ἵοῦμελος ἵταq ἵτοῦτοῦνος οὔμαρτηριον
 μαq. ἐταῦκην δε ἐῶομz ἱπιῶμνι ἵχε νιζῦπε-
 ρετῆς αῦεραμαχωριν νωοῦ αἰῶωπι ἵχε 25
 οὔνιῶ† ἵῶθορτερ βεν πᾶνρ λ πκαζι κῖμ

λη. α. ὡα νεqcen† ζῖππε ιc πῶc πῶc πῶc αqἱ
 ἐπεσιτ ἐβολβεν τφε νεν νεqαγτελος ἐῶοῦαβ
 αqὀζι ἐρατq ἐξφν πῖμα ἐτερε πῖλεβῆς ὀομz
 ἵβητq. οῦοz πεχαq ἵζαλαῶινλ πᾶγτελος χε 30

- ιζ. β. ἡΤΑΠΑΡΛΘΗΚΗ ἑΤΑΙΧΑΛΟΣ ἑΡΟΚ ἅΕΝ ΠΕΚΠΑΝ-
 ΨΩΠΙ ἑΘΟΥΑΒ. ΧΕΜΝΟΜ† ἡΠΕΡΕΡΖΟ† ΧΕ ἅΝΟΚ
 †ΧΗ ΝΕΜΑΚ. ΟΥΟΖ ἑΤΑΦΕΡΑΣΠΑΖΕΣΘΕ ἡΜΟQ ΑQ-
 ΨΕ ΝΑQ ἑΠΨΩΠΙ ἑΝΙΦΗΟΥΙ ἅΕΝ ΟΥΝΙΩ† ἡΩΟΥ ΝΕΜ
 ΝΕQΑΓΓΕΛΟΣ ΕΘΟΥΑΒ. ἑΤΑΤΟΟΥΙ ΔΕ ΨΩΠΙ ΑQΟΥ- 5
 ΑΖCΑΖΝΙ ἡΧΕ ΠΟΥΡΟ ΑΥΕΝQ ἑΧΕΝ ΠΙΒΗΜΑ. ἡΘΟQ
 ιζ. α. ΔΕ ΝΑΦΕΡΨΑΛΙΝ ΕQΧΩ ἡΜΟC ΧΕ Φ† ΜΑΖΘΗΚ ἑΤΑ-
 ΒΟἡΘΙᾶ ΜΑΖΘΗΚ ΕΠΧΙΝΨΟΠ† ἑΡΟΚ. ἑΤΑQΦΟΖ ΔΕ
 ἑΠΙΒΗΜΑ ΑQΩΨ ἑΒΟΛ ΕQΧΩ ἡΜΟC ΧΕ ΠΙΒΗΜΑ Αἡ
 ΖΑΡΟΚ ΟΝ ἡΦΟΟΥ ἡΘΩΚ ΝΕΜ ΠΕΚᾶΠΟΛΛΩΝ ἡΩΝΙ 10
 ἅΝΟΚ ΝΕΜ ΠΑΥC ἡΠC ΠΧC. ΟΥΟΖ ΑΥᾶΜΟΝΙ ἡΜΟQ
 ΑΥΒΟΛΚQ ἑΒΟΛἅΕΝ Δ ἡΜΟΥCΕΡ ΝΑΥΖΙΟΥΙ ἑΡΟQ
 ιζ. β. ΠΕ ἅΕΝ ΖΑΝΜΟΥ† ἡΜΑCΙ ἅΕΝ ΠΕQCOI ΝΕΜ ΤΕQ-
 ΝΕΧΙ ΠΑΛΙΝ ΟΝ ΑQΘΡΟΥΤΑCΘΟQ ἑΠΙΨΤΕΚΟ. ΑQCἅΙ
 ΔΕ ἡΧΕ ΠΟΥΡΟ ΔΑΔΙᾶΝΟC ἡΟΥἑΠΙCΤΟΛἡ ΕQΧΩ ἡΜΟC 15
 ἡΠΑΙΡΗ† ΧΕ †CἅΙ ἡ†ΟΙΚΟΥΜΕΝΙ ΤἡΡC ΧΕΡΕΤΕ
 ΧΕ ἅΧΩ ΝΙΒΕΝ ΝΕΜ ΜΑΓΟC ΝΙΒΕΝ ἑΤΕ ΟΥΟΝΨΧΟΜ
 ἡΜΩΟΥ ἑ†ΟΥᾶ ἑΒΟΛ ἡΝΙΜΑΓΙᾶ ἡΤΕ ΠΙΧΡΥCΤΙ-
 ιη. α. ἅΝΟC ΜΑΡΕQΙ ἅΑΡΟΙ †ΝΑ† ΝΑQ ἡΟΥΜἡΨ ἡΧΡἡΜΑ
 ΝΕΜ ΘΩΨ ΝΙΒΕΝ ἑΤΕQΝΑΕΡΕΤΙΝ ἡΜΩΟΥ ΟΥΟΖ 20
 QΝΑΨΩΠΙ ΕQΟΙ ἡΜΑΖB ἅΕΝ ΤΑΜΕΤΟΥΡΟ. ἑΤΑ-
 QΟΥΩΡΠ ΔΕ ἡΝΝΑΙCἅΙ ἑΒΟΛἅΕΝ †ΟΙΚΟΥΜΕΝἡ ΤἡΡC
 ΖἡΠΠΕ IC ΟΥΡΩΜΙ ΑQΟΥΟΝΖQ ἑΒΟΛ ἑΠΕQΡΑΝ ΠΕ
 ἅΘΑΝΑCΙΟC ΑQΙ ΖΑ ΠΟΥΡΟ ΕQΧΩ ἡΜΟC ΧΕ ΠΟΥΡΟ 25
 ιη. β. ΩΝἅ ΨΑ ἑΝΕΖ ἡΝΕΖΛΙ ἡΖΩΒ ΕΡΑΤΧΟΜ ἡΠΑἡΘΟ 25
 ἑΒΟΛ. ΑQΡΑΨΙ ἡΧΕ ΠΟΥΡΟ ΠΕΧΑQ ΝΑQ ΧΕ ΑΨ
 ΠΕ ΠΙΜἡΝΙ ἑΤΕΚΝΑΔΙQ ἡΠΑἡΘΟ ΧΕ ΖΙΝΑ ἡΤΑἑΜΙ
 ΧΕ ΟΥΟΝΨΧΟΜ ἡΜΟΚ Ε†ΟΥᾶ ἑΒΟΛ ἡΝΝΑΓΙᾶ
 ἡΤΕ ΝΙΧΡΙCΤΙᾶΝΟC. ΑQἑΡΟΥᾶ ἡΧΕ ἅΘΑΝΑCΙΟC
 ΠΕΧΑQ ΧΕ ΜΑΡΟΥΙΝΙ ἡΟΥΜΑCΙ. ἑΤΑΥΕΝQ ΑQ- 30

- ϑαχι εἵρῃι ἐπερμαϑϑ αῤφωῃ αῤερῃ. οὔοϑ
 ιῸ. α. πεχαῤ ἡαῤ χε μαροῖνι νῃι ἡοῤμαϑι οὔοϑ
 λῡενϑ ἡαῤ. εἰαῤζιοῖ δε ἡτῤαϑι ἡτε πῃμαϑι
 ἐοῤϑα ἡτε †μαϑι οὔοϑ †κεῤαϑι ἐπικεϑα αῤῖ
 ἐβολ εῤῃϑ νεῃ ἡοῤΰρῃοῤ ζωϑτε ἡτοῤϑτεῃ 5
 οὔτωι ϑωκ ἐοὔτωι. αῤοῤαζϑαζῃ ἡχε ποῤ-
 ρο αῤεροῖνι ἡπἰλγιοϑ γεωργιοϑ ζῖχεν πῃνῃμα
 ιῸ. β. πεχαῤ ἡαῤ χε γεωργιοϑ εῃβῃτκ λῡοῤ† ἐπαι-
 ρωῃι ἐβοῤν ἐταῃετοῤρο ἰε ἡτεκ†οῤῃ ἡνεῤ-
 μαῖα ἐβολ ἰε ἡτεῤ†οῤῃ ἡῃοῤκ ἐβολ ἰε ἡτεκ- 10
 ῃοῃβεῤ ἰε ἡτεῤῃοῃβεκ. πἰλγιοϑ γεωργιοϑ δε
 ἐταῤῃαῤ ἐπῃμαῤοϑ πεχαῤ ἡαῤ χε ἰωϑ ἡῃοκ
 πἰϑον πετεκοῤϑ εἰαῤ ἡῤῖτῤ ἡχωλεῃ χε
 κ. α. †ῃαῤ ῤαρ ἐροκ εἰπῖζῃοτ ταζῃκ ζωκ. βεν
 †οῤῃοῤ δε ἐαῤῃῃ ἡαῤ ἡοῤλῃοτ ἡχε λῃαναϑιοϑ 15
 αῤῖωι ἡπεῤζο ἐβολ αῤῃοῤ† οῤβε ζανῃαν ἡτε
 ζανῃεῃων ἐχεν πἰλῃωτ αῤῃῃαῤ ἡαῤ ἐοῤεῤ-
 ϑοῤ. ἐταῤϑοῤ δε ἡπεῤλι ἡπετζωοῤ ταζωῤ
 επῃῃῃῤ. αῤεροῤῃ ἡχε λῃαναϑιοϑ πεχαῤ ἡαῤ
 χε παῤῃ κε ῃῃῃῃ ἡῃαῤατῤ πε †ῃαῃῃαῤ ἡαῤ. 20
 κ. β. ἐῃωπ ἡτεῃτεῃ πετζωοῤ ῃωπῃ ἡῃοκ †ῃαζ†
 ζω ἐῃῃεταῤεῤϑταῤῃῃων ἡῃοῤ. αῤῃῃ δε ἡκε-
 λῃωτ αῤῖωι ἡπεῤζο ἐβολ ἡῃῃῃαῤ αῤῃοῤ†
 ἐζανῃαν ἡεῃων ἐζῃῃῃ ἐχωῤ εῤζωοῤ ἐζοτε 25
 ῃῖοῤλ†. αῤ†ῃαῤ ἡπἰλῃωτ εῃοῤεῤϑωῤ. οὔοϑ
 ἐταῤϑωῤ οῃ ἡχε πἰλγιοϑ ἡπεῤλι ἡπετζωοῤ
 κλ. α. ταζωῤ. ἐταῤῃαῤ ἡχε λῃαναϑιοϑ χε ἡπεῤλι
 ἡπετζωοῤ ῃωπῃ ἡῃοῤ. πεχαῤ χε ῃῃεῃοῤαβ
 γεωργιοϑ πῖϑαῤροϑ ἐροκ ἡτε πῃῃῃῃ ἡ†ῃ ῃῃϑ
 πῃϑ ῃῃεταῤῖ ἐπῖκοϑμοϑ ἐῃοζεῃ ἡῃῃεῤεῤῃοῃ 30

ΝΑΙ ΒΑ ΤΑ ΨΥΧΗ ΟΥΟΣ ΜΟΙ ΙΤΟΨΡΑΤΙΣ ἸΝΤΕ ΠΧΕ
 ΜΗΛ ΔΑΔΙΛΗΟΣ ΔΕ ἘΤΑΦΝΑΥ ἘΨΗΕΤΑΦΩΠΙ ΑΦ-
 ΚΑ. Β. ΣΩΝΤ ἘΜΑΩ ΑΦΟΥΑΖΣΑΖΜΙ ἸΝΣΕΛΙ ἸΠΠΙΜΑΓΟΣ
 ΣΑΒΟΛ ἸΤΒΑΚΙ ἸΝΣΕΒΟΘΕΕΦ ἸΝΤΕΝΤΙ ΟΥΟΣ ΑΦΣΩΚ
 ἸΝΤΕΦΜΑΡΤΥΡΙΑ ἘΒΟΛ ΑΦΕΡΠΕΝΠΩΔ ἸΠΠΩΜΒ 3
 ἸΠΠΕΖ ΤΟΤΕ ΑΦΕΡΚΕΛΕΥΜ ἸΝΣΕ ΠΟΥΡΟ ΕΘΡΟΥ-
 ΖΙΟΥΪ ἸΠΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ἘΠΙΩΤΕΚΟ ΨΑΤΕΦ-
 ΣΟΒΗΙ ΧΕ ΟΥ ΠΕ ἘΤΕ ΦΗΑΑΙΦ ΝΑΦ ἘΤΑΤΟΥΪ ΔΕ

ΚΒ. Α. ΨΩΠΙ ΑΦΟΥΑΖΣΑΖΜΙ ΕΘΡΟΥΘΑΜΙΘ ἸΟΥΤΡΟΧΟΣ
 ΕΦΟΙ ἸΝΙΩΨΤ ἘΜΑΩ ΕΘΡΟΥΘΟΥΖ ἸΟΥΜΗΩ ἸΝΙΤ 10
 ἘΡΟΦ ΝΕΜ ΖΑΝΚΑΩ ΕΥΘΟΥΖ. ΟΥΟΣ ΑΦΘΑΜΙΘ
 ἸΠΠΤΡΟΧΟΣ ΚΑΤΑ ΠΙΡΗΤ ἘΤΑΦΟΥΑΖΣΑΖΜΙ ἸΜΟΦ
 ΣΑΠΩΟΙ ΔΕ ἸΜΟΦ ΕΦΟΙ ἸΡΟ ἸΝΣΗΦΙ ΣΑΒΡΗ ΔΕ
 ἸΜΟΦ ΕΦΟΙ ἸΝΣΗΦΙ ἸΡΟ Β. ΕΥΣΗΡ. ΑΦΟΥΑΖΣΑΖΜΙ
 ἸΝΣΕ ΠΟΥΡΟ ΕΘΡΟΥΪΜΙ ΝΑΦ ἸΠΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ 15
 ἘΒΟΛΒΕΝ ΠΙΩΤΕΚΟ ἘΖΙΤΦ ἘΠΩΟΙ ἘΧΕΝ ΠΙΜΑΝ-

ΚΒ. Β. ΚΑΝΩΝ. ἘΤΑΦΩΝΖ ΔΕ ἸΝΣΕ ΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ
 ΟΥΟΣ ΑΦΝΑΥ ἘΡΟΦ ἸΠΣΜΟΤ ἸΠΠΑΣΤΗΡΙΟΝ.
 ΣΑΠΩΟΙ ἸΜΟΦ ΕΦΟΙ ἸΡΟ ἸΝΣΗΦΙ ἘΡΕ ΣΑΒΡΗ-
 ἸΜΟΦ ΕΦΟΙ ἸΝΣΗΦΙ ἸΡΟ Β. ΠΕΧΑΦ ἸΒΡΗΙ ἸΒΗΤΦ 20
 ΧΕ ἈΛΗΘΟΣ †ΝΑΩΝΟΖΕΜ ΑΝ ἸΠΠΑΙ ἘΒΟΛΒΕΝ
 ΠΑΙΜΑΝΚΑΝΟΝ ΦΑΙ. ΠΑΛΙΝ ΟΝ ΜΕΝ[ΕΝ]ΣΩΣ
 ΠΕΧΑΦ ἸΒΡΗΙ ἸΒΗΤΦ ΧΕ ΟΥΟΙ ΝΑΚ Ω ΓΕΩΡΓΙΟΣ.

ΚΓ. Α. ΕΘΒΕΟΥ ΑΚΧΑ ΠΑΙΜΕΥΪ ἘΛΛΗΙ ἘΖΡΗΙ ἘΧΕΝ ΠΕΚ-
 ΖΗΤ. ἈΡΙ ΦΜΕΥΪ ἸΠΠΙΚΑΝΡΟΣ ἘΤΑΦΤΑΖΟΚ. ἈΡΙ 25
 ΦΜΕΥΪ ΧΕ ΠΕΚΩΤ ΖΩΦ ΑΥΑΩΦ ΒΕΝ ΘΜΗΤ ἸΝΣΟΜΙ
 Β ἸΝΣΕ ΝΠΟΥΔΑΙ. ΜΕΝΕΝΣΩΣ ΑΦΦΑΙ ἸΝΝΕΦΒΑΛ
 ἘΠΩΟΙ ἘΤΦΕ ΕΦΣΩ ἸΜΟΣ ΧΕ ΠΩΣ ΦΤ ΠΙΑΤΩΙΒΤ
 ΠΑΡΧΩΗ ἸΝΤΕ ΝΙΠΠΕΖ ΦΗ ἘΤΕ ΦΩΦ ΠΕ ΠΙΒΡΟ ΟΥΟΣ

ΚΓ. Β. ΕΦΤ ἸΜΟΦ ἸΖΜΟΤ ἸΝΜΑΡΤΥΡΟΣ ΧΕ ἸΘΟΚ ΠΕ 30

- πογῶογ νεμ πογχλομ φηῆτε ιϑεν ϑη ἡπατε
 κθαμιῶ ἡγλι ἡπατε κθαμιῶ ἡτφε νεμ πκαγι
 εκμοτεν ἡμοκ ἔϑεν νιμωογ νεμ †ηογ εκ-
 μοτεν ἡμοκ ἔϑεν πγενοϑ τιηρϑ ἡνιρῶμι ἡθοκ
 ετϑωογν ἡνεκ μανεμτον φηῆταρῶλκ ἡτφε 5
 ἡφρη† ἡογκαμαρα ογοϑ νιῶηπι βεν πεκογλζ-
 κδ. α. ϑαϑνι ἡπιναγ ἔψαγοπ† ἡογμωγ ἡϑωογ. ἡθοκ
 πῶϑ ετϑωογ ἔϑεν νιῶηηι νεμ πῶϑϑι φηῆταρῶι
 ἡνιτωογ βεν ογῶι ογοϑ νιβελλοτ βεν ογ-
 μαῶι φηῆτινι ἡνιῶηογ ἔβολῶεν ϑανλϑωρ ογοϑ 10
 νιαργελοϑ ἔταγερπαρabenin ακηιτωγ ἔβρη
 ἔφηογ[η] ἡτε νιταρταροϑ ἔερκολαζιν ἡμωογ
 ἔβολζιτεν ϑαναρακων εγϑωογ. ογοϑ ἡῶογ
 ϑεϑονϑ βεν βανϑναγϑ ἡατβῶλ ἔβολ νεμ
 κδ. β. ϑανμοχλογϑ ἡατῶογῶν ἡμωογ ἡμονῶϑομ 15
 ἡτε ϑλι ῶιβ† ἔβωγν ἔϑρεν νεκογλζϑαϑνι. πῶϑ
 φ† ἡθοκ ακογῶρη ἡπεκμονογενηϑ ἡῶηρι
 ἔπικοϑμοϑ ἔπῶαιε ἡτε νιϑηογ αρῶι ϑαρϑ βεν
 μαριῶ †παρῶενοϑ ογοϑ αρερρῶμι ἡμονῶϑομ
 ἡκα† ἡρῶμι ἔῶοτῶετ ἡτερϑινερρῶμι. ἡῶορ πῶϑ 20
 πῶϑ πῶϑ πῶϑ πῶϑ ἔβολ ἡῶητκ βεν ογμῶεμνι.
 κε. α. φηῆταρῶοῶι ϑιϑεν πϑο ἡφιομ ἡφρη† ιϑεκ
 ερῶοῶι ϑιϑεν φηῆτῶογῶογ φηῆταρῶαηῶ ἡε
 ἡῶο ἡρομι ἔβολῶεν ε ἡῶικ ῶατογϑι φηῆταρῶερ
 ἔπιτιμῶν ἡνιῶηογ βεν φιομ ενχαι νιβεν ϑεῶ- 25
 νοη ἡϑωογ νῶκ †ηογ ἡμογ παῶϑ βεν τῶιογνογ
 ἔτεκνηογ πῶϑ ἡριβοῶηοη ἔταμῆτῶβ ϑε ἡνοκ
 ογρερρῶνοβι. μαρογλῶιαι ἔβολ ϑαροι ἡϑε ναιῶ-
 κε. β. καγϑ ϑε πῶογ φῶκ πε ογοϑ ερμεϑ ἡῶογ
 ἡϑε πεκραν ῶα ἔνεϑ ἡμην. ερῶοκ δε ῶῶπι- 30

ΛΗΜΗΝ ΑΥΓΙΤΩ ΕΒΟΥΝ ΕΠΙΤΡΑΧΟΣ ΑΥΘΟΚ ΕΣΩΘ
ΕΝΑΛΩ ΣΑΤΟΤΩ Α ΠΕΡΩΜΑ ΕΡ Ι ΗΜΕΡΟΣ ΝΤΟΥ-
ΝΟΥ ΑΥΓΑΙ ΝΤΕΓΩΝ ΕΤΩΝ ΝΣΕ ΔΑΔΙΑΝΟΣ
ΕΡΩ ΝΗΜΟΣ ΧΕ ΑΡΕΜΙ ΝΙΟΥΡΕΟΥ ΟΥΟΣ ΧΕΤΟΜΟΤ
ΧΕ ΝΗΜΟΝ ΝΟΥΤ ΕΒΗΛ ΕΠΛΑΠΟΛΛΩΝ ΝΕΜ ΠΕΡΗΝΟΣ 5

ΚΣ. Α. ΝΕΜ ΠΙΖΕΥΣ ΝΕΜ † ΛΘΕΝΗΝΑΣ ΝΕΜ ΠΙΣΚΑΝΛΑΡΟΣ
ΝΕΜ ΠΙΦΕΣΤΟΣ ΝΕΜ ΠΙΕΡΑΚΛΗΣ ΝΕΜ ΠΟΣΙΩΝ
ΝΗΕΤΑΥΕΡ ΠΕΘΑΝΕΩ ΝΗΠΙΕ ΝΣΑ ΝΤΕ ΦΙΟΝ
ΝΗ ΕΤΕ ΝΙΟΥΡΕΟΥ ΒΙ ΧΟΜ ΕΒΟΛ ΖΙΤΟΥΤΟΥ ΑΥΘΩΝ
ΝΣΕ † ΝΟΥ Φ† ΝΓΕΩΡΓΙΟΣ ΦΗΕΤΟΥΗΟΥ† ΕΡΩ 10
ΧΕ ΠΗ ΦΗΕΤΑΥΑΛΩ ΦΗ ΕΤΑ ΝΗΟΥΑΙ ΒΟΘΕΩ
ΕΘΕΟΥ ΝΠΕΡΙ ΝΤΕΡΝΑΖΗΕΩ ΕΒΟΛΒΕΝ ΝΑΣΙΧ

ΚΣ. Β. ΑΥΕΡΚΕΛΕΥΙΝ ΝΣΕ ΠΙΔΡΑΚΩΝ ΝΤΕ ΦΝΟΥΝ ΕΘΡΟΥ-
ΒΕΡΒΕΡ ΝΗΕΡΚΑΣ ΣΑΒΟΛ ΝΤΠΟΛΙΣ ΕΒΡΗΙ ΕΟΥ-
ΛΑΚΚΟΣ ΕΡΩΟΥΩΟΥ ΕΡΩ ΝΗΜΟΣ ΝΒΡΗΙ ΝΒΗΤΩ 15
ΧΕ ΝΗΠΩΣ ΝΤΕ ΝΙΧΡΗΣΤΙΑΝΟΣ ΧΙΜΙ ΝΗΕΡΚΑΣ
ΝΤΟΥΚΩΤ ΝΟΥΜΑΡΤΗΡΙΟΝ ΕΡΩ ΝΤΟΥΤΟΥΝΟΣ
ΠΕΡΩΝΟΩ ΕΒΡΗΙ ΕΣΩΝ. ΝΕ ΦΝΑΥ ΝΟΥΩΝ ΔΕ ΠΕ
ΑΥΩΕ ΝΑΥ ΝΣΕ ΠΟΥΡΟ ΕΟΥΩΝ ΝΕΜ ΠΙΚΕ 20

ΚΣ. Α. ΝΟΥΡΟ ΝΕΜΑΩ. ΕΥΟΥΩΝ ΔΕ ΑΥΩΩΠΙ ΝΣΕ ΟΥΝΙΩ† 20
ΝΗΜΟΝΜΕΝ. ΝΟΥΖΟ† ΒΕΝ ΟΥΖΟ† Α ΤΦΕ ΟΛΩΚ
ΝΒΗΠΙ ΟΥΟΣ ΑΥΩΩΠΙ ΝΣΕ ΟΥΝΙΩ† ΝΖΟ† ΖΩΣ
ΤΕ ΝΤΕ ΝΙΤΩΟΥ ΦΩΣΙ ΒΕΝ ΟΥΕΞ ΑΠΙΝΑ ΝΤΕ ΠΚΑΖΙ
ΚΙΜ ΝΤΕ ΦΙΟΝ ΨΘΟΡΤΕΡ ΝΖΩΙΜΙ ΟΥΟΣ ΝΤΕ
ΝΕΡΧΟΛ ΡΟΧΙ ΕΠΩΩΙ ΝΠΕ ΝΜΑΖΙ. ΑΥΕΡΣΑΛΠΙΖΙΝ 25
ΝΣΕ ΝΗΧΑΝΛ ΒΕΝ ΠΙΤΑΠ ΖΗΠΠΕ ΙΟ ΠΩΣ ΠΗ ΑΥΙ

ΚΣ. Β. ΖΙΧΕΝ ΠΕΡΖΑΡΜΑ ΝΧΕΡΟΥΒΙΜ ΑΥΘΩΙ ΕΡΑΤΩ ΖΙΧΕΝ
ΝΕΝΣΦΟΤΟΥ ΝΠΙΛΑΚΚΟΣ ΠΕΧΑΩ ΝΗΜΗΧΑΝΛ ΠΙΛΡ-
ΧΗΑΓΓΕΛΟΣ ΧΕ ΜΑΩΕ ΝΑΚ ΕΠΕΣΗΤ ΕΠΙΛΑΚΚΟΣ
ΘΩΟΥ† ΝΗΕΝΚΑΣ ΝΠΑΔΛΟΥ ΓΕΩΡΓΙΟΣ. ΕΠΙΑΕ 30

- αἰσῶνι ἡξε παῖχωρι βεν περζητ ἡξε γεωρ-
 ριος ιςξε νεφωνῆ ξε †νανοzem αν ἡπαισον
 ἐβολῆεν παῖμανκανον αἰχαρ αἰραοῶ ἡβητq
 κῆ. α. ξε ἡτεφναρ† βεν περζητ τηρq οὔοz ἡτεφ- 5
 ἔμι ξε ἄνοκ πε φ† φῆ ἔτε οὔονωxομμοq
 ἐνοzem ἡμαγatq. ἂ μῆχανῆ ωε ναq ἐπεснт
 ἐπιλακκος αἰсевте πисωма ἐθογав ἡτε
 πιάγιος γεωργιος. ἂ πῦε ἄμονι ἡτεφxix εἰ-
 xω ἡμος ξε γεωργιος παμενrit зһппе ic †xix
 етасθаміd ἡλaλм πισорп ἡρωми ἡθос он 10
 †ноу ἐθογaзем сонт ἡмок ἂ πῦε нiqи ἐβογн
 κῆ. β. βεν περζo αἰμαρq ἡἡωνῆ ἡке соп. αἰἐpac-
 παзесѠе ἡμοq ἡξε πῦε αἰωе ναq ἐπωωi ἐνi-
 φноγi нем неqаггелос ἐθογав. αἰтωнq βен
 οὔиос ἡξε πιάγιος γεωργιος ἐβολῆεν нiѠ- 15
 мωγт. οὔοz наqмωи пе βен пiпaлати(sic) ἡτε
 †вaки еqкωт ἡса нioγpωoγ(sic). мeнeнca
 нaи дe αἰxимi ἡнioγpωoγ βен пiплатиa(sic)
 κῆ. α. еγземси сабоγн еγ†гaп οὔοz αἰqωxи ἐβογн
 ἐxωγ πεxαq нωoγ ξε тeтeнcωoγн ἡμοи an 20
 Ѡ нioγpωoγ. αἰqai ἡнеqβαλ ἐπωωi ἡξε πογpо
 дaдiаnос βен οὔωпи еqхω ἡμος ἡπιaгиос ξε
 ἡθок нim ἡпaиpн†. пexе пимартγpос ἡτε
 пxс наq ξε ἄноκ пе γεωργιος φῆεтaтeнbωтeв
 (sic) ἡμοq ἡсаq εῠβε тeтeнмeтpeq†ωωω ἐпa- 25
 κῆ. β. нoγ†φaиeθнaтaкe θннoγ ἡпaтe oγески ωωпи.
 πογpо дe дaдiаnос еqмнн еqсomс ἐβογн
 βен пгo ἡπιaгиос пexαq наq ξε ἡθок an
 пе aλλa тeqбниви тe кe oγai дe пexαq ξε
 ἡpнoγ αἰdни ἡмоq. ἐтaqḗмi дe ἡξε ἡнaтoлиос 30

- ιβ. α. ἐπωωι ἁα νιπιλη ἡτε τφε. ωαν ϑκαμαναροϑ⁽¹⁾
 πἰλχω φηῆταϑερζικ ἐπιχρωμ φηῆτοι ἡρεϑωμινι
 ἡογμινω ἅεν νιμαγἰὰ πἰῆωικ ἡτε †μντιὰ
 φηῆταϑερμεϑ ϑααρ νεν ϑαρφατ νιδφανι
 ἡρεϑ† ἡτε ποντοϑ †βακι ναι ἔτε ἡογζβηογι 5
 ϑεζωογ ογοζ αγχολκογ ἅεν πετωηκ ἡτε
 φιομ. ἁχοϑ νηι ὦ πογρο ϑε ακθοντεν ἡμωογ
- ιβ. β. ἐνιμ ϑανογηνλ πιρεϑτωβζ ἡφ† ωαν ποϑιδων
 πιρεϑτακο ἡτε νιῆχνογ ἡτε φιομ αντοϑ νεν
 ἐρακληϑ ωαν νιρεϑβι χλομ ἡτε νιμαρτυροϑ 10
 νεν νιπροφνηϑ. ἁχοϑ νηι ὦ πογρο ϑε εκθον-
 τεν ἡμωογ ἐνιμ ιεζαβελ †ρεϑβωτεβ ἡτε
 νιπροφνηϑ ωαν μαριὰ †παρθενοϑ θμαγ
- ιγ. α. ἡπαϑϑ ιηϑ πχϑ. διωπι ναι ὦ πογρο ζαννογ†
 αν νε νηῆτογωωτ ἡμωογ. αλλα ζανἰδωλον 15
 ἡκογρ νε. ναι δε εϑχω ἡμωογ ἡχε πἰλγιοϑ
 γεωργιοϑ ἁϑχωντ ἡχε πογρο. αϑερκελεγἰν
 ἡϑεαωγ ἐπιερμεταριον ἡϑεζωκι ἡμογ ωατε
 νεϑμαβτ ϑωω ἔβολ ζιχεν πικαζι. μενενα
 ναι δε αϑερογδωλκγ ἔβολ ἡχε δ ἡωωπ 20
- ιγ. β. ἡματοι ἡϑεζιογι ἔρογ ἅεν ἅανμογτ ἡμαϑι
 ωατε νιϑαρζ ἡτε πεϑϑωμα ϑωλπ ἐπεϑητ. ογοζ
 αϑερογζωρπ ἡπεϑϑωμα ἡζμογ. ογοζ αϑ-
 ερογι νι ἡζανϑωκ ἡϑωι ἔερογβ† ἡπεϑϑω-
 μα ἡβητογ ωατε πεϑϑνογ ϑωκ ἅαρογ ἡφρη†
 ἡογμωογ. ἡθογ δε ναϑἁμονι ἡτοτγ ἅεν πι- 25
- ιδ. α. βαζανοϑ. ογοζ αϑερκελεγἰν δε οη προγι νι
 ναϑ ἡογθωογι ἡβενιπἰ ἔογον ζανν ογδτεν

¹⁾ Arab. لقمطرش

ἐροϋ ἀϋτῖ ιϋτ ἐνιϋοπ ἵτε ρατϋ ἐβοϋν ἐροϋ
 ἐναρε περϋνοϋ ϋωκ πε ἱφρητῖ νοϋμωοϋ.
 οϋοϋ ναϋλμονι ἵτοτϋ ϋε ἱφρητῖ ἵθοϋ ἀν
 πε ετοϋερβασανιζιν ἵμοϋ. οϋοϋ μενεϋσα ναι
 ἀϋθοϋϋαμιδῖ νοϋϋνοϋῖ εϋδoci ἀϋθοϋῖνι ἵϋ 5

ΙΔ. Β. ἵϋτ εϋμοϋκ ἐναϋω οϋοϋ ἵβρηι ἵβητοϋ ναϋ-
 ϋωλπ ἵσα νισαρϋ ἵτε πιϋμνι. ἀϋοϋαϋϋαϋνι
 ἀϋεϋϋ ἐπεϋτ ἐβολϋι †ϋνοϋῖ ἀϋβιτϋ ἐβρηι
 ἐοϋχαλκιοϋ ἵμωοϋ ἀϋϋαϋτῖ βαροϋ. οϋοϋ
 νικϋεπωλατωρ ναϋζιοϋῖ ἐϋεν τεϋλφε βεν 10
 βανιϋτ εϋϋηρ ϋατ οϋβομβεν ἵτϋωοϋῖ ἵϋωϋ

ΙΕ. Α. οϋοϋ πεϋανκεϋαλοϋ ἀϋϋωϋ ἐβολβεν ϋωϋ
 εϋοβω ἱφρητῖ νοϋἐρωτῖ οϋοϋ περϋϋμα τηρϋ
 ἀϋδωϋ ἵϋνοϋ ἱφρητῖ νοϋτατϋ. τοτε ἀϋερ-
 κελεϋῖν ἵϋε ποϋρο ἀῖνι νοϋϋαϋι ἵτε οϋ- 15
 ϋγλλοϋ εϋεϋκερκερ ἵμοϋ ἵϋε ἡ ἵρωμι οϋοϋ
 ἀϋταλοϋ ἐϋεν τεϋνεϋι ἀϋθοϋϋϋονϋϋ ἐβοϋν
 ἐροϋ ἵτοϋχαϋ ϋατ εϋϋοβνι ϋε ἀϋναεροϋ ναϋ.

ΙΕ. Β. βεν πιϋϋωρϋ δε ἐτεμμαϋ ἀϋοϋωνϋ ἵϋε πῶϋ
 ἐπιλγιοϋ γεωργιοϋ πεϋαϋ ναϋ ϋε δρο ἵμοκ 20
 οϋοϋ ἵτεκϋεμνομ† παμενριτ γεωργιοϋ ἵμοκ
 πετ†ϋομ νακ ϋατ εκϋαι βἱ ναιζιϋι τηροϋ
 ἐταϋἐνοϋ ἐϋωκ †ωρκ ἵμοι ἵμιν ἵμοι νεν
 νἱααγγελοϋ ἐθοϋαβ ϋε βεν πϋινμῖϋι ἵνιζιδῖνι

ΙΕ. Α. ἵπεοϋον τῶνϋ ἐνααϋ ἐϋωαμνῖϋ πιρεϋτῶνϋ 25
 μενεϋϋωϋ ἵθοκ πε ἵνεοϋον τῶνϋ εϋδῖνι ἵμοκ
 ϋηππε λιτνῖϋ νακ εϋρεκερϋϋ ἐπι ὅ νοϋρο
 ἵτεκναϋοϋ εϋἐϋωπι ἵμωοϋ. ἵθοκ δε ϋνα-
 οϋ ἵνῖ ἵϋοπ ἵτατοϋνοϋκ βεν πιϋοπ δε ἵμαϋϋ
 ἵμοκ ἵμιν ἵνι ἐϋεν νιδῖνι ἵταωλι 30

15. β. ἵταπαρλῶνκ ἑταῖχαλος ἑροκ ἕεν πεκπαν-
 ωπι ἑθογав. хемном† ἵπερερζο† хе ἄнок
 †хн немак. оγος ἑταφερλσπαзесѳе ἵμοq аq-
 ѱе наq ἑπωω ἑνιφноуἷ ἕен оуниω† ἵωоу нем
 неqаггелос еθογав. ἑтатооуἷ де ωπι аqоу- 5
 азсазни ἵхе поуро ауенq ἑхен пивнма. ἵθοq
16. α. де наqерψαλιν еqхω ἵмос хе ф† μαζὼнк ἑта-
 воἴηἷα μαζὼнк епхинωопт ἑроκ. ἑтаqфоз де
 ἑπιβнма аqωω ἑвол еqхω ἵмос хе пивнма аἷ
 зарок он ἵфооу ἵθωк нем пекἶπολλων ἵώνи 10
 ἄнок нем паῦс ιηс πхс. оγος аγἶμονи ἵμοq
 аγἶολкq ἑволἕен δ ἵмоусер наγζιοуἷ ἑроq
17. β. пе ἕен занмоут ἵмаси ἕен пеqсои нем теq-
 нехи παλιν он аqθροуτасѳоq ἑпиωτεко. аqсἶαι
 де ἵхе поуро зааἷἷанос ἵоуἑπιστολн еqхω ἵмос 15
 ἵпαιρη† хе †сἶαι ἵтоикоумени тнрс херете
 хе ἷхω нивен нем магос нивен ἑте оуонωхом
 ἵмωоу ἑтоуἷ ἑвол ἵннмаγἷα ἵте пихрγсти-
18. α. ἷнос μαρεqἷ ἕарои †на† наq ἵоуγннω ἵхрнма
 нем θωω нивен ἑтеqнаеретин ἵмωоу оγἶος 20
 qнаωωпи еqои ἵмазв ἕен таμετοуро. ἑта-
 qоуωрп де ἵннаἷсἶαι ἑволἕен тоикоуменн тнрс
 знппе ιс оурωми аqоуонзq ἑвол ἑπεqран пе
 ἷθανасиос аqἷ за поуро еqхω ἵмос хе поуро 4
19. β. ωнἷ ωа ἑнез ἵнезли ἵзωв ератхом ἵпаἷἷθο 25
 ἑвол. аqраωи ἵхе поуро пexаq наq хе аω
 пе пимнini ἑτεκнааἷq ἵпаἷἷθο хе зина ἵтаἷми
 хе оуонωхом ἵмоk етоуἷ ἑвол ἵннмаγἷα
 ἵте нихристἷἷанос. аqἑроуἷ ἵхе ἷθανасиос
 пexаq хе маροἷini ἵоумаси. ἑтауенq аq- 30

- ςαχι εἴρηι ἐπερμαῶα αῤφωῃ αῤερῃ. οὐορ
 ιθ. α. πεχαρ ναρ κε μαροῖνι νηι ἡοῦμαῶι οὐορ
 λῡενς ναρ. εταγριοῖ δε ἡτφᾱῶι ἡτε πιμασι
 εῶγσα ἡτε †μαῶι οὐορ †κεφᾱῶι ἐπικεσα αῖι
 εῶολ εῶηῶ νημ νοῦερνοῦ ςῶστε ἡτοῦῶτεμ 5
 οῦτωι ςῶκ εῶῶτωι. αῤογᾱρςαρνη ἡξε πογ-
 ρο αῤεροῖνι ἡπῶλιος γεωργιος ςιςεν πιβημα
 ιθ. β. πεχαρ ναρ κε γεωργιος εῶβητκ λιμοῦ† ἐπαι-
 ρῶμι εῶοῦν εῶταμετοῦρ οἱ ἡτεκτοῦῶ ἡνεγ-
 μαρῖ εῶολ οἱ ἡτερτοῦῶ ἡνοῦκ εῶολ οἱ ἡτεκ- 10
 ῃοῶερ οἱ ἡτερῃοῶεκ. πῶλιος γεωργιος δε
 εῶαρναῦ ἐπιμαρς πεχαρ ναρ κε ιῶς ἡμοκ
 παςον πετεκοῦῶ εῶιρ λριτρ ἡχῶλεμ κε
 κ. α. †ναῦ ραρ εῶρ κ εῶπιρςμοτ ταρῶκ ςῶκ. βεν
 †οῦνοῦ δε εῶρῃ ναρ ἡοῦλ φοτ ἡξε λῃαναςιος 15
 αῖιῶι ἡπερρῶ εῶολ αῤμοῦ† οῦβε ςανραν ἡτε
 ςανδεμῶν εῶсен πῶλφῶτ αῤτηρ ναρ εῶρερ-
 ςορ. εῶαρςορ δε ἡπερλι ἡπετρῶοῦ ταρῶρ
 επτηρρ. αῤεροῦῶ ἡξε λῃαναςιος πεχαρ ναρ
 κε παῶ κε ἡἡιἡι ἡμαῦατρ πε †νατηρ νακ. 20
 κ. β. εῶῶπ ἡτεῶτεμ πετρῶοῦ ῶῶπι ἡμοκ †ναρ†
 ςῶ εῶἡεῶαγερςταγρῶνιἡ ἡμορ. αῤῃ δε ἡκε-
 λφῶτ αῖιῶι ἡπερρῶ εῶολ ἡβητρ αῤμοῦ†
 εῶανραν ἡδεμῶν εῶρηι εῶῶρ εῤρῶοῦ εῶοτε
 ἡρῶλ†. αῤ†ναρ ἡπῶλφῶτ εῶρερςῶρ. οὐορ 25
 εῶαρςῶρ οἱ ἡξε πῶλιος ἡπερλι ἡπετρῶοῦ
 κλ. α. ταρῶρ. εῶαρναῦ ἡξε λῃαναςιος κε ἡπερλι
 ἡπετρῶοῦ ῶῶπι ἡμορ. πεχαρ κε φἡεῃοῦαβ
 γεωργιος πιςταγρς εῶρ κ ἡτε πῶρηι ἡφ† τῃς
 πῶε φἡεῶαῖ ἐπικοςμος εἡορεμ ἡἡιρερερνοβι 30

ναι βα ταψυχη ογορ μοι ἡτςφραγис ἡτε πχс
 ннн. αααιλнос δε ἑταφναγ ἑφνηἑταφωπι αq-

κλ. β. xωνт ἐμαω αqογaзcaзни ἡσεωλι ἡπιμαгoc
 cαβoλ ἡτβαки ἡσεβοθβεq ἡтснqι ογορ αqχωк
 ἡτεqμαρτυρια ἐβολ αqерπεмпωa ἡпиωнb 5
 ἡἑνεz. tote αqеркелеγιν ἡxe πογpo εθρογ-
 зιογi ἡπιλгиос γεωργιος ἐπιωτεко ψатеq-
 cобни xe ογ πε ἑτε qнаαιq наq. ἑтатооγi δε

κβ. α. ωωπι αqογaзcaзни εθρογθαμιδ ἡογтpoxoc
 εqoi ἡниω† ἑмаω εθρογθoγz ἡογмнω ἡиqt 10
 ἑpoq nem zанкаω εγθoγz. ογορ αqθαμιδ
 ἡπιтpoxoc кaтa πиpн† ἑтаqογaзcaзни ἡmoq
 cαпωoi δε ἡmoq εqoi ἡpo ἡcнqι cαbрни δε
 ἡmoq εqoi ἡcнqι ἡpo в εγxнp. αqογaзcaзни
 ἡxe πογpo εθρογiни наq ἡπιλгиос γεωργιος 15
 ἐβολbен пiωτεко ἑзitq ἐпωoi ἑxen пиман-

κβ. β. канон. ἑтаqφωнz δε ἡxe πιλгиос γεωργιος
 ογορ αqнаγ ἑpoq ἡпсmот ἡпиастнpион.
 cαпωoi ἡmoq εqoi ἡpo ἡcнqι ἑpe cαbрни.
 ἡmoq εqoi ἡcнqι ἡpo в. пexаq ἡbрни ἡbнтq 20
 xe ἡлнθoc †наωнозем аn ἡпai ἐβολbен
 пaиmаnкaнoн φai. пaлiн oн мeн[ен]cωc
 пexаq ἡbрни ἡbнтq xe ογoi нaк ѿ γεωργιος.

κβ. α. εθβεoγ акха пaиmεγi ἑλλни ἑзpни ἑxen пек-
 знт. λpи φмeγi ἡпикaнpoс ἑтаqтaзoк. λpи 25
 φмeγi xe пекoт зωq аγaωq бeн θмн† ἡcoни
 в ἡxe нпoγaи. мeнeнcωc αqqai ἡнеqβαλ
 ἐпωoi ἑтфе εqχω ἡmoс xe пoт φ† пaтωиb†
 пapxωн ἡte нiἑнеz φн ἑτε φωq πε пiбpo ογορ

κβ. β. εq† ἡmoq ἡзmот ἡнимapтγpoc xe ἡθoк πε 30

- πογώου nem πογχλομ φηέτε ιςχεν ρη ἵπατε
 κθαμιδ ἵγλι ἵπατε κθαμιδ ἵτφε nem πκαρι
 εκμοτεν ἵμοκ ἔχεν νινωου nem †νοу ек-
 μοτεν ἵμοκ ἔχεν πγενος τηρρ ἵνιρωμι ἵθοκ
 ετсωουn ἵнек манентон φηέταρδωлк ἵτφε 5
 ἵφρη† ἵογκαμαρα ογος νιδηпи βεν πεκοуаг-
 κδ. α. сазни ἵпинау ἔωαгопт ἵογмоу ἵгзωу. ἵθοκ
 пѹс εггзωу ἔχεν νιθми nem πιδси φηέταρψи
 ἵνιτωу βεν оγψи оγос νιβελλот βεν оγ-
 маψи φηέτιni ἵνιθноу ἔβολβεν гανλгзор оγос 10
 нιαггелос ἔταγερπαpавениn актнитоу ἔβρη
 ἔφноу[n] ἵτε нитартарос ἔερκοлазин ἵмωу
 ἔβολгитен ганаpакων еггзωу. оγос ἵθωу
 сесомг βен банснагг ἵатвωλ ἔβολ nem
 κδ. β. ганмохлогс ἵатωоуон ἵмωу ἵмонωсom 15
 ἵτε гли ωиb† ἔбоуn ἔгрен некоуагсазни. пѹс
 ф† ἵθοκ ακоуωpπ ἵпекмонογενнс ἵωηри
 ἔπикосмос ἔпбаie ἵте нисноу лqбi сарг βен
 маpиa †παρεенос оγос лqερpωми ἵмонωсom
 ἵка† ἵpωми ἔбоtβет ἵтеггинерpωми. ἵθοг пѹс 20
 пѹс пѹс пимисι ἔβολ ἵбнтк βен оγμεθми.
 κε. α. φηέταρмоψи гизен пгo ἵφιом ἵφρη† ιςχек
 егмоψи гизен φηέтωоуώу φηέταρψанω ἵе
 ἵωo ἵpоми ἔβολβен ē ἵωик ωатоуci φηέταρер
 ἔπιτιman ἵνιθноу βен φиом енхαι νиβен себ- 25
 non ἵсωоу нак †ноу λмоу пaѹс βен таиоуноу
 ἔτεκнноу пѹс λpивοἱθoin ἔтаметсωв се λноκ
 оγρεгερpновι. маpоуλciαι ἔβολ гарои ἵхе наи-
 κε. β. κaгг се пiωоу фок пе оγос егмег ἵωоу
 ἵхе пекpан ψa ἔнег λμнн. егсωк де ἵути- 30

ἀμην ἀγχιτῇ ἐβοῦν ἐπιτροχος ἀγχοκ ἐχῶ
 ἐμαῶ σατοτῇ ἅ περσῶμα ἐρ ἱ ἡμερος. ἡτοῦ-
 νοῦ ἀρῆαι ἡτερσῆν ἐπῶι ἡξε ἀδιδανος
 ἐρῶ ἡμος χε ἁριῆμι νιοῦρωοῦ οὔορ χερνομ†
 χε ἡμον νοῦ† ἐβηλ ἐπὶ πολλῶν νεν πιερμης 5

Κς. α. νεν πιζεγς νεν †λθεννας νεν πικαμᾶναρος
 νεν πιφестος νεν πιῆρακλης νεν ποσιδων
 νηῆταγερ πεθῶννεῖ ἡπιῖ ἡσα ἡτε φιομ
 νη ἔτε νιοῦρωοῦ δι χομ ἐβολ ζιτοτοῦ ἀρῶν
 ἡξε †νοῦ φ† ἡγεωργιος φηῆτοῦμοῦ† ἐροῦ 10
 χε πῆ φηῆταγῶ φη ἔτα νιοῦζαι ἡοθεῖ
 εῶθεοῦ ἡπερὶ ἡτερναζμεῖ ἐβολβεν νασιχ.

Κς. β. ἀρερκελεῖν ἡξε πιδρακων ἡτε φνοῦν εῶροῦ-
 βερβερ ἡνεγκας σαβολ ν†πολις ἐβρη ἐοῦ-
 λακκος ἐρῶοῦοῦ ἐρῶ ἡμος ἡβρη ἡβητῇ 15
 χε μῆπως ἡτε νιχρηστιᾶνος χιμι ἡνεγκας
 ἡτοῦκωτ ἡοῦμαρτηριον ἐροῦ ἡτοῦτοῦνος
 περσνοῦ ἐβρη ἐχων. νε φναγ ἡοῦωμ δε πε
 ἀρῶε νᾶῖ ἡξε ποῦρο ἐοῦωμ νεν πικε 20

Κς. α. ἡοῦρο νημαῖ. ἐῦοῦωμ δε ἀρῶωπι ἡξε οὔνιω† 20
 ἡμονμεν. ἡοῦζο† βεν οὔζο† ἅ τφε ὀλωκ
 ἡβηπι οὔορ ἀρῶωπι ἡξε οὔνιω† ἡζο† ζωσ
 τε ἡτε νιτωοῦ φωσι βεν οὔεζ ἀπινα ἡτε πκαζι
 κιμ ἡτε φιομ ῶθορτερ ἡζωιμι οὔορ ἡτε
 νερσολ ροσι ἐπῶι ἡῖῆ ἡμαζι. ἀρερκαλπιζιν 25
 ἡξε μῆχανῇ βεν πιταπ ζηππε ις πῶς πῆς ἀρῇ

Κς. β. ζιχεν περζαρμα ἡχεροῦβιμ ἀρῶζι ἐρατῇ ζιχεν
 νενσφοτοῦ ἡπιλακκος πεσαῖ ἡμῆχανῇ πιαρ-
 χηαγγελοσ χε μαῶε νᾶκ ἐπεснт ἐπιλακκος
 ὁωοῦ† ἡνενκας ἡπααλοῦ γεωργιος. ἐπιδε 30

- αἰσοῦνι ἡξε παῖχωρι βεν περζητ ἡξε γεω-
 ριος ιςχε νεφωνῆ ξε †νανορζεν αν ἡπαῖσον
 ἐβολῆβεν παῖμανκανον αἰχαρ ἀρραοῦῶ ἡβητq
 κη. α. ξε ἡτερναρ† βεν περζητ τηρq οὔορ ἡτεq-
 ἔμι ξε ἄνοκ πε φ† φη ἔτε οὔονωχορμιοq 5
 ἔνορζεν ἡμαγᾶτq. ἂ μηχανῆ ωε ναq ἐπεснт
 ἐπῖλακκοc ἀρсеvте πῖсωма ἐθoγав ἡτε
 πᾶγιος γεωργιος. ἂ πῶс ἄμονι ἡτεqσιx εq-
 xω ἡμοc ξε γεωργιος παμενpит ρηпπε ιс †σιx
 етасθамῖδ ἡλᾶам πῖωopп ἡρωми ἡθoс он 10
 †ноу ἐθoγλᾶρζεν сoнт ἡмок ἂ πῶс нῖqῖ ἐθoγн
 κη. β. βεν περζo ἀρμαρq ἡἡωνῆ ἡке сoп. ἀqῆpac-
 παρζесθe ἡμοq ἡξε πῶс ἀqωe ναq ἐпωωῖ ἐнῖ-
 φноуῖ нем неqаггелoс ἐθoγав. ἀqтoнq βен
 οὔῖωc ἡξε πᾶγιος γεωργιος ἐβολῆβεν нῖеθ- 15
 мωoγт. οὔορ наqмоωῖ пе βен пῖпалатῖ(sic) ἡτε
 †бакῖ еqкoт ἡса нῖoγpоωoγ(sic). мeнeнca
 нαι де аqсимῖ ἡнῖoγpоωoγ βен пῖплатῖᾶ(sic)
 κθ. α. еуρζемсῖ саbоуh еу†рap оὔορ аqqωxῖ ἐθoγн
 ἔxωoγ пexаq нωoγ ξε тeтeнcωoγн ἡμοῖ ан 20
 ῶ нῖoγpоωoγ. аqqай ἡнеqβαλ ἐпωωῖ ἡξε поγpо
 ааdῖᾶнос βен оὔωпῖ еqхω ἡмоc ἡпῖᾶῖгῖoс ξε
 ἡθoк нῖм ἡпᾶῖρη†. пexе пῖμαpтγpоc ἡτε
 пᾶс наq ξε ἄнок пе γεωργιος φнῆтатeнbωтeв
 (sic) ἡμοq ἡсаq εῶβε тeтeнмeтpeq†ωωω ἐпа- 25
 κθ. β. нoγ†φᾶῖеθнaтaкe θнноу ἡпaтe оуескῖ ωωпῖ.
 поγpо де ааdῖᾶнос еqннн еqсoмc ἐθoγн
 βен пρo ἡпῖᾶῖгῖoс пexаq наq ξε ἡθoк ан
 пе аλλα тeqbнῖbῖ тe кe оὔай де пexаq ξε
 ἄrhoу аqῖдῖ ἡмоq. ἔтаqῆmῖ де ἡξε ἡнаτοῖῖoс 30

πιστρατίλατης πεχαρ χε βεν ουμεθμνι φαι
πε γεωργιος πεταρταρτωνη (sic) ἐβολῆεν
νη ἐθ μωογτ λρηαρ† δε ἡξε ἀναδολιος (sic)

λ. α. νεν νατερταζις τηрс. ασωπι δε ἡξε τηπι
ἡνηῆταγναρ† ἐπᾶς σεῖρι ἡτ ἡωο νεν θ νεν 5
ογςζιμι ἐβολῆεν πιμην. ογος αφογαςαζνι
ἡξε πογρο ααζιᾶνος ἐθογζιτογ τηρογ са-
вол ἡτβακι βεν ογμα ἡωαρε αγαιτογ ἡᾶ
ἡμερος αγδοτδбет ἡμωογ. παρη† αγχωκ ἡτογ-
μαρτυρία ἡσογ τε ἡφаменωθ βεν ογῆζοογ 10
ἡсавбатон βεν αхпθ ἡπιῆζοογ ογος αγωε

λ. β. νωογ βεν ογῶογ ἐπιπαραδicos εγδι ζμοτ
ῆρρη ἔχεν ниреѣрновι. αφογαςαζνι ἡξε πογ-
ρο ἐθογῖνι ἡπιᾶγιος γεωργιος ἔχεν πιβημα
ογος αqхос ἐθογῖνι ἡογδλοх ἡβенипи гина 15
ἡсѣωνг ἡπιθμνι ῆρογ ογος αqероγсар† ба
ογтатг шат еqвωλ ἐβολ ογος ἡсеῖνι ἡογ-
мoki ἡпсмот ἡογхони ἡβенипи ἡсегитг ῆρρη

λ. α. ῆρωγ ογος αqероγθoγг ἡз ἡиqt ῆτεqᾶφε
ῆβογν ἐπιδлох αqероγῖνι ἡογνιω† ἡωνι еq- 20
фонк катa теqᾶφε ογος αγгi теqᾶφε ῆρρη
ῆρογ ῆтахрос ἡтатг ἡсескеркер ἡмоγ νεν
πιῶνι ογος ἡтоγвωλ ἐβολ ἡнитаго ῆратоγ
ἡте неqкас. ῆтаqᾶmoni δε ἡтотг βεν тa-
вазанос βεν ογметχωρι ογος αqоγасαζнι 25

λ. β. ἐθογῖνι ἡπιῶνι ἐβολ гароγ ῆаωγ ῆπωи
ἡсахωγ ογος ἡтоγмоγр ἡογνιω† ἡῶνι ἡнитг
νεν ебеге ογνιω† ἡхремтс ῆπωи бароγ.
мененса нaи δε αqоγасαζнι ῆгитг ῆбоγн
ῆоγмaсi ἡгоmt νεν ῆτωтс ἡгaнитг еγωноγ 30

ἐβοῦν ἐροϋ. ἀφερκελεῖν ἵξε πῶλιος νοῦρο

λβ. α. εὐροῖνι νοῦμανκανων ἵπιμασι ἵτογκω†
ἐβοῦν ρινα ἵτογκομβेम ἵπσωμα ἵπῶλιος
ἵξε νηιτ οὔορ ἵτε νερμελος ερ ἵφρη† ἵογ-
πωιω ἵτε οὔδνωογ βεν πῶωμ. ἀρᾶμονι 5
ἵτοτq ον βεν οὔμετχωρι ἀρογαςαζνι δε
ον εὐρογζιτq ἐπιωτεκο νემ ἐτοσq ἐπωε ψα
τερσοβνι ξε ρναἐρογ ναq ιε ξε ρνατακοq
ἵαω ἵρη† νε οὔσαιε πε ἐμαωω βεν τερξιν-

λβ. β. ναγ ἁ πῶ οὔονζq ἐροq βεν πῶχωρζ ἐτεμμαγ 10
ερχω ἵμος ξε ἵωνι ἵτοτκ παсотп γεωργιος
οὔορ ξεμνομ† ἵπερβωλ ἐβολ ξε ἵνοκ †χη
νemaκ οὔον οὔνιω† ἵρλωι ωоп νακ βεν τφε
ἐρρηι ἐξεν πεκᾶγων. ρηппе ic οὔсоп ακμογ
ἵμοq αιτοῦноск ἐти χнамоγ ἵке сопв 15

λγ. α. οὔορ †наτοуноск он βεν πимаρξ δε ἵсоп
ἵноκ ἐθναῖ ἵμιν ἵμοι βεν ρανδῆπι οὔορ
†параθнкн ἐταισαλος ἐπεκσωма †набѣтс
ἵноκ εθνα†χομ ἵπεκσωма ἐθογав ἵта-
ѳрекнѣтон ἵмоκ нем авраам нем isaак нем 20
iaκωв ἵπερερψλαζ ἵζηт ἵноκ †χη немак
εσεωωпи γαρ ἵξε τεκμαρτηριᾱ ἵπεμθο ἵπαι
ῶ νοῦρο ναι екерμεѳре ἵпоγнѳо εѳвнт χнаер
ζ ἵромпи еγερвазанизин ἵмоκ ἐрρηι ριξεν

λγ. β. παρᾱ ξεμνομ† ἵπερερψλαζ ἵζηт βεν πxin- 25
ѳрегтаиемоγ† ἐροq ἵξε πῶ αqωε ναq ἐπωωι
ἐνιφноγῖ нем неqаггелос ἐθογав ἐре πiχωpi
ἵμαρτγρος ἵτε πxῶ соmс ἐροq οὔορ ἵθοq
δε ναqμнн ἐβολβεν πiωpωic ψате πioγωини
ψαι ἐβολ еqоγноq ἵмоq βεν πῶроγот ἐта- 30

λδ. α. πῶς τῆς ναῦ. ἐταῶωρπ δε ὡπι αῤογαςαζνι
 ἡχε ποῦρο εῤογῖνι ἡπιλγιοσ γεωργιοσ ἔχεν
 πιβῆμα. ἐταγῆνq δε πεχε οὔαι ναῦ ἐβολῆεν
 πι ὦ ἡοῦρο ἐπερραν πε μαγ[μ]εντιοσ σε γεωρ-
 γιοσ †ερέτιν ἡοῦμῖνι ἡτοτκ. ἐῶωπ ακωα- 5
 ναιq ἡπαῖθε ὡε πεννηβ πιρῆ νεν πιῶ ἡνοῦ†
 νεν ὅμαγ ἡνινοῦ† †αρτημῖς σε ἡθεοσ εῤ-

λκ. β. νοзем ἡπικοσμοσ τηρq σε †ηαναζ† ζω
 ἐνεκνοῦ† ἡταῶεμῶι ἡμῶοῦ ἡκαλῶς. πεχε
 πιλγιοσ γεωργιοσ ναῦ σε ἄχε πεκῆτημα νῆι. 10
 πεχε μακμεντιοσ ποῦρο ναῦ σε ζῆππε ις ὦ
 ἡερονοσ σεχῆ ἐβρη φογαι φογαι ἡνιερονοσ
 οὔοσ ζανφατςι ἡβῆτοῦ ἡμῆνι νιβεν ζανοῦον

λε. α. μῆν ἡτε ζανῶωῆν ἡρεῤτοῦταζ νεν ζανοῦον
 ἡατοῦταζ. ἐῶωπ οὔν ἡτογοῦωνζ ἐβολ ἡτοῦω- 15
 επνοῦνι ἡχε νιφατςι ἡτε πιῶωῆν ἡτέ πιογαι
 πιογαι ἡβῆτοῦ φῖρι ἐβολζιτεν νεκτωβζ οὔοσ
 ἡτε νιφαῖςι(sic) ἡρεῤτοῦταζ φορι ἐβολ οὔοσ
 ἡτε νιατοῦταζ ἡχωβι φορι ἐβολ ἆεν φαι
 †ηαζ† ἐπεκνοῦ†. ἂ πιλγιοσ γεωργιοσ ζιτq 20
 ζιχεν περζο αῤτωβζ ἡφ† ἡοῦνιῶ† ἡναγ εῤ-

λε. β. қилзом. ἐταῤχωκ δε ἐβολ ἡ†πρочеγχῆ αῤχω
 ἡπιλμῆν αῤῶωπι δε οὔνιῶ† ἡζο† νεν οὔ-
 сѣртер ἆεν πεῤσιντωνq οὔπῆα γαρ ἡτε
 πῶς αῤῖ ἔχεν νιερονοσ αῤ†οῦῶ ἐβολ αῤῥεπ- 25
 νοῦνι ἡχε νιφατςι αῤφῖρι ἐβολ οὔοσ νῆῆτοι
 ἡρεῤτοῦταζ αῤ† οὔταζ νῆ ἔτοι ἡατοῦταζ

λς. α. αῤζι χῶβι ἐβολ. τοτε πεχε μαγμεντιοσ ποῦρο
 ναῦ σε οὔνιῶ† ἡνοῦ† πε πιερακῆς σε νεν
 νικεῶε εῤῶοῦῶοῦ αῤοῦωνζ ἡτεῤχομ ἐβολ 30

ἡβητοῦ ἡπαρῆ†. ἀγεροῦ ἵχε πἰλγιοσ γεω-
 ριοσ ἐρξω ἡμοσ χε φ† φηῆταφθαμῖδ ἡτφε
 νεμ πκαζι φηῆταφθε νηῆτωπ λη ωωπι ακ-
 τενηωνη ἐπιῆρακλησ πιαωλον ἡκοῦρ ἡβελλε

λζ. β. φηῆτεκνατακο νεμαρ ἡχωλεμ. ἀγεροῦ ἵχε 5
 ποῦρο δαδἰλνοσ πεχαρ ἡπἰλγιοσ γεωργιοσ
 πισοτπ ἡτε νιγαλιλεοσ †σωοῦν χε †νατα-
 κοκ ἡαω ἡρη†. τοτε ἀφογαςαζνι ἐθοροῖνι
 ἡοῦνιω† ἡβαωοῦρ ἀγβισι ἡμορ βεν τερμῆ†
 ἀραιρ ἡβ ογορ παρῆ† ἀρ† ἡπιπῆλ. ἀθεροῖνι 10
 ἡοῦνιω† ἡλεβησ ἡσεριοῖ ἡ†τοι β† ἡτε πω-
 μα ἡπἰλγιοσ ἐβρη ἐμαγ νεμ οὔτατς νεμ

λζ. α. οὔλαμχαπτ νεμ οὔωτ ἡτεβνη νεμ οὔἡβρεζι
 ἀγσαρ† γαρορ ἐμαωω ρωστε ἡτε νερβερ-
 βερ νεμ νερωλρ διςι ἐπιρογδ. ρωστε ἡτε 15
 νηῆτσαρ† φωτ ἐπαῖσα νεμ φαι ριτεμ πιρογδ
 ἡτε πωαρ ρωστε ἡτερβισι ἡῖε ἡμαζι ἀῖνι
 ἡνἡνεβσι ἡτε νἰλεβησ ἡποῦρο ἐγξω ἡμοσ χε

λζ. β. ἀροῦ ἡρμιοῦνκ ἡχε πιβερωο ἐτεμμαγ ἀροῦ-
 αρσαζνι ἡχε ποῦρο ἐθορολοσ ἡσεθομσ βεν 20
 πικαζι νεμ πικελεβησ νεμ πιμελοσ ἡτε πἰλ-
 γιοσ ἐτε ἡβητс χε ρἰνα ἡνε νἰχρηστίλνοσ χἰνι
 ἡοῦμελοσ ἡταρ ἡτοῦτοῦνοσ οὔμαρτηριον
 ναρ. ἐταγκην δε ἐθομσ ἡπιθῆνι ἡχε νἰρῡπε-
 ρηησ ἀγεραναχωριν νωοῦ ἀρωωπι ἡχε 25
 οὔνιω† ἡωθορτερ βεν πἰληρ λ πκαζι κἰμ

λπ. α. ωα νερσεν† ρἡππε ιс πωс πηс πхс ἀρἰ
 ἐπεснт ἐβολβεν τφε νεμ νεραλγτελοσ ἐθογав
 ἀρδρι ἐратρ ἐхен пἰма ἐтере πἰλεβησ θомс
 ἡβηтρ. ογορ πεχαρ ἡζαλαθἰηλ πἰαγτελοσ χε 30

ἀνιογὶ ἡπαίλεβης ἐπῶωι ἐταρίνι δε ἡπαί-
 λεβης ἐπῶωι αῤφονε ἐβολεῖχεν πκαρι. αῤε-
 λη. β. ρογὼ ἡχε πῶε ἡτε νιχομ ἐρρη ἔχωε κε
 γεωργιος πασωπ τωνκ ἐρρη ἀνοκ πε φη
 ἐταρτογνος λαζαρος ἐβολῆεν νη ἐθμωογτ 5
 παρητ on τῆνογ ἀνοκ τογασαζνι νακ
 κε τωνκ ογοε ἀμογ ἐπῶωι ἐβολῆεν πλεβης
 ὀρι ἐρατκ εἰχεν νεκδαλαγχε ἀνοκ πε πῶε
 πεκνογτ. αῤτωνε βεν τῶγνογ ἐτεμμαγ
 ἡχε πιχωρι ἀληθος βεν ογνιωτ ἡχομ εсхор 10

λη. α. ἡφρητ ἡογαι ἐτε ἡπερδὶ εἰλι ἡἡκαε ἐπτηρη-
 ογον νιβεν ἐταγναγ αῤερῶφρη. πεχε πῶε
 ναε κε ὀρο ἡμοκ ογοε χεμχομ γεωργιος
 παμενριτ κε ογον ογνιωτ ἡραωι ῶωπι νακ
 βεν νιφνογὶ νεμ εἰχεν πικαρι νεμ ἡπεμεθo 15
 ἡπαιωτ ἡἀραθος νεμ ἡπεμεθo ἡνααγγελος
 ἐρρη ἔχεν πεκἀγων ῶωπι εκ χεμνομτ κε
 ἀνοκ τχη νεμακ. ογοε αῤῶε ναε ἐπῶωι ἐνι-

λη. β. φνογὶ νεμ νεραγγελος ἐθ ογав. ἡθοε δε αῤ-
 τωνε αῤμοωι ογοε αῤογωρп εα πογρο ἡχε 20
 πιάγιος γεωργιος εῤχω ἡμος κε εἡппε τсннini
 ἡμοι βεν τполис ογοε τтсвω. βεν τῶγνογ
 ἐτεμ[μαγ] αῤογασαζνι ἡχε πογρο ἐαμονι
 ἡμοε εθρογενε εαροε ἔχεν πιβημα. εῤηноγ
 δε ναῤῶω ἐβολε κε πιβημα πιβημα αι εαροε 25

μ. α. ἡθοε νεμ πεκἀπολλον ἀνοκ εω νεμ παῶε
 пѣ пѣт πωρη ἡφτ ετωνε. εἡппε ic ογсгim
 еперан пе хоλλαcтikh acωω ἐβολε εсхω
 ἡμος ογβε πιάγιος γεωργιος пимартгрос ἡτε
 пѣт κε παῶε γεωργιος ἀ παωρη νωεεβ ἡπερ- 30

- MACI BEN TKOI AQZEI NXE PIMACI OYOS AQMOY
 APPOHΘHIN ETAMETXWB TEMI PAUT XE OYONΩXOM
 Π. Β. ἡφ† ἐβολζιτοτκ. ΠΕΧΕ ΠΙΔΡΙΟΣ ΝΑΣ ΧΕ ΒΙ
 ἡΠΑΙΩΒΩΤ ΕΒΟΛΒΕΝ ΝΑΧΙΧ ΜΑΩΕ ΝΕ ΕΤΚΟΙ ΧΩ
 ἡΠΑΙΩΒΩΤ ΕΧΕΝ ΦΜΟΥΤ ἡΠΙΜΑΣΙ ΕΡΕΧΩ ἡΜΟΣ 5
 ΧΕ ΝΑΙ ΝΕ ΝΗ ΕΤΕΡΧΩ ἡΜΩΟΥ ΝΧΕ ΓΕΩΡΓΙΟΣ ΧΕ
 ΒΕΝ ΦΡΑΝ ἡΠΗ ΠΧΕ ΤΩΝΚ ΔΖΙ ΕΡΑΤΚ. ἡΘΟΣ ΔΕ
 ΑCIPΙ ΚΑΤΑ ΦΡΗ† ΕΤΑΡΧΟΣ ΝΑΣ ΟΥΟΣ ΑΡΤΩΝΗ
 ΝΧΕ ΠΙΜΑΣΙ ΒΕΝ ΤΟΥΝΟΥ ΕΤΕΜΜΑΥ ΑC†ΩΟΥ
 ΠΑ. Α. ἡφ† ΝΧΕ ΤCZIMI ΕCΧΩ ἡΜΟΣ ΧΕ CΜΑΡΩΟΥΤ 10
 ΝΧΕ ΤΟΥΝΟΥ ΕΤΑΚΙ ΕΤΑΙ ΠΟΛΙC ἡΜΟΣ ἈΛΗΘΟΣ
 ἡΘΟΚ ΟΥΠΡΟΦΗΤΗΣ ΟΥΟΣ Ἀ Φ† ΧΕΜΠΩΙΝΙ ἡΠΕΡ-
 ΛΑΟΣ. ΠΑΛΙΝ ΑΡΟΥΩΡΠ ΝΧΕ ΔΑΔΙΑΝΟΣ ἡCΑ ΠΙ-
 ΜΑΡΤΥΡΟΣ. ΕΤΑQΙ ΔΕ ΠΕΧΕ ΠΟΥΡΟ ΤΡΑΚΙΑΛΙ
 ΝΕΜΑQ ΧΕ ΓΕΩΡΓΙΟΣ ΝΙΩΕ ΕΤΩΟΥΩΟΥ ΕΤΑΥΦΙΡΙ 15
 ΕΒΟΛ ΤΕΝΕΜΙ ΑΝ ΑΚΡΙΒΩC ΧΕ ΠΕΚΝΟΥ† ΠΕ ΕΤΑQ
 ΠΑ. Β. ΘΡΟΥΦΙΡΙ ΕΒΟΛ ΧΕ ΝΕΝΝΟΥ† ΝΕ ΑΛΛΑ ΖΗΠΠΕ
 IC ΟΥἡΖΑΥ ΕΡΧΗ ΒΑΤΟΤΕΝ ΒΕΝ †ΠΕΤΡΑ ΕΟΥ-
 ΜΩΙΤ ΠΕ ἡΡΕQΧΑ ΡΕ[Q]ΜΩΟΥΤ ἡΜΟΝ ΕΛΙ ἡΡΩΜΙ
 ΕΜΙ ΕΠΕΡΜΩΙΤ ΟΥΔΕ ΠΕQΡΟ ΕΩΟΠ ΟΥΝ ΕΒΟΛ- 20
 ΖΙΤΕΝ ΝΕΚΤΩΒΖ ἡΤΟΥΤΩΟΥΝΟΥ ΝΧΕ ΝΙΚΑC ἡΤΕ
 ΝΗ ΕΘΜΩΟΥΤ ΩΕ ΠΑΝΗΒ ΠΙΡΗ ΝΕΜ ΠΙΟZ ΝΕΜ
 ΠΕ. Α. †ΑΡΤΕΜΙC ΘΜΑΥ ἡΝΙΝΟΥ† ΕΙΕΝΑΖ† ΕΩ ΕΠΕΚ-
 ΝΟΥ† ἡΤΑΩΟΠΙ ἡΧΡΗCΤΙΑΝΟΣ ΑΡΕΡΔΥΩ ΝΧΕ
 ΠΙΜΑΚΑΡΙΟΣ ΓΕΩΡΓΙΟΣ ΕΡΧΩ ἡΜΟΣ ΧΕ CΕΝΤΟΤ 25
 ΝΧΕ †CΜΗ ΕΤΑΙCΘΕΜΕC ΒΕΝ ΠΙΕΥΑΓΓΕΛΙΟΝ ΕΤ-
 ΧΩ ἡΜΟΣ ΧΕ ΕΩΟΠ ΟΥΟΝ ΤΕΤΕΝΝΑΖ† ἡΜΑΥ
 ἡΠCΜΟΤ ἡΟΥΝΑΦΡΙ ἡΩΕΛΤΑΜ ἡΤΕΤΕΝ ΧΟC ἡΠΑΙ-
 ΤΩΟΥ ΧΕ ΟΥΩΤΕΒ ΕΒΟΛ ΤΑΙ ΟΥΟΣ ἡΝΕΖΛΙ ΕΡΑΤ-
 ΠΕ. Β. ΧΟΜ ἡΤΕΝΘΗΝΟΥ ΤΩΝΚ ἡΘΟΚ ΝΕΜ ΠΟΥΡΟ ΔΑΔΙ- 30

ἀνος nem νικεογρωου ἵτε χημι μαθενωτεν
 λογων ἱφρο ἱπιμζαγ ογοζ δqi ἱνικας ἵτε
 νιρεμωουτ ἑταγλοφλεq ἐβολ nem νιωωω
 ἵτε νηῆταγμοу ἀνιτοу нηι ἱναι. ογοζ αγθεν- 5
 ωου саτοтоу ἵχε πιγ ἵογρο ἐφμωит ἱπιμ-

ΠΓ.Α. ζαγ αγογων ἱπιρο ἵτε πιμζαγ ἱπογχεμ
 ζλι ἱκας ἵτε νιρεμωουτ ἱβηтq αγωqi
 ἱνιθmic ἐβολбен νικας ἑταγχεμοу αγini
 ἱμωου ἱπιλριος γεωργιος. τοτε πιάριος γε-
 ωργιος αqziогi ἱμοq ζixен neqkeли αqтωвз 10
 ѡа φнаγ ἵογouноу бен πxinөpeqxок ἱπιλ-
 мнн ἐβολ αqωopi ἵχε ογνιωт ἵωθoorтep
 nem ζancceтepнx ἱxрωm ογοζ αγepoγωini

ΠΓ.Β. ἐνικας ἑτεμμαγ ογοζ сатотоу агi ἐβολ
 ἱβηтou ἵχε E ἱpωm nem θ ἱсziмi nem Γ 15
 ἱкоуxi ἱλλоу. νιογρωου δв ἑтаγнаγ ἐφн-
 ἑтаqωopi αγepωφнpi λoиπoн. λ νιογρωου
 moγ† ἐογai бен нη ἑтаγтωoγноу ἐβολбен
 ннῆθmωouт пexωou наq xε nim пе пекpан.
 αqepoγō ἵχε φнῆтаqтoнq ἐβολбен ннῆθ- 20

ΠΔ.Α. мωouт eqxω ἱmоc xε icouβнн пе паран. пexε
 поγpo наq xε ic oγнp ἱpомпи icxen eтакmoу.
 xε ic зoγδ c ἱpомпи пexε поγpo наq xε
 бен пичноу етеμμαγ ne агi ἵχε пxс ἐπι-
 коsmоc ѡан ἱφн. пexε φнῆтаqтoнq ἐβολбен 25
 ннῆθmωouт наq xε †ipи ἱφмeyi аn oγδε
 ἱπicωтem зoλωc xε агi. пexε аазиλнос наq

ΠΔ.Β. xε наκназ† ἐnim ἱноу†. пexε φнῆтаqтoнq
 наq xε ἱπεpep ζли ἱλнагкн ἐpoи ѡ поγpo
 †ωпи oγн ἐxоc xε аиaз† ἐnim ἱноу† на- 30

- ΝΑΖ† ΠΕ ΕΟΥΑΙ ΕΥΜΟΥ† ΕΡΟQ ΧΕ ΠΙΑΠΟΛΛΩΝ
 ΟΥCΟΧ ΝΚΟΥΡ ΝΒΟ ΝΙΒΕΛΛΕ ΕΤΑΙΧΩ ΟΥΝ ΝCΩΙ
 Ν†ΧΙΝΩΝΗ ΕΤΖΩΟΥ ἵΤΕ ΠΑΙΒΙΟC ΑΙΩΩΠΙ ΕΙΩΝΗ
 ΒΕΝ ΝΙΜΩΙΤ ΕΤΤΗ ΒΕΝ ΠΙΑΡΟ ΝΧΡΩΜ ΨΑ
 ΠΕ.Α. †ΨΕΝΝΙ ΕΒΡΗΙ ΕΡΟQ ΑQΜΜΑΥ ΝΧΕ ΠΙQΙΝΤ ΝΑ- 5
 ΤΕΝΚΟΤ ΖΑΡΑ ΝΘΟΚ ἸΠΕΚCΩΤΕΜ ΕΝΙΓΡΑΦΗ ἵΤΕ
 ΝΙΧΡΗCΤΙΑΝΟC ΕCΦΙΡΙ ΕΒΟΛ ΑΚ† ἸΦΜΕΥΙ ΝΗΙ
 ἸΠΙΕΖΟΥQ ΕΤΤΗ ΕΤΟΙ ΝΖΟ† ΠΙΜΩΙΤ ΕΤΕ ἸΜΟΝ
 ΒΟΗΘΙΑ ἸΜΑΥ ΑΛΛΑ ΟΥΤΩΜΤ ΠΕ ΝΕΜ ΟΥΖΟ†
 ἸΜΟΝ ΖΛΙ ἸΝΝΑΙ ΝΒΗΤQ ΟΥΔΕ ἸΠΑΥΘΕΤ 10
 ἸΠΖΗΤ ἸΠΙΡΕQ†ΖΑΠ ΑΛΛΑ ΠΖΩΒ ἸΠΙΟΥΑΙ
 ΠΙΟΥΑΙ ΕΤΑQΑΙQ ΧΗ ἸΠΕΜΘΟ ἸΝΕQΒΑΛ ΕΒΟΛ.
 ΠΕ.Β. ΤΟΤΕ ΨΑQΕΡΟΥΩ ΝΧΕ ΠΙΧΑΝΑ ἸΤΕQΧΟC ΧΕ
 ΜΑΤΑΜΟΙ ΕΠΖΩΒ ἸΠΙΟΥΑΙ ΠΙΟΥΑΙ ἸΜΩΤΕΝ
 ΖΙΝΑ ἸΤΑ† ΝΑQ ἸΠΕQΒΕΧΕ ΚΑΤΑ ΝΗ ΕΤΑQ- 15
 ΑΙΤΟΥ CΩΤΕΜ ΟΥΝ ἸΤΑΦΙΡΙ ΒΑΤΟΤΚ Ω ΠΟΥΡΟ
 ΧΕ ΡΩΜΙ ΝΙΒΕΝ ΕΘΝΑΨΩΠΙ ΖΙΧΕΝ ΠΙΚΑΖΙ ΟΥΟZ
 ἸΤΕQΟΥΩΝZ ΕΒΟΛ ἸΦΗΕΤΑΥΕΡCΤΑΥΡΩΝΙΝ ἸΜΟQ
 ΕΤΕ ΠΧC ΠΕ ΚΑΝ ΕΨΩΠ ΕΟΥΟΝ ΟΥΜΗΩ
 ΠΖ.Α. ἸΝΟΒΙ ΟΙ ΕΠΕQCΩΜΑ ΟΥΟZ ἸΤΕQΘΤΕΒ ΕΒΟΛΒΕΝ 20
 ΠΑΙΚΟCΗΟC ΕΤΖΩΟΥ ΨΑQΨΩΠΙ ΒΕΝ ΖΑΝCΝΑΥZ
 ΕΘΒΕ ΝΕQΝΟΒΙ ΑΛΛΑ ΒΕΝ †ΚΥΡΙΑΚΗ CΕ† ἸΤΟΝ
 ΝΑQ ΧΕ ΟΥΝΙ ΕΡΕ ΠΩC ΙΗC CΟΜC ΕΒΡΗΙ ΕΝΙΚΟ-
 ΛΑCΙC ἸΠΕΖΟΥQ Ἰ†ΚΥΡΙΑΚΗ ΛΝΟΚ ΔΕ ΟΥΔΕ ΖΕΝ
 ΠΕΖΟΥQ Ἰ†ΚΥΡΙΑΚΗ ἸΠΑΥ† ἸΤΟΝ ΝΑΝ ΕΠΤΗΡQ 25
 ΕΠΙ ΔΕ ἸΠΙΟΥΩΝZ ἸΤΕQΜΕΤΩC ΕΒΟΛ ΕΙΩΟΠ
 ΠΖ.Β. ΖΙΧΕΝ ΠΙΚΑΖΙ ΠΩC ΓΑΡ ΕΝΝΑΟΥΩΝZ ΕΒΟΛ ΕΝΕΡ-
 CΕΒΗCΘΕ ἸΖΑΝΙΔΩΛΟΝ ΝΕΜ ΖΑΝΘΟΥΩΤ ἸΠΑΥΚΙΜ
 ΕΡΩΟΥ ΕΠΤΗΡQ. ΑQΕΡΟΥΩ ΝΑQ ΝΧΕ ΠΟΥΡΟ ΠΕ-
 ΧΑQ ΧΕ Λ ΠΕΚΖΗΤ ΧΩ ΕΒΟΛΖΙΤΕΝ ΠΑΨΑΙ ἸΠΙΧ- 30

ροιος ἵτε παιῦ ἡρομπι. αἰςομς δε ἵξε φη
ἐταρτωνῶ ἐβολῆεν ἡνέθωμωγτ ἐπιμαρτύρος
ἵτε πᾶς πιάριος γεωργιος πεχαῖα ναῖα χε

ΠΖ. Α. ΠΑΥΣ ΠΙΜΑΡΤΥΡΟΣ ἵτε πᾶς ΤΕΝΤΖΟ ἔροκ μοι
ΝΑΝ ἡπιωμς ἐθούαβ ἵτε πᾶς χε ἡνοῦζιττεν 5
ἐνικολασίς ἐτενῆβητοῦ ἡκесоп. ἐταρναῦ οὔν
ἵξε πιάριος γεωργιος ἐποῦναζ† αἰ† ἡοῦωεν-
φат βεν πικαῖα αἰρῶσι ἐπῶσι ἵξε οὔμωοῦ
οὔοῖ αἰ†ωμς νωοῦ βεν φραν ἡφίωτ νεν
πῶηρι νεν πιπᾶ ἐθούαβ πεχαῖα νωοῦ χε 10.

ΠΖ. Β. ΜΑΩΕ ΝΩΤΕΝ βεν οὔζιρηνῆ ἐπιπαρὰδισος οὔοῖ
сатотοῦ αἰερ ἀθούωνῶ ἐβολ. ἡποῦναῦ ἔρωοῦ
χε αἰωῶπι ἵξε ποῦρο εἰωῶν ἐβολ. ἡαῖῆοῦ-
νοῦ αἰῆροῦῶ ναῖα ἵξε νιοῦρωοῦ εἰνεμαῖα
πεχωοῦ χε παίρωμι οὔρεφερζικ πε χε ἐβολ- 15
ζιτεν νεῖμαῖα αἰταῖο ἡζαναεμῶν ἐρατοῦ
ἡπενῆθο ἐβολ αἰχος χε αἰτοῦνος ζανρεῖ-

ΠΗ. Α. ΜΩΟΥΤ ἀνοκ ζω †νοῦ †να†ωῶ ἡπαίγεμνος
τηρῶ χε χριςτιὰνος αἰερκελεῖν χε сωтπ
νῆι ἡοῦχηра ἡζηки οἱ ἐτε ἡμον ῥλι ἡζηки 20
ἡпесрн† βεν πικосμος οὔοῖ αἰκω† βεν †πο-
лис αἰξιμι ναῖα ἡ†χηра ἡζηки αἰζιοῦῖ ἡπιῶμῆι
ἐβούν νεμας ζωс εἰωῶν ἐ†ωῶ ἡνιχρῆс-
τιὰνος. ἐταῖεν πιῶμῆι ἐβούν ἐπῆι ἡ†χηра

ΠΗ. Β. ΠΕΧΑῖΑ ΝΑС χε μοι νῆι ἡοῦωικ χε οὔνι †ζωкер 25
асῆроῦῶ ἵξε †сζими ναῖα ἡχηра ἡζηки χε
ἡμον ωικ βεν πανι ἀνοκ παῦς. πεχε πιάριος
γεωργιος ναс χε ἀρεναζ† ἐνιμ ἡνοῦ† χε
ἡμον ῥли ἡωικ βεν пенι. πεχε †сζими ναῖα
χε εἰναζ† ἐπιαπολλῶν νεν πιῆρακλῆс νινιω† 30

- ἵνοϋ† ἵτε νιοϋρῳϋ. πεχε πᾶγιος γεωργιος
 νας κε ἀληθός οϋζαπ ἵμνι ἵτε φ† πε φαί
 ΠΘ. Α. κε ἵμον ζλι ἵωικ βεν πενι. ἐτασσομς ἐβοϋν
 βεν περζο ἵχε †ςζιμι(sic) ασναϋ ἐπερζο
 ἵπςμοτ ἵοϋαγγελος ἵτε πῶς πεχας ἵβρνι 5
 ἵβντς ἵχε †ςζιμι κε †ναψε ννι ἐβολ
 ἵτακω† ἵσα ωικ ἵτοτοϋ ἵναδῖςεϋ νεν να-
 θεψεϋ ζινα ἵταχω βαροϋ ἵπαίρωμι ἵτε φ†.
 παντος βεν περζινι ἐβοϋν ἐπανι ἵταξιμι
 ΠΘ. Β. ἵοϋζμοτ ἵπεμθο ἐβολ ἵναθεψεϋ. ασῳπι 10
 οϋν βεν πξινθρεςζωλ ἐβολ ἵχε †ςζιμι ἵχνηρα
 ἵζηκι. πῶμνι δε ναρζεμςι βαρატς ἵοϋβαςις
 ἵτε οϋςτγλλος ἵψε ἐβοϋν βεν πεςνι σατοτϋ
 οϋν αϋψεπνοϋνι ἵχε πῖςτγλλος οϋορ αϋει χαλ
 ἐβολ αϋῳπι ἵχε [οϋ]νιω† ἵῳωνν οϋορ αϋερ- 15
 σαῳῳι ἵπνι ἵ ιε ἵμαζι ἐῳῳι ζηπῳς ις
 Π. Α. μνχανῆ πιαρχναγγελος αϋι ῳαροϋ νεν οϋ-
 τραπεζα εςμεζ ἐβολβεν ἀγαθον νιβεν αϋοϋωμ
 οϋορ αϋεμνομ† ἵχε πᾶγιος οϋορ ναρῆ
 †τραπεζα μεζ ἵωικ νεν ἀγαθον νιβεν ἐταςι 20
 ἐβοϋν ἵχε †ςζιμι ἵχνηρα ἵζηκι ἐβοϋν ἐπεςνι
 ασναϋ ἐζαννιω† ἵῳφνρι οϋτραπεζα εςχν
 ἐβρνι εςμεζ ἵαγαθον νιβεν νεν πῖςτιλλος(sic)
 Π. Β. ἐταϋψεπνοϋνι βεν οϋῳε εϋῳοῳοϋ πεχας
 βεν πεςζν† κε λ φ† ἵνιχρηστῖλνός ερφμεγῖ 25
 ἵταμετζνκι βα †χνηρα αϋνι ἵπερμαρτϋρος
 ἐβοϋν ἐπανι βα †ταλεπωρος ἵψγχν ῳα-
 τερερβοῖθιν ἐροι οϋορ σατοτς ασζιτς ἐβρνι
 βα νενβαλαγχε ἵπᾶγιος ασοϋῳῳτ ἵμοϋ.
 ΠΛ. Α. αϋεροῳῳ νας ἵχε πᾶγιος γεωργιος εϋχω ἵμός 30

- xε τωοῦνι ὀρι ἐρα† ἐxен νεβαλαγx ἄнок
 гар ἄнок αν πε φ† ἡνιχρηστιάнос αλλα ἄнок
 вок ἵταq εἰωεπῆσι ἐzρηι ἐxен πεqpan ἐθου-
 ав. παλιν πεxε †сzими naq xε παῦс icxε αι-
 xими ἡογzмот ἡπεκῆθo мнис ннι εθpиepтол- 5
 ман ἵтаxω ἡογсаxи ἡπεκῆθo ἐβολ. πεxε
 πᾶριος нас xε саxи. πεxε †сzими naq xε παῦс
 пā. в. οὔον ἵтнι ἡмаγ ἡογἄлоу eqxи бен ѿ ἡром-
 пи οὔоз φαι ογβελλе пе ἡкоγp ἡέво ἡδαλε
 †шпи ἵтамоq ἡнаθeшeγ ἐшоп οὔн ἵтек- 10
 θpeqnaγ ἡβολ ἵтeqсωтem οὔоз ἵтeqсаxи
 †наz† зω ἐπεκнoγ†. aqèpoγῶ ἡxε πiөмнι
 eqxω ἡмос xε ἄниoγῖ ἡπiἄлоу ннι ἡнаи. тоте
 acìни ἡπiἄлоу naq ἐβολбен †маz †† ἡογ-
 нē. а. азми ἵте пeснι οὔоз acштоq бен кенq ἡπiө- 15
 мнι. πᾶριος де γεωpгiос наqмнн ἐβολ eqтωвz
 ἐzρηι ἐxωq наpe xωq xовс ἐпeсчт пе οὔоз
 ἐpe πᾶлоу бен кенq aqниqи ἐбоγн ἐzpaq
 aγzeи ἐβολбен neqβαλ ἡxε занкекс сатотq
 aqnaγ ἡβολ. πεxε †сzими naq xε παῦс ††zо 20
 èpok εθpeqсаxи οὔоз ἵтeqсωтem бен neq-
 нē. в. машx ἵтeqтωнq ἵтeqмoшι ἐxен neqḃалаγx.
 πεxε πᾶριος γεωp[гiос] нас xε †сzими φαι
 pωшι ἡмоq †ноу xε epxриἄ ἡмоq εθpeq-
 шemшι ἡμοи ἡογzωв aишанмоγ† èpoq èтeq- 25
 cωтem ἐπαбpωoγ οὔоз ἵтeqмoшι ἵтeq ep
 aиἄkonиn ннι ἡπicaxи. οὔоз ἡпeсшxемxом
 нн. а. ἡxε †сzими ἡèpoγῶ naq ἡογсаxи наснаγ гар
 èпeqzо ἡφpн† ἡпzо ἡογaγγeлoс ἵте φ†.
 тоте πᾶноmoc ἡḃceвнс ἡογpо даaиἄнос nem 30

- νικεζῶ νογρο εἰνεμαρ εταγὶ ἐβολῆεν πιλ-
 ριστον ἀγῶπι εὔσνηνι ἡμῶυ ἦεν νιπλᾶτιᾶ
 ἵτε †βακί. ἐταρκομς δε ἵχε πιδρακων ἵτε
 φνογν νογρο δαδῖλνός ἀρναγ ἐπιῶων φη
 ἐταρρωτ ἐβολζιτοτq ἵπιχε ἡῶμνι ναρῶνι 5
 ΠΓ. β. ἐναρχος ἵταq xε παῖσινναγ ἡβερὶ οὔκεντε
 πε παῖῶων ἀρταμοq ἐρῶ ἡμὸς xε φαι πε
 πῖμωτ ἐναρζωογὶ ἐβογν ἐροq ἵχε πιλῖος
 πῖνῶ† ἵτε νιγαλῖλεος γεωργιος. ἡθοq δε
 πογρο ἀρογλζαζνι ἐρογενq ἵςεταρζοq ἐρατq 10
 ἡπερῖῶο ἡδεμὸςῖᾶ ἀρογνεγρῖζν ἡμοq
 ἦεν οὔμεταῶναι ῶατε νεqсарз λοqλεq ἐβολ
 ΠΔ. α. οὔοz ἵτε νεqсφῖρωοy λῶῶ ζιτεν παῶαι
 ἡπῖρῶν ἡτογζιογὶ ἡογβасиc ἡχρῶν ζιχεν
 τεqᾶφε. μενεῖνῶς ἀρογᾶῶq οἷ ἡςεζῶκῖ 15
 ἡμοq οὔοz ἡςεμεz ἡζανφγᾶλῖ ἡβενῖπῖ εὔ-
 μεz ἡχρῶν ἡςεζιτοy ἡᾶ νεqсφῖρωοy ῶα
 τεq† ἡπῖπᾶ οὔοz ἀερκελεγῖν ἡxε πογρο
 ἐρογῶῖ ἡπεqсῶμα ἡςεβερῶρ ἐβολ ζιχεν
 ΠΔ. β. οὔτωοy ἐqῶсῖ ναqῶ οὔν ἡμὸς πε ἡxε 20
 πιδρακων ἦεν πεqζηт xε сенаῖ ἡxε νιζαλα†
 ἵτε тфе ἡςεογῶν ἡνεqсарз. ἐταγῶλῖ οὔν
 ἡπῖсῶма ἵτε μακαριος ἐβολ ζιχεν παῖτωοy
 φῖῆτογῖμοy† ἐροq xε сῖрῖс ἀγερῶρῶρq ἐβολ
 ἡπῖма ἐτεμμαγ οὔοz ἀγтасῶοy ἡxε нῖ- 25
 зүперетнс. ἐταγῶγῖ δε ἡβολ ἡπῖτωοy ἡογ-
 ΠΕ. α. κογῖ ἡxε нῖзүперетнс ἵτε πῖδῖλβολος наγ
 ᾶ ἡстадион ἀγῶπι ἡxε οὔᾶραῶαι ἦεν тфе
 нем ζансетеврнх ζωс тῆ ἵτε πῖτωοy тнq
 ἐτεμμαγ сѡертер знппе 1с пѹс аqῖ ἐqтaлн- 30

ΟΥΤ ΕΧΕΝ ΟΥΘΗΠΙ ΟΥΟΣ ΠΕΧΑQ ἡπιλῖος γεω-
 ριος ΧΕ ΠΑΣΩΤΠ ΕΘ ΝΑΝΕQ ΤΩΝΚ ΕΒΟΛΒΕΝ ΠΙΕΝ-
 ΚΟΤ ΟΥΟΣ ΣΑΤΟΤQ ΑQΤΩΝQ ἡΧΕ ΠΙΜΑΡΤΥΡΟΣ

π̄. β. ἡτε π̄χ̄ αqδοχι σαφλ[2ΟΥ] ἡσα νιζγπερετης
 εqωω εβολ ογβνογ εqωω ἡμος ΧΕ ΔΕΙ ΝΗΙ 5
 ἡογκογχι ωα †ι ΝΕΜΩΤΕΝ. ΕΤΑΥΣΟΜC ΔΕ
 ΖΙΦΑ2ΟΥ ἡμωογ ἡΧΕ ΝΙΖΓΠΕΡΕΤΗΣ ΑΥΝΑΥ-
 ΕΠΙΘΗΝΙ ΓΕΩΡΓΙΟΣ ΕQΔΟΧΙ ΖΙΦΑ2ΟΥ ἡμωογ
 ΑΥΤΩΟγ ἡφ† ΑΥΖΙΤΟΥ ΕΒΡΗΙ ΒΑΡΑΤΟΥ ἡΝΕQ-
 ΒΑΛΑΥΧ ΑΥΤ2Ο ΕΡΟQ ΕΥΧΩ ἡμος ΧΕ ΜΟΙ ΝΑΝ 10
 2ΩΝ ἡ†σφραζιc (sic) ἡτε π̄χ̄. ΠΙΝΑΙΑΤQ ΟΥΝ

π̄. α. ἡΘΗΝΙ ΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ Αq†ΩΜC ΝΩΟγ ΒΕΝ
 ΦΡΑΝ ἡΦΡΑΝ (sic) ἡΦΙΩΤ ΝΕΜ ΠΩΗΡΙ ΝΕΜ ΠΙΠΝΑ
 ΕΘ ΟΥΑΒ ΟΥΟΣ ΑΥΙ ΑΥΔΕΙ ΕΡΑΤΟΥ ἡΠΕΜΘΟ
 ἡΠΟΥΡΟ ἡΑΝΟΜΟΣ ΑΥΩω ΕΒΟΛ ΤΗΡΟΥ ΧΕ ΔΝΟΝ 15
 2ΑΝΧΡΗCΤΙΑΝΟΣ ἡΠΑΡΡΗCΙΑ. ΤΟΤΕ ΝΙΟΥΡΩΟγ
 ΑΥΤΩΜΤ ΒΕΝ ΟΥΝΙΩ† ἡΦΟΒΟΣ ΕΘΒΕ ΠΑΙ 2ΩΒ
 ΑQΕΡΚΕΛΕΥΙΝ ΕΙΝΙ ἡΝΙΖΓΠΕΡΕΤΗΣ ἡCΕΤΑ2ΩΟγ

π̄. β. ΕΡΑΤΟΥ ΝΑ2ΡΑQ. ΦΡΑΝ ἡΟΥΑΙ ἡμωογ ΠΕ ΚΛΑΥ-
 ΔΑΝΗ ΑQΘΡΟΥΙΩΙ ἡΜΟQ ΟΥΟΣ ἡCΕ† ΝΑQ ἡ2ΑΝ- 20
 ΔΙΜΩΡΙΑ ΠΙΚΕΟΥΑΙ ΔΕ ΕΥΜΟΥ† ΕΡΟQ ΧΕ ΛΑCΙΡΙ
 ΝΕΜ ΛΑCΙΡΙΑΝΗ 2ΙΝΑ ἡΤΟΥΤΗΙΤΟΥ ΕΤΟΤC
 ἡΤCΗQΙ. ΚΛΗΚΩΝ ΑΥΤΗΙQ ΕΤΟΤQ ἡΠΙΘΗΡΙΟΝ.
 ΜΕΝΕΝCΑ ΝΑΙ ΟΥΝ ΑΥΕΡΚΕΛΕΥΙΝ ἡΧΕ ΝΙΟΥΡΩΟγ
 ΕΘΡΟΥΙΝΙ ἡΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΑqΕΡΟΥΩ ἡΧΕ 25
 ΠΟΥΡΟ ΔΑΔΙΑΝΟΣ ΠΕΧΑQ ΝΑQ ΧΕ ΓΕΩΡΓΙΟΣ ωΕ

π̄. α. ΠΑΥC ΠΙΡΗ ΝΕΜ ΠΙΟΥ ΝΕΜ ΝΙΝΟΥ† ΝΕΜ ΤΟΥ-
 ΜΑΥ †ΑΡΤΗΝΙC ΧΕ ††ΑCΟ ΕΡΟΚ ἡΦΡΗ† ἡΟΥ-
 ΩΗΡΙ ἡΜΕΝΡΙΤ ἡΤΗΙ ΟΥΟΣ 2ΩΒ ΝΙΒΕΝ ΕΤΕΚ-
 ΝΑΕΡΕΤΙΝ ἡμωογ ἡΤΟΤ †ΝΑΤΗΙΤΟΥ ΝΑΚ ἡ2ΜΟΤ 30

- ΜΟΝΟΝ ΣΩΤΕΜ ἵΣΩΙ ΖΩΣ ΙΩΤ ΟΥΟΖ ΜΑΜΙΑ†
 ΖΙΝΑ ἵΤΕΚΙ ἵΤΕΚΟΥΩΩΤ ἵΝΙΝΟΥ† ἵΜΑΥΑΤΩ.
 ΑΦΕΡΟΥΩ ἵΧΕ ΠΙΑΡΙΟΣ ΓΕΩΡΓΙΟΣ ΠΕΧΑΩ ΝΑΩ
 ΝΖ. Β. ΧΕ †ΟΙ ἵΩΦΗΡΙ ἛΝΕΚΣΑΧΙ ΕΤ ΧΩ ἵΜΟΣ ΧΕ †ΝΟΥ
 ΝΑΙΧΗ ἵΤΟΤΕΝ ΩΑ ΦΟΟΥ ΕΘΒΕΟΥ ἵΠΕΚΧΕ ΝΑΙ 5
 ΝΗΙ ΖΗΠΠΕ ΙΣ Ζ ἵΡΟΜΠΙ ἵΕΖΟΥ ΑΥΣΙΝΙ ΕΚΕΡ-
 ΒΑΣΑΝΙΖΙΝ ἵΜΟΙ ΑΚΩΤΕΒ ἵΜΟΙ Π Γ ἵΣΟΠ ΟΥΟΖ
 ΑΙΜΟΥ ΑΩΤΟΥΝΟΣ† ἵ ΠΙ Γ ἵΣΟΠ ἵΧΕ ΠΑΩΕ ἵΠΕ
 ΠΧΕ ΚΕΠΕΡ ἵΠΙΣΩΤΕΜ ἛΝΑΙ ΣΑ[ΧΙ]¹) ἵΤΟΤΚ
 ἛΒΗΛ Ἓ†ΝΟΥ ΚΣΩΟΥΝ ΑΝ Ω ΠΟΥΡΟ ΧΕ ΠΑΙ ΓΕΝΟΣ 10
 ΠΗ. Α. ἵΤΕ ΝΙΧΡΗΣΤΙΑΝΟΣ ΖΑΝΦΙΛΟΝΙΚΟΣ ΝΕ ΟΥΟΖ
 ΣΕ† ἛΒΟΥΝ ἛΖΡΕΝ ΝΗ Ἓ†† ἛΒΟΥΝ ἛΖΡΑΥ. ΑΛΛΑ
 †ΝΟΥ †ΕΡΟΥΟΤ ΝΗ ἵΤΕ ΤΕΚΜΕΤΝΙΩ† †ΝΑΕΡ-
 ΩΟΥΩΟΥΩΙ ἵΠΕΚΝΙΩ† ἵΝΟΥ† ΠΙΑΠΟΛΛΩΝ ΦΗ
 ἛΤΕΚΜΕΙ ἵΜΟΩ. ἛΤΑΩΣΩΤΕΜ ΟΥΝ ἛΝΑΙ ἵΧΕ 15
 ΠΟΥΡΟ ΖΑΔΙΑΝΟΣ ΑΩΡΑΩΙ ἛΜΑΩΩ ΑΩΛΜΟΝΙ
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 ΑΩ† ΤΟΤΩ ἵΜΟΩ ἵΧΕ ΠΙΘΗΝΙ ΕΩΧΩ ἵΜΟΣ ΧΕ
 ΠΗ. Β. ἵΦΩΡ Ω ΠΟΥΡΟ ΟΥΚΑΩΣ ΑΝ ΤΕ ἵΤΕ ΝΗΓΑΛΙ-
 ΛΕΟΣ ἛΩΩΠ ΑΩΩΤΕΜΟΥΩΩΤ ἵΝΙΝΟΥ† ἵΩΟΡΠ 20
 ΑΛΛΑ ΟΥΑΩΣΑΩ †ΝΟΥ ΕΘΡΟΥΓΙΟΥΓΙ ἵΜΟΙ ἛΠΙΩ-
 ΤΕΚΟ ΩΑ ΠΕΩΡΑΩ†. ΑΦΕΡΟΥΩ ἵΧΕ ΠΟΥΡΟ ΠΕΧΑΩ
 ΝΑΩ ΧΕ ἵΝΕΣΩΩΠΙ ΝΗΙ ΙΣΧΕΝ †ΝΟΥ ἵΤΑΤΗΚ Ἓ
 ΖΛΙ ἵΔΑΙΜΟΡΙΑ ΑΛΛΑ ΒΙΣΙ ΝΙΒΕΝ ἛΤΑΙΤΗΙΤΟΥ
 ΠΘ. Α. ΝΑΚ ΧΑΥ ΝΗ ἛΒΟΛ ΖΩΣ ΑΙΑΙΤΟΥ ΝΑΚ ΒΕΝ ΟΥ- 25
 ΜΕΤΑΤΕΜΙ ἵΦΡΗ† ἵΟΥΙΩΤ ΩΟΠ† ἛΡΟΚ. ἵΜΟΥ
 ΧΕ †ΝΟΥ ἵΤΑΒΙΤΚ ΣΑΒΟΥΝ ἛΠΙΠΑΛΛΑΤΙΟΝ ΕΤ

¹) Μα. ἛΝΑΙΣΑΝΑΙ ἵΤΟΤΚ. The Arabic version has من هذا.

- σα βοῦν πιμωιτ ετερε †ογρω ἀλεζαναρα
 χη ἱμοq βεν πεσκοιτων εсmοτεn ἱμοc. ἐτα-
 ρῶλι δε ἱμοq ἐβοῦν ἵχε πογρο αqзιογi
 ἱμοq ἐβοῦν nem †ογρω ἀλεζαναρα αqμα-
 πῶ. β. θαm ἱπιρο ἐρωου ἱπῶ αqωε μαq ἵχε πογρο 5
 ἱερουγi γαρ πε. τοτε πιάγιος γεωργιος αqκωλx
 ἱνεqκελι ογoз αqерзнтс ἱτωβз ἱφ† εqхω
 ἱμοc xe φ† πανογ† ἱμον πετῶni ἱмоk
 βен ninoy† ἱθoк пе φ† ет ipi ἱниωφнrl
 εῶβεου γανεθmoс αγωω ἐβολ ογoз γанлаоc 10
 αγερμεлетан ἱγανсахи εγωουит αγωου†
 ζ. α. εῦμα ἵχε нioγρωου τηrou ἵτε пкази nem
 ἱоу ке архон еусоп аγсахи ἱса пoῦ nem
 пeqxpc. acēpoyō ἵχε ἀλεζαναρα †ογρω
 есхω ἱмоc ἱπiάγιоc xe пaῦc γεωργιος †cω- 15
 тем ἐpок ἱκαλωc ογoз †epēπιθγmγn (sic)
 ἐнексахи nim де ne нн ет ωω ἐβολ ie nim
 ne нн ἐтаγερμεлетан ie nim пе пxс mat-
 ζ. β. савоi ἐpoq ἱтаcoγωnq. αqepoyō ἵχε
 πiάγιоc γεωργιος еqхω ἱмоc xe icxe ἀpe- 20
 тepеретin ἐēmi ἐпxс nem neqсахи cωтем
 ὦ ἀλεζαναра. зoтe ἐтапoῦ θαmio ἱтфe nem
 пкази ογoз αqбi ἱoγῶmi ἐβολβен пкази αq-
 θαmид ἱπιpωmi еqῶni ἱмоq ката пeqini
 nem теqзγкωn пωc αqipи ἱoγкази ἱсарз 25
 παλιν αqθαmид ἱγανmo† ἐβολ ἱмоq αqθαmид
 ζλ. α. ἱoγωap nem ннēθnaγ ἱтаq nem пcωxп ἱни-
 меloc βен пipωmi αqθαmид ἱниβαλ ἱγαν-
 веλλеγ nem ογлас nem ογωbωbi αqθαmид
 ἱγанxix nem ннτηrou еттакthoyт ἐπιpωmi 30

- ΜΗ ΟΥΚΑΖΙ ΑΝ ΠΕ ÈΤΧΗ ÈΒΡΗΙ À Φ† ΠΧϚ ΑΦΕΡ-
 ΦΟΡΙΝ ÑΤΕΡQСΑΡΖ ÈΒΟΛΒΕΝ †ΠΑΡΘΕΝΟС ÈΘ ΟΥΑΒ
 ΜΑΡΙÀ ΟΥΟQ ΑΦΕΡΡΩΜΙ ÑΘΟQ ΠΕ Φ† ΦΗ ÈΤΑQ-
 ζΑ. В. ΤΟΥΝΟΥСТ ÈΒΟΛΒΕΝ ΜΗÈΘΜΩΟΥΤ ΕΙΩΟΠ ÑΗΛΙ
 ЪΙCΙ ÈΞΡΗΙ ÈΧΕΝ ΠΕQΡΑΝ ÈΘ ΟΥΑΒ ΝΕΜ ΠΕQΙΩΤ 5
 ÑΛΓΛΘΟС ΝΕΜ ΠΙΠΝÀ ÈΘ ΟΥΑΒ ΕΘΒΕ ΛΔΑМ ò
 ÀΛΕΞΑΝΑΡΑ †ΟΥΡΩ À Φ† ΘΑΜΙΔ ÑΤΦΕ ΑQСΩΝΤ
 ÑΠΙΡΗ ΝΕΜ ΠΙΙΟQ ÑΡΕQΕΡΟΥΩΙΝΙ ΝΕΜ ΝΙCΙΟΥ
 ΝΕМ ПCΩCΠ. АCÈΡΟΥò ΝΑQ ÑΧΕ †ΟΥΡΩ ΧΕ
 ΜΑΤΑΜΟΙ ÈΠΙCΑCΙ. ΠΕΧΕ ΠΙΛΓΙΟС ΓΕΩΡΓΙΟС ΝΑC 10
- ζБ. А. ΧΕ ΟΥΜΕΤΨΑΜΨΕ ΙΔΩΛΟΝ ΕΤΨΟΠ ЪΕΝ ΠΙΚΟCΜΟС
 ÑΦΟΟΥ ΕΥΨΕΜΨΙ ÑΗΝΙΤΕМCΙΝ ΟΥΟQ Φ† ΑΝ
 ΕΥΟУΨΩΤ ÑΞΑΝΜΟΥΝΚ ÑΧΙΧ ÑΡΩΜΙ ÑΙΔΩΛΟΝ
 ÑΑΤΨΥΧΗ ΕΥ†ΨΩΨ ÑΦ† ΠΙΡΕQΘΑΜΙΔ ÑΤΕ
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 ΝΟΥ† ΞΑΝΔΕΜΩΝ ΝΕ. ΠΕΧΕ ΠΙΛΓΙΟС ΓΕΩΡΓΙΟС
 ΝΑC ΧΕ ÀΞΑ ΞΑΝΔΕΜΩΝ ΝΕ. ΠΕΧΕ †ΟΥΡΩ ΝΑQ
 ΧΕ ΙΕ ÈΤΑΠΙΚΟCΜΟС ΨΩΠΙ ÑΑΨ ÑΡΗ†. ΑQΕΡΟΥò
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αἰτήνιαιτῳ χε φ† πε αἰερρωμι εῶβε φηέτε
φων ἵογχαῖ ἵτεῖναζμεν ἵτοτῳ ἵπιαιλβολος
πιαχαῖ ἵτε †μεῶμνι νιβεν φηέταἰερζαλ

ζΓ. β. ἵπαι ὅ ἵογρο ἵλνομος εἰζωογ. αἰερογῶ
ἵξε †ογρω πεχας χε ἕεν οὔμεῶμνι καλως 5
ακσαχι ακῶτ ἵπαζητ εῶβε πᾶς χε φ† πε
ἵπτηρῳ †νογ χε ††ζο ἐροκ τωβζ ἐζρη ἕχωι
ζινα ἵτεσφωτ ἐβολ ζαροι ἵξε πλανη νιβεν
ἵτε νιδεμων nem νιδωλον εὔσop. αἰερογῶ
ἵξε πιάγιος γεωργιος πεχαῖ nas χε ἄρεωαν 10

ζΔ. α. ναζ† ἐφηέταγερσταγρωνιν ἵμοῳ πᾶς
ἵμον ζλι ἵαῶνι ἵτε νιδεμων ναῶῶωντ ἐρο
αν επτηρῳ. πεχας. ναῖ χε †ναζ† πῶς γεωρ-
γιος ἀλλα †ερζο† ἕατῃ ἵπογρο χε ρζωογ
ἐμαῶω οὔαμсарз πε ἵφρη† ἵνιῶηριον ἄρεζ 15
δε ἐπαῖμγστηριον ἵπερταμε ζλι ῶα †ερφοριν
ἵπιχлом ἵτε †μετμαρτυρος ἕεν ὁμετογρο

ζε. β. ἵπᾶς χατ ἵταῖτον ἵμοι ῶα ῶωρπ. ἐτατοογῖ
δε ῶωπι αἰερκελεγιν ἵξε πογρο εῶρε πικι-
ριζ (sic) ῶῶ ἐβολ ἕεν †πολις τηρς εἰχω ἵμος 20
χε ὁωογ† τηρογ ἵτετενναγ ἐπαῖνιῶ† ἵτε
νιγαλιλεος εἰναογῶωτ ἵπιὰπολλων. αἰερ
κελεγιν ἵξε πογρο εῶρογῶλι ἵπιὰγιος γεωρ-
γιος ἕεν ογ†μη ἐπιερφει χε ἐρναερῶογῶωογ-

ζε. α. ῶι πεχαῖ ἵπιὰπολλων. αἰερογῶ ἵξε πιάγιος 25
γεωργιος πεχαῖ ἵνιζγπερετης ἐταγῖ ἵσωγ
χε μαῶε νωτεν ἵῶωτεν ἕατατῳ ἵπογρο ἵνοκ
ζω nem νιογнв nem νισατηγογς ἵτε πιερφει
τενναῶε nan ἐρατῳ ἵπιὰπολλων τενογῶωτ
ἵμοῳ. πικιριζ δε ναῖμην ἐβολῆεν οὔμετζογῶ 30

- ἐλαθωοῦ† ἵχε μα†πολις τηροῦ νικοῦχι nem
 26. B. νινιω† ἐναῦ ἐ†θεωρία. ετασσωτεμ οὐν ἵχε
 †ςιμι ἵχηρα ἵχηκι θε†ἀπιάριος ταλδο
 ἵπεσσηρι αῖναῦ ἵβολ σατοτς ασχω ἵτεσλφε
 ἐβολ ασφως ἵνεσςβωσ ογος ασ† ἵπεσογοι 5
 ἐπιμωιτ ἐναρε πιάριος χη ἵμοq πεσας μαq
 σε φη†τοῦνος νιρεσμηωοῦτ ἐτεροῦωινι
 ἵνιβέλλευ ἵμισι ἵοῦναῦ ἵβολ νη†τωοῦωοῦ
 27. A. ἐταγλοqλεq ἐβολ ακοροῦωωπι ἵζανωωην
 ἵμασοῦτας ογος ἵτοῦωωπι εὔφορι ἐβολ 10
 ἵκαλως φη†ταqορε πιςτῦλλος ἵτε πανι βεπ-
 νοῦνι αqωωπι ἵοῦωωην εῖδοσι ογος αqμοq
 ἵτατραπεζα ἵωικ nem λγαθον νιβεν φη†ταq-
 οῦωωq ἐβολ ἵζανμηω ἵμμηι νι εὔωπι ἵπι-
 διὰβολος †νοῦ δε χναωε νாக ἐρατq ἵπια- 15
 28. B. πολλων ἵτεκοῦωωτ ἵμοq ἵτεκ†ωπι ἵπγενος
 τηρῖ ἵτε νιχρηστιλνος. ἐταρσωτεμ δε ἐναι
 ἵχε πιάριος γεωργιος αqνετq ρωρ ἵσωβι
 ἐβοῦν ἐχωσ πεχαq νας σε χω ἵπεσσηρι
 ἐπεснт †νοῦ ἐβολεῖ νεσιχ. σατοτς ασχω 20
 ἵμοq ἐπεснт. πεχε πιάριος γεωργιος ἵπι-
 κοῦχι ἵλλοῦ σε †οῦωω βεν φραν ἵπαυς
 ιηс πхс ἵτεки ἵτεκερδιλκωνιν νηι ἵπαιζωβ
 29. A. σατοτq πικοῦχι ἵλλοῦ αqсωτεμ βεν νεq-
 маωх αqι αqδιφει βαратq ἵπιάριος γεωργιος. 25
 πεχε πιάριος γεωργιος μαq σε λμοῦ μαωε
 νак ἐβοῦν ἐπιερφει ἵτε πιλπολλων λχος
 ἵπιθωοῦωτ ἵταq σε γεωργιος πιωωк ἵτε
 пхс смоῦ† ἐрок αqωε μαq βεν οῦιωс
 ἵχε πικοῦχι ἵλλοῦ ἐβοῦν ἐπιερφει πεχαq 30

ζζ. β. ναq xε αιxερε ἐροκ ἡθοκ πιβελλε ἡκογρ¹
 ἡατῆμι ἡμογ ἐβολ ἡxωλεμ xε qμογ† ἐροκ
 ἡxε πιβωκ ἡτε πx̄c πᾶγιος γεωργιος. ἡ
 πιπῆλ ἐτζωογ ετxαλῆογ† ἐπιῖxωλον αqωω
 ἐβολ ἡῃητq εqxω ἡμοc xε πιναζωρεoc ακceκ 5
 ογον νιβεν ἐροκ πικογχι ἡἶλογ ζωq πετακ-
 ογωρπ ἡμοq γαροι ἐ†ωωω νηι. cατοτq ἡ

ζη. α. πιθooγwτ ἡτε πᾶπολλων qoxq ἐβολ ζixεμ
 τεqβacic αqι ωα πᾶγιος γεωργιος. αqερογῶ
 ἡxε πᾶγιος γεωργιος πεxαq ναq xε ἡza 10
 ἡθοκ πε φ† ἡτε νιεθnoc. πεxαq ἡxε πιδεμων
 ετxαλῆογ† ἐροq xε ῶογῆζητ νεμῆι ἡνοκ
 εθῆαταμοκ ἐζωβ νιβεν ἡπατεκταμοι. πεxε
 πᾶγιος γεωργιος ναq xε cαχι. αqερζητc ἡcαχι

zi. β. ογοz ἐφιρι ἐζωβ νιβεν ἡπεqῆθο ἐβολ εqxω 15
 ἡμοc xε παῶc πᾶγιος ἡτε φ† εκοι ἡατῆμι
 αν xε icxεμ ζη ἡ φ† θαμιῶ ἡογπαραδicoc
 βεν ἐτεμ ἐναqχη cα πcα ἡνιμανωαι αqxω
 ἡῃητq ἡπιρωμι φαι ἐταqθαμιῶq ἡxε φ†
 εqῶνι ἡμοq. αqxoc ἡxε πῶc xε μαρογῖ ἡxε 20
 νιαγγελοc ἡτογογωωτ ἡμοq cατοτq αqι

zθ. α. ἡxε μιxαηλ νεμ τεqcτpατιᾶ τηpc ἡαγγελοc
 αγῖ αγογωωτ ἡμοq ἡνοκ δε ἡπιογωωτ
 ἡπιρωμι φῆἐταqθαμιοq ἡxε φ† ἡλλα αι-
 epαντιλεгин ἡπicαχι ἡτε φ† ειxῶ μμοc xε 25
 ῶ πιρεq†zaπ ἡμῆι ἡνοκ ογωορп ἐζote φαι
 πωc ἡταογωωτ ἡπικογχι ἐροι cφepῃῆιβι
 ἐροι ἡxε νixερογβim εomez ἡβαλ. tote αq-
 xωντ ἐροι ἡxε φ† αqzιτ ἐβολβεν παῶογ

1) Μα. ἡκογῆ

ξδ. β. ἐναίχῃ ἵβητq αqβεpωpт ἐβολῆεν τφε ἵφρη† ἵογλῶμ ζιχεν †πετρα ογορ αιωωπι βεν ἡανснаγз †ноу хе †ωop βεν παῖδαωлон εисωρεμ ἵνιωηρι ἵτε нирωми †залаи ειλῶи ωα πιστερεῶμα ἵτε τφε εисωτεμ ἐνιαγγελοϑ 5 εγзωϑ ἐπῶс αιωανсωτεμ ἐτἀλλποφасиϑ ἵογαι хе qнамоу ἵτεqἱ ἐβολῆεν пикосмoϑ ωαιωенни

υ. α. ωароq ἵта† hici наq ωатеqхеογλ ἐφ†. αqεpογῶ ἵхе πιλγιοϑ γεωργιοϑ πεχαq наq хе ἵпекхω ἵ†μεθῃни ῶ φηῆтсωнт ἵμεθноух 10 ἀλλα ἐγλγзитк ἐβολῆεν τφε εoβε текмет-басизнт βен псинөреqсoв† нак ἵογөpоноϑ хе нтек земси зихωq ἵтек ep зисоϑ нем φηῆт-бoси пexак βен оγῆзapiна αqβεpωpк ἐβολ-

υ. β. βен τφε ἐβρηι ἐπεтωнк ἵτε φιοи нем тек- 15 cтpатиλ τηρс. наи ἐтаqсoөмoу зapoq αqөωи ἵпeqхем cахи хе ῆхω epтнpq. βен †ογноу λ πιλγιοϑ γεωργιοϑ † ἵογωенφат βен пикази λ пикази оγωи ἵpωq оγορ πεχαq ἵпiθoγωт хе маωе нак хе †ноу ἐпеснт ἐφноуγн ῶ пипна 20 ἵλκαθартон ωα тек† логос ἡа нiψγхи

υλ. α. тнpoу ἐтаκтакωу. сатотq βен †ογноу αqωе наq ἐпеснт ἐφноу[н] нем пикөθoγωт ῆтере пипнλ ἵλκαθартон халноут ῆpoq. λ πιλγιοϑ γεωργιοϑ † ἵογωенφат βен пикази 25 αqωωω ἐβολ ἵпeqρη† ἵкесoп. мененса наи αq†oγῶ ἵпeqḃωк ἐβολ ἵхе πιλγιοϑ γεωργιοϑ αq† ἵпeqoγoи ἵпiθoγωт ἵτε пiεpаклнс αqсωк

υλ. β. ἵмоq ἐпкази αqḃемḃомq πεχαq ἵпсωхп ἵнiἱδαωлон хе маωе нωтеμ ἐφноу[н] ῶ нi- 30

νογ† ἵτε νιεθνος σε αὐ θαρωτεν βεν
ογσωнт nem ογῆβον. ἐταγναγ δε ἵσε νιογνβ
nem νισατηρογс ἵτε πιερφει nem νιζυπερετης
ετωενωι ἡνιῶδων ἐπιτακο εταqταζε ἵογ-
νογ†. ἀγῆμονι ἡπιῶγιος ἀγсонгг ἡнегсис 5

ὁβ. α. ριφαρογ ἡμοq ογoг ἀγωλι ἡμοq ωα πογρο
αγταμοq ἐρωβ νιβεν ἐταγωωπι ἡνινογ†
πιαπολλων σε ἀγζιογῖ ἡμοq ἐπεснт ἐφ-
ноγн. αсωωπι δε ἐταqсωтен εἶναι ἵσε πογρο
ααδιῶнос αqмог ἡλιβι πεхаq ἡπιῶγιος γεωρ- 10
гиос се ω φηετεмпωα ἡμογнкq мн ἡπεкхос

ὁβ. β. ннι се †ηαερωογωωογωι ἡνινογ† ετταιноγ†
ἐφма ἐτεκογωωт ἡνινογ† ογoг ἡтектаде
λιβανос нωογ ἐгρнι акгитотк ἐзангвнoγῖ
ἡμαγiῶ ἡпαιρη† ксωογн аη се ере пекпкх 15
хн βен насих. αqерoγῶ ἵσε πiῶγιος γεωργιος
πεхаq наq се маωе наk λνιογ ннι ἡπιῶπολλων
ннι емнай λнок пeθнаoγωωт ἡμοq ἡпекῆθo

ὁβ. α. ἐβολ. пeхе ααδιῶнос наq се ἡп[а]ρη† ἐταγ-
таμοι ἐβολгитен νιογнβ се αqгωλ ἐф[н]oγн 20
ογoг †ноγ χογωω ἐθριгωλ ἡмаγ гω ειωнб.
αqῆρογῶ ἵσε πiῶγιος γεωργιος πεхаq ἡпогро
се icхе πiῶπολλων пекниω† ἡноγ† пе ie
пωс ἡпeгωхемсom ἡерво[н]θин ἡмоq ἡмин

ὁβ. β. ἡμοq αλλα αqωωπι ἐптако ἡωорп ἐнекноγ† 25
τηρογ нαι етіри ἡ ѿ βен тоγῆпι φαι ἡоок
ἐτεкергελпис ἐроq се qнагагмек βен пiе-
гoογ етгωογ готан αqωанῖ ἵσε пῶс панoγ†
ἐωив† ἡтфе nem пкагi оγ пе етекнааиq
ἡоок nem φηετεкергелпис ἐроq. тоте αqωе наq 30

ἦξε πογρο βεν ογνιω† ἡκαζ ἡζητ εῶβε π
 ὡδ. α. тако ἡπερνογ† πᾶπολλων ἐβογν ψα †ογρο
 ἄλεξανδρα εφχω ἡμος xe αἰβici nem παιγενος
 xe xe(sic) χριςτιᾶνος(sic) παιγαλεος(sic) γεωρ-
 ριος. αςἐρογῶ ἡξε †ογρω ἄλεξανδρα πεχαq 5
 ἡπογρο xe ἡπιχος νακ ἡογμνω ἡconi xe
 ρενκ ἐβολζα παιγενος ἡτε νιχριςτιᾶνος xe
 πογνογ† ἡθοq πε φ† ἡμνι ἡθοq on πεθ-

ὡδ. β. μαθεβιοκ βεν τεκμετδасишт. αqερογῶ ἡξε
 πιογρο πεχαq ἡ†ογρωογ ογοι ννι ἄλεξανδρα 10
 ††ερζο† ννι xe αγφοz ἐρο ζω ἡξε νιμαγιά
 ἡτε νιχρηςτιᾶνος. αqᾶμονι ἡπιqoi ἡτε τεσλφε
 αqωω† ἡμος ψατ εφενс ἡπεμεθο ἐβολ ἡνι-
 ογρωογ εῶνεμαq ἐτε πι ζθ νε. ογοz αqερζηтс

ὡε. α. ἡταμωογ ἐζωb нивен етаγωωпи. тоте нιογ- 15
 ρωογ αγερκελεγιν εῶρογenc ἐβολ ἡτογашс
 ἐπερμεταριон ἡτογζωки ἡμος. ἡθος δε ἡπεс-
 χω ἡζли ἡсazi αλλα насωωпи ессомс ἐπωωи
 ἐтфе. етассомс де ρен пго ἡπιᾶριος γεωρ-
 ριος πεчас наq xe τωbз ἐχωи xe †бoci βен 20
 наивасанос. αqἐρογῶ ἡξε πᾶριος γεωργιος

ὡε. β. πεчаq нас xe ἡριзγпомонин ἡκεκογxi ὦ
 †ογρω ρина ἡτεbi ἡπιχлом ἡτοгq ἡпѹс тнс
 пѹс. ἡθος δε πεчас наq xe пѹс γεωργιος
 аинаѹроγ xe ἡпibi ἡпиωмс ἐθογав. пехе 25
 пᾶριος γεωργιος нас xe мови тераbi ἡпиωмс
 ἐβολзитен пиφωн ἐβολ ἡτε сноq ἐθογав.
 еγѡли ἡμος оγн етаκος асωω ἐβολ есхω

ὡζ. α. ἡμος xe пѹс тнс пѹс ρиппе аихω ἡφpo
 ἡπαπαλλатион егоγин ἡпиωтам ἡноq ἡθок 30

δε πῦρ ἡπερῶταμ εῖροι ἡφρο ἡπαραδισος
ἵτε ποῦνοφ. ἔτασοῦω δε εσχω ἡναι αсχωк
ἡτεςμαρτυρία ἡξε ἡλεζαηαρα †οῦρω ἡσοῦ
†ε ἡφαρμου† ἡαхп † ἡπιἔροοῦ ἡем οὔмет-
геннеос αсбι ἡπιχлом ἡаттако. мененса 5
наи δε ἡ νιοῦρωοῦ μοῦ† ἐπιάγιος γεωργιος

ὑζ. β. πεχωοῦ наq xe зһппе ic †кеоῦρω актаκος
ἡτοτεп λοιπον аηсρωqt ἐροq. αqероῦω ἡξε
поῦроу магментιος οὔαι ἐβολ ἡἡηтоῦ пе
песаq xe марен† ἡτεqἀποφасic ἡ πizωв 10
иηα(sic) ἡμωοῦ τηροῦ. αqземci δε ἡξε ποῦро
аqсбай ἡτεq ἀποφасic ἡпαιρη† еqхω ἡμος

ὑζ. α. xe γεωργιος πиниω† ἡτε нигалилеос φηἔταqхω
ἡсωq ἡнипростогма(sic) ἡτε нιοῦρωοῦ ††
ἡμοq ἐτοтс ἡтснqι ἡриἔми οὔн ἡа нилаос 15
xe тентоῦвнoῦт ἡнон ἐβολἡа πεqсноq τηροῦ
ἡφoοῦ. аῦсбай ἡаратс ἡτεq ἐπιστολн ἡξε
пике зѠ ἡоῦро еѠвф наи. тоте πιάγιος γεωρ-
гiос наqмоуи пе еqрауи ἐπима ἐтеqнабι

ὑζ. β. ἡπιχлом ἡμοq. етаqι οὔн ἡπима ἐтеmмаῦ 20
песаq ἡниматои етλμονи ἡмоq xe ωоῦ ἡзһт
не ннι ἡоῦкoῦxi наснноῦ xe ic з ἡроmпи
аῦсini еγερвасанизин ἡμοи зитен пай ὕ ἡоῦро
зина нтатωвz ἐхωоῦ. тоте аqсomс ἐпῶи
ἐтфе ἡξε πιάγιος γεωργιος песаq ἡпαιρη† 25
xe пхῶс пхс φηἔтаqоῦωрп ἡпихрωм

ὑп. α. ἐβολἡен тфе ἡπιάγιος ἡлиас ѡат еqоῦωм
ἡпипентиконтархос в нем поῦ р ἡматои ма-
реqι xe †ноῦ ἡξε пихрωм ἐтеmмаῦ ἐβολ-
зитотк ἡτεqрωкz ἡпай ὕ ἡоῦро нем ннἔткω† 30

- ἐρωοϋ ἡτεωτεμ οϋαι ἡοϋωτ σωσπ σε φωκ
 πε πιωοϋ ωα ἐνεϋ ἡτε νιἐνεϋ τηροϋ λμην.
 ἐτι εϋτωβϋ ἡσε πιλγιοσ γεωργιοσ σατοτϋ
 αϋι ἐπεснт') ἐβολβεν τφε ἡσε οϋχρωμ
 Ὡ. β. οϋοϋ οϋοϋ (sic) αϋοϋωμ ἡπι ὦ ἡοϋρο νεν 1
 ποϋμηνω ἐρετοϋῆπι ἱρι ἡε ἡεβλ. οϋοϋ παλιν
 πεσε πιλγιοσ ἡνιματοι εϋροϋωοϋ ἡεητ ἡκε-
 κοϋχι ναϋτωβϋ οη εϋχω ἡιμοσ σε πλϋϋ ιηс
 πῡс †ναϋ ἐοϋμηνω εϋχῆ ἡπαίμα εϋοϋωω ἐώλι
 ἡπασωμα οϋοϋ πισωма наρωϋι ἡπικοσμοс 10
 αν ††εω ἐροκ μοι ἡοϋεμοτ ἡπασωма ϋινα
 Ὡ. α. οϋον нивен ετρεχρωх ϋιτεν οϋπнх ἡλκα-
 ελρτον ἡτεϋερφμεϋι ἡπεκβωк γεωργιοс наρε
 паран ωωπι наϋ εϋπεθнанеϋ. пϋс панοϋ†
 οϋον нивен εϋнаωωπι βεν οϋμαν†εап εϋοι 15
 ἡρο† ἐμαωω ἡτεϋερφμεϋι ἡπαραν ἡτεϋι
 ἐβολβεν οϋϋιρηνῆ οϋον нивен εϋнасбай
 ἡтаμαρτηριλ (sic) νεν наιβисι ἐταιωποϋ екёс-
 бе ἡοϋραν επχωм ἡπωνб. есеωωπι λρεωан
 Ὡ. β. τφε λμοи ἡнеϋμοϋῆεωοϋ ϋιxen пкаϋи οϋοϋ 20
 ἡτοϋφιρι ἐφран ἡφ† ἡγεωργιοс ει†εο ἐροκ
 наре теквоиѡил таεωοϋ ἡχωλεμ. φ† ἡμῆι
 φῆε†ωеп ἡнаибисι ἐεрни ἐxen πεϋραν ἐοοϋав
 ἐερφμεϋι ἡοϋон нивен εϋнаѐр пинаи нен оϋ-
 ϋики βεν паран ἡτεκχω нωοϋ ἐβολ ἡноϋнови 25
 ἐтаϋаитоϋ. наи де еϋχω ἡиωοϋ βεν φρωке
 π. α. ἡτε πεϋεηт ἡσε πιλγιοс ϋηпπв ιс пϋс ιηс
 пῡс αϋοϋωνε ἐροϋ еϋχω ἡиμοс хв λμοϋ хв

1) Ма. епесснт

†ηου ἐπιδωι ἐτφε ἡτεκ ἡτον ἡνοκ βεν
 πιναιδωπι ἐταϊσεβτωτq μακ ἡρηι βεν οηε-
 τουρο ἡπαιωτ ἐτβεν ηι:†ηογι ὦ πασωπ
 γεωργιος ζωβ ηι:βεν ἐτακερετιν ἡνωου †ηα-
 σοκοу μακ ἐβωλ τηρου νεν ζανκεννω εγροι 5

π. β. ἡηη† ἐναλ πεξε πλιγιος γεωργιος ἡνικεστον-
 μαριος ξε ἀνωιμι †ηου σωκ ἐβωλ ἡ†κελεу-
 cis οηἐταυζενζεν οηνοу ἐρος οуοz αqcoуten
 πεqμoyт ἐβωλ αγώλ ητεqλφε ἐθοуав αqι
 ἐβωλ ηιξε οуηνωу νεν οуἐρω†. ἀ πxε тнс 10
 би ητεqμακαρια ἡψγχι αqepacпazecce ἡμος

πλ. α. αqбитс немаq ἐπιδωι ἐηηφηογι αqтнс ἡωρον
 ἡπεqιωт ἡλγαθος νεν πηпā ἐθοуав βεν
 †ουноу ἀ пкази kim qа neqcen† αγωπι
 ηιξε ζανζαpавαι νεν ζансеτвpex ἡουζο† 15
 βεν οуζο† ζωс те ηтеуten οуpωми ἡουот
 cини ἐβωλβεν пима ἐтеἡмау εоβε †ηиω†
 ηζο†. οуон ηивен ἐтауермартуpос ἐβωλзiten

πλ. β. πλιγιος γεωργιος cεiri ἡη ἡωο νεν xqθ νεν
 λλεζанаpа †ουpω. αqxок ητεqμαpтиpиā (sic) 20
 ἐβωλ ηιξε πλιγιος γεωργιος ἡcoу kр ἡπiαβοт
 φapμoyθи ἡουἐζooу ἡкиpиакн ἡaxп θ ἡπiε-
 зooу. ἡноk пе cынкpатнс пивок ητε πλιγιος
 γεωργιος ειxн νεν пауc qа пxок ἐβωλ ητε
 теqλθλγcиc катa ηiλпoφacиc ηтеπiαceβнс ἡоу- 25
 pωоу пaиpн† aиcбай ητεqμαpтнpиā (sic) ἐθοу-
 ав ἡпitoуζo ἐxωоу оуде ἡпiώлi ἐβωλ ἡβнтоу

πβ. α. eqε†тотq νенни ηιξε пауc тнс пxε φai ἐтепi-
 ωоу φωq пе νен πεqιωт ἡλγαθος νεν πηпā
 ἐθοуав qа ἐнез ητε ηiἐнез τηpоу ἡμнн. 30

ΠΓ. Α. ΝΑΙ ΝΕ ΝΙΣΟΜ ΝΕΜ ΝΙΩΦΗΡΙ ΕΤΑ Φ† ΑΙΤΟΥ
 ΕΒΟΛΖΙΤΟΤΓ ΗΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΜΕΝΕΝΣΑ ΤΕΓ-
 ΜΑΡΤΙΡΙΔ ΝΕΜ ΠΣΙΝΙ ΗΤΕ ΠΕΡΩΜΑ ΕΤΙΟΣΠΟΛΙΣ
 ΤΕΓΒΑΚΙ ΝΕΜ ΠΙΣΙΝΚΩΤ ΗΤΕ ΠΕΡΤΟΠΟΣ ΝΕΜ
 †ΣΙΝΧΩ ΗΤΕ ΠΕΡΩΜΑ ΗΒΗΤΓ ΑΥΣΟΚΓ ΕΒΟΛ 3
 ΑΥΕΡΔΓΙΔΖΙΝ ΗΠΕΡΤΟΠΟΣ ΗΣΟΥΖ ΗΠΙΛΒΟΤ ΛΘΩΡ
 ΠΛΓΙΟΣ ΘΕΩΔΩΡΟΣ ΠΙΕΠΙΣΚΟΠΟΣ ΗΤΕ ΙΛΗΝΙ ΗΘΟΓ

ΠΓ. Β. ΠΕ ΕΤΑΓΤΑΟΥΔ ΗΝΙΣΟΜ ΝΕΜ ΝΙΩΦΗΡΙ ΕΤΑ
 Φ† ΑΙΤΟΥ ΝΕΜ ΠΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΝΕΜ ΝΙΖΝΟΤ
 ΕΤΑΓΩΩΠΙ ΒΕΝ ΠΜΑΡΤΗΡΙΟΝ ΕΘ ΟΥΑΒ ΕΤΑΓ- 10
 ΤΑΟΥΔ ΗΠΑΙΕΤΤΟΜΙΟΝ ΒΕΝ ΠΕΞΟΥ ΗΠΕΡΕΡ-
 ΦΜΕΥΓ ΕΘ ΟΥΑΒ ΕΤΕ ΣΟΥΖ ΗΛΘΩΡ ΠΕ ΕΥΕΡΩΛΙ
 ΒΕΝ ΠΤΟΠΟΣ ΗΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΕΥΩΟΥ ΗΠΕ-
 ΝΟΥΣ ΠΗΣ ΠΣΣ.

†ΝΔΟΥΩΝ ΗΡΩΙ ΒΕΝ ΖΑΝΠΑΡΑΒΟΛΗ ΗΤΑΣΑΧΙ 15
 ΠΔ. Α. ΗΝΗΕΤΖΗΠ ΙΣΧΕΝ ΩΟΡΠ ΝΗΕΤΑΝΣΟΟΜΟΥ ΟΥΟΖ
 ΑΝΕΜΙ ΕΡΩΟΥ ΝΗΕΤΑΝΕΝΙΟ† ΣΑΧΙ ΗΜΩΟΥ ΒΑ-
 ΤΟΤΕΝ. ΚΑΤΑ ΦΡΗ† ΕΤΑ ΠΙΠΠΙΧ ΕΘ ΟΥΑΒ ΣΑΧΙ
 ΕΒΟΛΒΕΝ ΡΩΓ ΗΔΑΓΙΔ ΠΙΟΥΡΟ ΗΔΙΚΕΟΣ. ΠΑΙΡΗ†
 ΛΝΟΚ ΖΩ †ΝΔΟΥΩΝΖ ΝΩΤΕΝ ΕΒΟΛ ΗΝΙΤΑΙΟ ΝΕΜ 20
 ΝΙΩΦΗΡΙ ΕΤΑΓΩΩΠΙ ΕΒΟΛΖΙΤΟΤΓ ΗΠΙΛΓΙΟΣ ΓΕΩΡ-

ΠΔ. Β. ΓΙΟΣ ΠΙΔΙΝΑΤΟΣ ΗΜΑΡΤΥΡΟΣ ΗΤΕ ΠΧΣ ΝΕΜ
 ΝΗΕΤΑΓΩΩΠΙ ΗΜΟΓ ΒΕΝ ΣΩΡ †ΒΑΚΙ ΕΤΑΓΧΩΚ
 ΗΒΗΤΣ ΖΙΤΕΝ ΔΑΔΙΛΝΟΣ ΠΙΛΝΟΜΙΟΣ ΗΤΕ ΜΠΕΡΣΙΣ
 ΕΤΕ ΘΑΙ ΤΕ ΘΒΑΚΙ ΗΠΟΥΡΟ ΝΑΒΟΧΟΔΟΜΟΡ 25

ΦΗΕΤΑΓΕΡΟΥΡΟ ΖΙΣΕΝ ΝΙΧΑΛΔΕΟΣ ΤΗΡΟΥ ΟΥΟΖ
 ΑΡΧΩ ΝΣΩΦ ΝΣΩΡ ΤΕΡΒΑΚΙ ΑΡΩΕ ΝΑΓ ΕΘΕΒΑΒΛΩΝ
 ΑΡΚΟΤΣ ΝΚΑΛΩΣ ΑΡΤΑΣΡΟΣ ΑΡΑΙΣ ΝΒΑ[Κ]ΙΩ ΝΤΕ
 ΠΕ. Α. ΤΜΕΤΟΥΡΟ. ΑΣΩΩΠΙ ΔΕ ΕΤΑΓΩΛΙ ΝΤΑΦΕ ΝΠΙΛ-
 ΓΙΟΣ ΓΕΩΡΓΙΟΣ ΑΡΩΩΠΙ ΕΡΣΗΤ ΕΒΟΛ ΙΣΧΕ ΝΑΧΠΘ 5
 ΝΠΙΕΖΟΥΥ ΨΑΤΕ ΦΡΗ ΖΩΤΠ. ΠΑΣΙΝΚΡΑΤΟΣ ΔΕ
 ΠΙΒΩΚ ΝΤΕ ΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ. ΝΑΡΘΖΙ ΣΑΒΟΛ
 ΝΜΟΓ ΕΡΡΙΜΙ ΕΡΟΓ ΕΡΔΡΕΖ ΕΡΟΓ. ΖΗΠΠΕ Α ΦΤ
 ΤΗΙΣ ΕΒΡΗΙ ΕΠΖΗΤ ΝΠΕΡΚΕΨΦΗΡ Β ΝΒΩΚ ΑΥΙ
 ΕΤΒΑΚΙ ΕΧΕΜΠΩΙΝΙ ΝΠΟΥΨ ΖΙΝΑ ΝΤΟΥΕΜΙ 10
 ΠΕ. Β. ΕΦΗΕΤΑΓΩΩΠΙ ΝΜΟΓ ΑΥΤΑΜΩΟΥ ΧΕ ΕΤΑΥΒΟΘ-
 ΒΕΓ ΝΦΟΟΥ. ΝΘΩΟΥ ΔΕ ΑΥΡΙΜΙ ΑΥΦΩΒ ΝΝΟΥΖ-
 ΒΩΣ ΟΥΟΖ ΑΥΙ ΝΣΑ ΠΕΡΣΩΜΑ ΑΥΧΙΜΙ ΜΠΑ-
 ΣΥΝΚΡΑΤΟΣ ΕΡΖΕΜΣΙ ΕΡΡΙΜΙ. ΝΘΩΟΥ ΖΩΟΥ
 ΑΥΖΕΜΣΙ ΑΥΡΙΜΙ ΝΕΜΑΡ. ΜΕΝΕΝΣΑ ΝΑΙ ΑΥΤΩΟΥ- 15
 ΝΟΥ ΕΥΣΟΠ ΝΕΜ ΝΟΥΕΡΗΟΥ ΑΥΤΩΜΙ ΝΤΕΡΔΑΦΕ
 ΕΠΕΡΣΩΜΑ ΑΣΤΩΜΙ ΔΕ ΕΡΟΓ ΝΦΡΗΤ ΧΕ ΝΠΟΥ-
 ΠΣ. Α. ΧΟΧΣ ΕΒΟΛ ΕΠΤΗΡΩ ΑΥΩΛΙ ΝΤΣΥΝΔΟΝΙΟΝ ΝΤΕ
 ΟΥΑΙ ΕΣΧΟΛΖ ΝΜΟΓ ΑΥΚΟΥΛΟΛΣ ΕΠΕΡΣΩΜΑ
 ΕΘ ΟΥΑΒ ΕΡΧΟΚΕΜ ΝΣΝΟΓ ΑΥΧΙΜΙ ΝΟΥΝΕΖΑΥ 20
 ΝΙΒΕΡΙ ΕΡΣΑΒΟΛ ΝΤΠΟΛΙΣ ΕΡΒΕΝΤ ΕΡΩΟΥ ΑΥ-
 ΖΙΟΥΓΙ ΝΠΣΩΜΑ ΝΦΗ ΕΘ ΟΥΑΒ ΕΒΟΥΝ ΕΡΟΓ ΨΑΤΕ
 ΨΩΡΠ ΨΩΠΙ ΝΑΥΖΕΜΣΙ ΣΑΒΟΛ ΝΠΙΡΟ. ΑΣΩΩΠΙ
 ΔΕ ΝΠΕΡΡΑΣΤ ΑΥΤΩΟΥΝΟΥ ΑΥΨΕΝΩΟΥ ΕΒΡΗΙ
 ΠΣ. Β. ΕΤΠΟΛΙΣ ΑΥΨΩΠ ΝΖΑΝΣΘΟΙ ΝΟΥΓΙ ΝΕΜ ΖΑΝ- 25
 ΣΥΝΔΟΝΙΟΝ ΑΥΕΝΟΥ ΑΥΤΗΙΤΟΥ ΕΠΣΩΜΑ ΝΠΙΛΓΙΟΣ
 ΓΕΩΡΓΙΟΣ ΑΥΧΙΜΙ ΝΤΑΦΕ ΕΣΣΩΛΚ ΕΒΟΥΝ ΕΠΙ-
 ΣΩΜΑ ΝΦΡΗΤ ΕΡΩΝΒ ΟΥΟΖ ΝΠΕΖΛΙ ΝΜΗΙΝΙ ΝΤΕ
 ΤΨΕΝΣΙΩΙ ΨΩΠΙ ΝΒΗΤΩ ΕΠΤΗΡΩ ΟΥΟΖ ΑΥΕΡΨ-
 ΦΗΡΙ ΕΜΑΨΩ ΝΧΕ ΝΕΡΔΑΛΩΟΥΓΙ ΟΥΟΖ ΑΥΝΑΖΤ 30

- ἔβην ποῦζητ τηρῷ κε ἂ φτ ῥοπῷ ἔροῳ ἔβην
 πζ. α. ῥωβ νιβέν ἑτα φτ αἰτοῦ νηῷ ἰςξέν ἐφωνῆ
 κε σενᾶσῳπι ἡμεῶμηνι τηροῦ ἀγτ ἡνιῶοι
 ἡοῦρι ἔροῳ ἀγκοσῷ ἡκαλῶς κατὰ τκαρς ἡνα
 τοῦχωρα εὔκως ἀγζιτῷ ἔβοῦν ἐἐπιῆζαγ 5
 ἀγτοβῷ ἀγτ ἡζανσφραγῖς ἔροῳ ἀγχω ἡπα-
 σῖνκρatos σαβολ ἡμοῳ ἐφρωῖς ἔροῳ. οὔοῡ
 ἂ πικε ῥ ῥωλ ἔβοῦ[ν] ἐτβακί ἀγερῥωβ ῥινα
 ἡτοῦωνῆ οὔοῡ ἡσῥῖμινι ἡτῥημινι ἡτοῦγταλῷ
 πζ. β. ἡπῖσῳμα ἔθοῡγᾶβ ἡσῥῖνῳῷ ἔτοῦχωρα. ας- 10
 ῥωπι δε μενεσῶ ἂβοτ ῥ ἐγερῥωβ ἂ φτ
 οὔωρπ ῥαρῳῷ ἡοῦχοι ἔβην ἰοπῖν ἀγί ἐμαγ
 νῆμ οὔπρα[ρ]ματῖα ἑταγτ ἡπιῶοῖν ἔβολ.
 ἂ νηλῳοῖ ἡτε πηλῖος ῥεωρῖος σᾶσι νῆμ
 νῖνῆῷ ἀγνοῦχ ἡτῥῆμινι νῆμῳῷ ἀγταλῳῷ 15
 νῆμ πσῳμα ἡπιῶῖος ῥεωρῖος ἔβην τβοῖθῖα
 ἡτε φτ ἀγί ἔβοῦν ἐιοπῖν ἔβην οὔχωλεμ. οὔοῡ
 πη. α. ἑταγσῳτεμ ἡςῥ νῖνῆῷ νῆμ πῖπραγματεγῥῖς
 κε φᾶι πε πσῳμα ἡπιῶῖος ῥεωρῖος πῖμελῖτον
 ἡτετῶσπολῖς φῖηῑταῖῳ νῆμ ἑτχωρα ἡτε νη- 20
 περςῖς νᾶγερῳφῖρι πε κε ᾶῳ ἡρῖτ ἀγμᾶρ-
 τῥος ἀγτῳοῖνοῦ ἀγῳῳῳτ ἡμοῳ τηροῦ
 ἐγτῳοῦ ἡφτ κε ἀγερπεμῖῳα ῥορῥ πηλῖος
 ῥεωρῖος ταλῖνογτ ἐποῦχοι. οὔαι δε ἔβολ
 πη. β. ἡῖντοῦ ἐπεῖρῖαν πελῶοντιος οὔρεμῖοπε πε 25
 ἐρςῳοῖν ἡπιῶῖος ῥεωρῖος ἀγῖνι ἡοῦτεβῖν
 ἀγταλῳῷ κῳοῦ ῥᾶτεῖῳι ἡπῖσῳμα ἔβοῦν
 ἐπεῖρῖν. ἑταγῳλῷ ἐπεῖρῖν ἀγῖμινι ἡτεῖρῖμαγ νῆμ
 τεῖρςῳμινι ἑαγῖντον ἡμῳῷ. ἂ πῖῳμινι σῳρ ἔβολ
 κε ἀγῖνι ἡπσῳμα ἡπιῶῖος ῥεωρῖος ἔβοῦν 30

ΕΠΟΥΗΙ ΕΤΑΦΕΡΜΑΡΤΥΡΟΣ ΟΥΟΣ ΙC Ζ ΗΡΟΜΠΙ
 ΠΘ. Α. ΛΗΧΟΚΟΥ ΕΒΟΛ ΗΠΕΝΝΑΥ ΕΡΟQ ΕΠΙΔΗ ΝΕ ΖΑΝ-
 ΧΡΙCΤΙΑΝΟΣ ΝΕ ΑΥΖΙΤΟΥ ΕΒΡΗΙ ΑΥΟQΩΩΤ
 ΗΜΟQ ΕΥΡΙΜΙ ΕΥΕΡΩΦΗΡΙ ΗΝΗΕΤΑΥΩΩΠΙ ΗΜΟQ
 ΠΑΛΙΝ ΟΝ ΝΑΥΡΑΩΙ ΠΕ ΕΥΤΩΟΥ ΗΦΤ ΧΕ ΑΥΕΡ- 5
 ΠΕΜΠΩΑ ΗΟΥΔΩΡΟΝ ΗΠΑΙΡΗΤ. ΠΑCΙΝΚΡΑΤΟΣ
 ΔΕ ΝΕΜ ΠΙΒΩΚ Β ΕΤΕ ΝΑΙ ΝΕ ΗΟΥΡΑΝ ΟΥΑΙ ΧΕ
 ΛΟΥΚΙΟΣ ΠΙΚΕΟΥΑΙ ΧΕ ΚΙΡΙΝΝΕΦΟΣ ΝΑΥCΑΧΙ ΠΕ

ΠΘ. Β. ΝΕΜ ΝΙΡΩΜΙ ΗΝΤΕ ΤΠΟΛΙC ΗΖΩΒ ΝΙΒΕΝ ΕΤΑΥ-
 ΩΩΠΙ ΗΠΟΥC ΝΑΥΕΡΩΦΗΡΙ ΔΕ ΤΗΡΟΥ ΠΕ 10
 ΑΥΧΩ ΗΠCΩΜΑ ΗΠΙΛΓΙΟΣ ΒΕΝ ΟΥΚΟΙΤΟΝ ΗΝΤΕ
 ΠΕΦΗΙ ΗΟΥΕΒΔΩΜΑC ΗΕΖΟΟΥ ΕΥΝΗΟΥ ΖΑΡΟQ
 ΕΥΟQΩΩΤ ΗΜΟQ ΤΗΡΟΥ. ΕΤΑ ΟΥΝΙΩΤ ΔΕ ΗΕ-
 ΖΟΟΥ ΩΩΠΙ ΗΩΑΙ ΑΥΘΩΟΥΤ ΤΗΡΟΥ ΕΤΕΚΚΛΗCΙΑ
 ΑΥΩΩ ΗΝΤΕΦΜΑΡΤΥΡΙΑ ΕΠΙΛΑΟC ΤΗΡQ ΗΠΙCΤΟC 15

Φ. Α. ΒΕΝ ΦΑΙ ΟΥΝ ΑΥΕΡΩΦΗΡΙ ΗΖΟΥΔ ΕΧΕΝ ΝΗΕ-
 ΤΑΥΩΩΠ ΗΜΟQ ΤΗΡΟΥ ΝΑΥΤΩΟΥ ΗΦΤ ΠΕ ΝΕΜ
 ΠΕΦΛΓΙΟC ΗΜΑΡΤΥΡΟC. ΖΗΠΠΕ ΙC ΟΥΝΙΩΤ ΗΡΩΜΙ
 ΗΡΑΜΑΔ ΗΝΤΕ ΕΠΕΦΡΑΝ ΠΕ ΑΝΑΡΕΑC ΟΥ ΕΒΟΛ
 ΠΕ ΒΕΝ ΠΓΕΝΟC ΗΘΕΜΑΥ ΗΠΙΛΓΙΟC ΓΕΩΡΓΙΟC ΦΑΙ 20
 ΕΤΑΡQCΩΤΕΜ ΕΤΕΦΜΑΡΤΥΡΙΑ ΕΥΩΩ ΗΜΟC Λ ΦΤ
 ΟΥΩΝ ΗΠΕΦQΗΤ ΑΥΤΖΘΗQ ΕΠΙΜΑ ΕΤΑ ΦΤ ΟΥ-
 ΟΝΖQ ΕΡΟQ ΕΦΧΩ ΗΜΟC ΧΕ ΤΩΡΚ ΕΡΟΙ ΗΜΙΝ

Φ. Β. ΗΜΟΙ ΧΕ ΡΩΜΙ ΝΙΒΕΝ ΕΘΝΑΕΡΘΟΜΟΛΟΓΙΝ ΝΕΚ-
 ΗΙCΙ ΗΝΕΖΛΙ ΗΠΕΤΖΩΟΥ ΔΟΖ ΕΡΩΟΥ ΧΕ ΤΕΜ 25
 ΓΑΡ ΧΕ ΖΑΝCΑΡΖ ΖΙ CΗΟQ ΝΕ ΡΩΜΙ ΝΙΒΕΝ
 ΕΘΝΑΡΑΟΥΩ ΒΕΝ ΑΝΑΓΚΗ ΝΙΒΕΝ ΗΝΕΖΛΙ ΗΠΕΤ-
 ΖΩΟΥ ΔΟΖ ΕΡΩΟΥ ΙΤΕ ΒΕΝ ΟΥΜΑΝΤΖΑΠ ΕΦΟΙ
 ΗΖΟΤ ΙΤΕ ΒΕΝ ΖΑΝΜΩΟΥ ΕΥΩΩ ΙΤΕ ΖΙΧΕΝ
 ΖΑΝΤΩΟΥ ΙΤΕ ΒΕΝ ΖΟΧΖΕΧ ΝΙΒΕΝ ΟΥΟΣ ΗΝΤΕΦ- 30

ςλ. α. ΕΡΦΜΕΓΙ ἸΠΑΡΑΝ ΝΕΜ ΦΡΑΝ ἸΠΑΙΩΤ ἘΤΒΕΝ
 ΝΙΦΗΟΥΓΙ ΝΕΜ ΠΙΠΗΛ ἘΘ ΟΥΑΒ ΟΥΟΖ ἸΤΕΡΕΡ
 ΦΜΕΓΙ ἸΠΑΛΛΟΥ ΓΕΩΡΓΙΟΣ ΕΙΕΝΑΖΜΕΓ ΕΒΟΛΒΕΝ
 ΖΟΧΖΕΧ ΝΙΒΕΝ ΟΥΟΝ ΝΙΒΕΝ ἘΘΝΑΣΒΑΙ ἸΤΕΚ-
 ΜΑΡΤΥΡΙΑ ΝΕΜ ΝΕΚΣΟΜ ΕΡΟΥΩΝΖ ἸΠΕΚ ἘΖΟΟΥ 5
 ΕΒΟΛ ΝΕΜ ΝΙΒΙΣΙ ἘΤΑΚΩΟΠΟΥ ἘΧΕΝ ΠΑΡΑΝ
 †ΝΑΣΒΕ ἸΟΥΡΑΝ ἘΠΧΩΜ ἸΠΩΝΒ. ΦΗΕΘΝΑ†
 ἸΟΥΠΡΟΣΦΟΡΑ ΝΕΜ ΟΥΑΓΑΠΗ ΒΕΝ ΠΕΚΡΑΝ ΙΕ

ςλ. β. ΦΗΕΘΝΑΘΑΜΙΔ ἸΟΥΧΩΜ ΒΕΝ ΝΕΚΒΙΣΙ ἸΤΕΡ-
 ΤΗΙΩ ΕΒΟΥΝ ἘΠΕΚΤΟΠΟΣ ΒΕΝ ΟΥΝΑΖ† ΕΥΕΟΠΩ 10
 ΝΕΜ ΝΗ ἘΘ ΟΥΑΒ ἸΤΗΙ ΟΥΟΖ ἸΝΑΧΑΩ ΕΨΑΤ
 ἸΖΛΙ. ἸΝΑΓΑΘΟΝ ΒΕΝ ΠΑΙΚΟΣΜΟΣ ΒΕΝ ΠΕΡΩΝΒ
 ΤΗΡΩ ΑΝΟΚ ΠΕ ΠΩΣ Φ† ΦΗ ἘΤΑΓΧΦΟΩ †ΝΑΛΙΩ
 ἸΦΗΕΘΝΑΚΩΤ ἸΟΥΤΟΠΟΣ ΒΕΝ ΠΕΚΡΑΝ †ΝΑΒΙΤΩ
 ΕΒΟΥΝ ἘΤΑΜΕΤΟΥΡΟ ΟΥΟΖ ἸΝΑΧΑΩ ἸΣΩΙ ΨΑ 15

ςβ. α. ἘΝΕΖ †ΝΑΘΡΕ ΖΑΝΨΗΡΙ ἸΝΙΩ† ΨΩΠΙ ΒΕΝ
 ΠΙΜΑ ἘΤΕΜΜΑΥ ΒΕΝ ΠΙΜΑ ἘΤΟΥΝΑΧΩ ἸΠΕΚ-
 ΣΩΜΑ ἸΒΗΤΩ †ΝΑΘΡΕ ΖΑΝΛΑΟΣ ἸΤΕ ΠΙΚΑΖΙ
 Ἰ ἘΡΑΤΩ ἸΠΕΚΤΟΠΟΣ ἸΣΕΙΝΙ ΝΑΚ ἸΖΑΝΑΩΡΟΝ
 ΝΙΕΘΝΟΣ ΤΗΡΟΥ ἸΤΕ ΠΚΑΖΙ ΝΙΟΥΔΑΙ ΝΕΜ ΝΙ- 20
 ΣΑΜΑΡΙΤΗΣ ΝΕΜ ΝΙΠΕΡΣΙΣ ΝΕΜ ΝΕΝΨΗΡΙ ἸΙΣΑΥ
 ΨΑ ΕΒΟΥΝ ἘΝΙΚΕΒΑΡΒΑΡΟΣ †ΝΑΘΡΟΥΓΙ ΤΗΡΟΥ
 ἘΡΑΤΩ ἸΠΕΚΤΟΠΟΣ ἸΣΕΙΝΙ ΝΑΚ ἸΖΑΝΑΩΡΟΝ.

ςβ. β. ΑΝΔΡΕΑΣ ΔΕ ΠΙΡΩΜΙ ἸΠΙΣΤΟΣ ΟΥΟΖ ἸΜΑΙ ΝΟΥ†
 ΒΕΝ ΟΥΜΕΘΜΗ ἘΤΑΓΩΤΕΜ ΔΕ ἘΝΑΙΤΑΛΒΟ 25
 ΤΗΡΟΥ ἘΤΑ Φ† ΕΡΖΜΟΤ ἸΜΩΟΥ ΝΑΩ ΑΩΒΙ ἸΟΥ-
 ΝΙΩ† ἸΡΑΩΙ ἸΦΡΗ† ἸΙΑΚΩΒ ἘΤΑΩΝΑΥ ἘΠΖΟ
 ἸΙΩΣΗΦ ΠΕΩ ΨΗΡΙ ΕΩΙ ἸΟΥΡΟ ΒΕΝ ΧΗΜΙ ΑΩ-
 ΤΩΝΩ ΒΕΝ ΟΥΧΩΛΕΜ ΑΩΒΑΙ ἸΤΕΡΜΑΡΤΥΡΙΑ

ςγ. α. ΑΩΧΑΣ ΒΕΝ ΠΕΩΗ ΕΩΧΩ ἸΜΟΣ ΨΕ †ΝΑΧΩ 30

ἡπερφμεγὶ ἡπασον ἔεν πανὶ γῖνα ἡτε περ-
 σμοῦ νεν περζμοτ ὡπι εὔμην ἔβολ νεννι
 ὡα ἔνεζ. ἀρμουτ ἔβολῃεν πῖμῃ τῆρρ ερξω
 ἡμοσ κε νασννοῦ ιςκε ἀνδὶ ἡοῦνῖωτ ἡἡκαζ
 ἡζητ εἴβε πενσον κε ἀγῃοῃβεζ ἔεν τσηρὶ
 ἀλλὰ τῆνοῦ μαρενραῶι ἡζοῦδ κε ἀρδὶ ἡοῦ-
 ρφ. β. νῖωτ ἡταῖδ ἔεν τφε ἀλῆθως οὔονῳχοι ἡφαι
 ἡπαρῆτ ἔταρκεμ παρρησιὰ ἡπεμθο ἡφτ
 εἴρερτζο ἔχων ναρρεν φτ γῖνα ἡτερῖρι
 ἡπῖναι νεναν νεν οὔβοῖθῖλ ἔεν παῖεων 10
 νεν πεθῆνοῦ. τῆνοῦ κε νασννοῦ ἀμῶνι
 σωτεμ ἡσῶι ἡτενθαμῖδ ἡοῦκοῦχι ἡτοπος
 ἔεν περραν ἡτενχω ἡπερσῶμα ἡῃητγ γῖνα
 ἡτε ἡπερσμοῦ νεν περζμοτ ὡπι νεναν
 ρδ. α. ὡα ἔνεζ. ἀ πῖλαος τῆρρ εροῦδ ἔεν οὔσμη 15
 ἡοῦωτ κε φῆετεκχω ἡμορ μαρερ ὡπι οὔορ
 ἀκῳανζιτοτκ ἐπῖρῳβ ιε τενναζιτοτεν νενακ
 ζων γῖνα ἡτε πσμοῦ ἡπῖλγῖος ὡπι νεν
 νενῳηρι οὔορ ἡτε περσμοῦ ὡπι ἔεν тен-
 πολιс ὡα ἔνεζ. ἀσῳπι δε ἔταρσῳτεμ ἔναι 20
 ἀρῳπι ἔεν οὔραῶι οὔορ ἀρῳρη ἡμορ
 ρδ. β. ἡζανλτοοῦγὶ ἀρῖνι ἡνερλλῳοῦγὶ τῆροῦ νεν
 νερεργατῆс νεν νῖλῳοῦγὶ ἡτε πῖλγῖος ρεωρ-
 γῖος ἀρῳρηρ ἡνῖχοι νεν νῖμανῳπι ἡτε
 πῖλγῖος ρεωργῖος πεχαρ κε ἡναχω ἡπσῶμα 25
 ἡπασον ἔεν οὔκαζι ἡῳεμμο ἔφωρ ἀν πε
 οὔορ ναρρ ζανκεχωοῦνι ἡτε τπολιс τ ἡ-
 τοτοῦ νεναρ πε εὔερζῳβ ἐπῖμα εἴ οὔαβ
 οὔορ ἀρεροῦδὶ ἡπσῶμα ἡπῖλγῖος ρεωργῖος
 ρε. α. ἐῃοῦν ἐτεκκλῆσιὰ ὡατ οὔερκαῃαρῖζιν ἡπῖμα 30

44 †ωφηρι ἡγογί† ἡτε πιλγιοc γεωργιοc.

ἐταγκοτq αcωωπι δε εταγερκαθαριζιν ἡπιμα
εθρογχα cεn† ἐβρηι αqερόγcορτοq κατa
θμαιν ἡπικογχι ἡτοποc xε qηακοτq κατa
τεqχου.

†ωφηρι ἡγογί† ἡτε πιλγιοc γεωργιοc.

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qε. β. †ωφηρι ἡγογί† τε θαι ἐταqαιc ἡxε πιλγιοc
γεωργιοc βεν πκωτ ἡπιτοποc ἐταγxω ἡπεq-
cωμα ἡβητc βεν ογζιρηνη ἡτε φ† λμην.
αναρεαc δε φηἐταqζιτοτq ἡφμαρτιριον ἡπι-
λγιοc γεωργιοc ναqενκοτ πε βεν πιεxωpε 10

qε. λ. ἐτεμνιay εqμοκμεκ ἐβολ ἡβρηι ἡβητq εqxω
ἡμοc xε λιcωpἡ παικωτ ἐβολ ἡγογδ ἡπα-
†ναγ ἐzλι ἡpωμη ἐaq† τοτq νεμνι ωα †νογ
ἡπα†εμι xε †ναωxοκq ἐβολ ωανἡμιον μη-
πωc ἡτε νιpωμη cωβι ἡμοι εγxω ἡμοc xε 15
λπαιpωμη εpεητc ἐπαικωτ ἡπεqxοκq ἐβολ
κατa φpη† ἐταπεncωτηp xοc. ναι δε εqμοκ-

qε. β. μεκ εpωογ βεν πεqεητ εixεν πεqμανενκοτ
λ πιεγνιμ cοκq αqωωω. εηππε ic πιλγιοc
γεωργιοc αqογονεq ἐροq βεν ογζοpαμα 20
εqxω ἡμοc xε αναρεαc αναρε ακcογωντ
ἡθοq δε πεxαq xε ογ πετωοπ παυc. πεxαq
ναq xε εκcωογν ἡμοι αν xε λνοκ νιμ. ἡθοq
δε πεxαq ναq xε ἡμιον ἐπι δε αqcογωνq

qε. λ. βεν πιζοpαμα αλλα αqωθοpτεp αqτωηq αq- 25
ζιτq ἐβρηι βapατογ ἡνεqδaλαγx αqογωωτ
ἡμοq εqxω ἡμοq xε κωνἡ pω παυc γεωργιοc.
πεxε πιλγιοc γεωργιοc ναq xε πεμοτ ἡφ†

ωηп παсωμα βатеη οηηοу αλλα †ωηβ βεν
 φ† εβολζειτεη πιππλ εθ ογав †ηοу хε αйнау
 ёрок екои ηκοуχι ηζηт екмокмек ёвол εθβε
 қз. в. питопос ётакзитоτк ёроқ ёкотқ βен парам
 ёрекхω ηпасωма ηβηтқ αη шарок зина 5
 ηтатамок ёоукоуχι ηхриλ ηте ηαιο† зина
 ηтекбо ёвол ёпитопос ηβηтқ хемном† ηпер-
 еркоуχι ηζηт ληок †ηатηиқ ёβηηи ёпζηт
 ηηиrowηи ηте таиπολιс ёθροу† тотоу ηемак
 τωηк μοуи ηсwoηи ηта† ηοуωωλз βен пикази 10
 қн. а. βен пикойтон ηте пани ётакωерωωpқ пима
 ётакхω ηпасωма ηβηтқ ηωорп ηпатеκ-
 битқ ё†текκληсиλ. ανδρεас δε αqер псмот
 хе ёηηатωηη ηтеqημοуи ηсωη λ παλριος γεωρ-
 гиос αqерпсмот хе ёηηабитқ ёβοуη ёпикойтон 15
 ηте пeqηи αqηαμοу ёпимωиτ ётаq† ηπιωωλз
 ёроқ ηπεqηηв пexαq ηαq ха ακωανтωηк
 қн. в. ηωωрп ηzanλтоοу† ληοу ёβοуη ёпιμλωκи
 ηβηтқ ηοуμαзи хηαηиηи ηписмоу ёте пωс
 ηαθαωη ёрок. ётаqерηиηфγη ёволβен пизо- 20
 рама αqηεзси ηтеqсзиηи αqхω ёрос ηзωв-
 ηиβен ётаqηαу ёрwoу ηωорп βен пизорамα
 αγερωφηηи ёμαωω. пexε тeqсзиηи ηαq хе
 τωηк †ηοу βен παιεχωρз ηтенβеро ηοуβηвс
 қθ. а. ηтензωλ ёпима ётаqхос ηак ηтекηαу хе 25
 тennaηиηи ηπιωωλз ωα ηημον. ёωωп γар
 αηωληиηи ηπιωωλз катa φρη† ётакηαу
 ёроқ βен пизорамα ιе παλριος γεωργιος пe
 ётаqοуοηη ёрок ηζοοуβεζο тennaз† βен οу-
 ηεθηηи хе тennaηиηи ηтенхриλ катa φρη† 30

- ἐταρτανοκ. αὐτωογνοῦ ἡπῆ αὐδερὸ οὐκαρ-
 τῆς ἂ τςζιμι ραι ἡμορ ἡθορ ζωρ αρβι ἡογ-
 ρθ. β. τωρι βεν τερσιχ αρῖ ἐπιμα ἐτεμμαγ βεν
 τφλωι ἡπιῆχωρζ. ἐταρχογῳτ ἐπκαρι αρξιμι
 ἡπιῳλωρ ἐτα πᾶριος τῆιρ βεν περτῆς βεν 5
 πιζοραμα ογορ αγναρτ βεν πογρητ τηρρ
 χε πᾶριος γεωργιος πεταρθολμιορ αρερῳφηρι
 ἐμαῳω ἡθορ νεν τερςζιμι. αρτωνρ δε ἡξε
 ἀναρεας πιχωρι αρμυρρ ἡογλεντιον ριχεν
 ρ. α. τερτπι αρβι ἡογτωρι βεν τερσιχ αρῳωκι βεν 10
 πικαρι ἐταρερσαβρηι δε ἡογκογχι αρξιμι
 ἡογκελλαθι ἐρερῳς χῳω ἡκοπσι ἡαρῳωκι
 αρενς ἐπῳωι εσογοχ πλῆν αγριτογ ριχεν πογ-
 ρο αγογῳτ ἡφτ νεν πᾶριος γεωργιος.
 ἡῳογ δε αὐτωογνοῦ αγρῶι ἡμορ αγῳεν- 15
 ῳογ ἐπογῆι εγτῳογ ἡφτ αὐδερὸ ἡογῆνς
 ρ. β. ἡκαλῳς αγρῳλ ἐβογῆν ἐνογταμιον ρινα
 ἡτεῳτεμ νῆτ βεν πιῆι ἐμι ἐπογρῳβ ἂ τςζιμι
 ερογῳιμι ἐρορ ἡπιῆνς ἡθορ δε αρῳωρπ
 ἡτκολλαθι αρχενς εςμερ ἡνογς ῳαρος 20
 αὐτωογνοῦ αγριτογ ριχεν πογρὸ αγογῳτ
 ἡφτ νεν πᾶριος γεωργιος ἐχεν πιῆιῳτ
 ἡρμὸτ ἐταρῶιρ νενῳογ. πιρῳῆι δε αρῖῆι
 ρα. α. ἐβολ ἡπῳαγ ἡῆ ἡρῖν ἡνογς ερερεχκο ἐβολ
 ἡῆῆτογ ἐπκῳτ ἡπιτοπος αρθουςς δε οῆ 25
 αρχας βεν περῆι εςχηπ. ετατοογῖ δε ῳωπι
 αρογῳω ἐτ ἡογῳαι ἐτπολις τηρς βεν φραν
 ἡπᾶριος γεωργιος πεχαρ βεν περρητ χε
 πετεςῳε πε ἐτ ἡῆιλπαρχῆ ἡπῳς ἡῳωρπ αρῖρι
 ἡογῆῳτ ἡλριςτον ἡῆῖρηκι τηρογ ἡτε τπολις 30

ῤῗ. Ḃ. NEM NIXWB NEM NIXHPA NEM NIOPΦANOC EQDZI
 ἔPATQ EQΦEMW I NIMWOU OYOS EQPAW I NEMWOU
 THPOY. ΠEQPACT ΔE AQΘWZEM ἡNINIW† THPOY
 ἡTE †ΠOLIC AQIP I ἡKENIW† ἡWAI ἔPWOY HEN
 ΦPAN ἡΠἰλγιοϑ γεωργιοϑ OYOS AQPOΘBEQ 5
 NEMWOU ZOC EQPAW I NEMWOU EΘBE ΠICMOY
 ἔTA ΠOC ΘAWQ ἔPOQ. ἔTAΓEPΦAWI ΔE ἡOYWM

ῤῗ. Ḃ. AQCAHI NEMWOU EQXW ἡMOC XE NACNHOY ZAPA
 ἂ Φ† THIC ἔΠETENZHT ἡTETENT† TOTEN ΘHNOY
 NEMHI ἡTETENT† ἡOYKOYXI ἔΦOYAI KATA TEQ- 10
 XOM ἡTENΘAMIḂ ἡΠAINIW† ἡCMOY HEN TEN
 ΠOLIC ΦAI ἔTA Φ† EΘPENEPΠEMΠWA ἡMOQ
 HEN TENΓENEḂ EΘPENKWT ἡΠIMAPTHPION ἡTE

ῤῗ. Ḃ. πἰλγιοϑ γεωργιοϑ HEN TENΠOLIC. AYEPOTW
 NAQ THPOY HEN OYHPWOY ἡOYWT XE ANOTW 15
 ἔXOC NAK XE TENNAIP I KATA TENXOM ἂLLA HEN
 ΦOYW ἡΠOC TENNAI WAPOK ΦH ἔTE ΠIOYAI
 ΠIOYAI ἡMON NAXEMQ KATA TEQXOM QNAEP C
 NAK ἡΘWOY ΔE THPOY ICXEN ΠOYKOYXI WA
 ΠOYNIW† AYBIPHI ἡΦHἔTAQI ἔBOYH HEN ΦPAN 20

ῤῗ. Ḃ. ἡΠἰλγιοϑ γεωργιοϑ AYXIMI ἡWOB ἡLOYKOXI
 ἡNOYB NEM OYWO ἡCAΘEP I ἡZAT KATA TXOM
 ἡΠIOYAI ΠIOYAI. MENENCA NAI AQI ἔΠIMOWIT
 ἔTOYNAKWT ἡΠITOΠOC ἡBHHTQ HEN ΦPAN ἡΠἰλ-
 γιοϑ γεωργιοϑ AYXW ἡ†CEHT† ἔBPHI HEN ΦPAN 25
 ἡΦ† NEM ΦPAN ἡΠἰλγιοϑ γεωργιοϑ OYOS AY-
 KOTQ ἡKALOC WA ΠXOK ἡP ἡPOMPI OYOS AYINI
 ἡΠIMAPTYPOC ἔΘ OYAB ἔBOYH ἔΠIMAPTHPION

ῤῗ. Ḃ. ἔΘOYAB AYINI ἡΠἰλγιοϑ ἡἔΠICKOΠOC ἡTE ἡΛHPI
 AQEPḂΓἰḂZIN ἡΠITOΠOC. W XE AYOTHP ἡWΦHPH 30

48 †ωφηρι ἡμαρ β ἵτε πἰλγιος γεωργιος.

ωωπι ἡπιναυ ἔτεμμαυ ὦ κε ἀγογῆρ ἡρωμι
οὔχαι ἐβολῶεν ἡοὔωωμι νεμ ζανκεμῆω
ἡπῆλ ἡακλαρτον εὔνηογ ἐβολ ἔεν φραν
ἡπἰλγιος γεωργιος πἰμαρτγρος ἐθ οὔαβ ἵτε
πενῶς ἡπς ἕρε.

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ρδ. α. †ωηρι ἡμαρ β ἵτε πἰλγιος γεωργιος.

αωωπι δε ἔτα πἰεπισκοπος ἐθ οὔαβ ἐρλγι-
λζιν ἡπιτοπος ἵτε πἰλγιος γεωργιος ἐρε
πἰεπισκοπος ἱνι ἐπωωι ἡ†προςφορα ἐθ οὔαγ
(sic) αῖι ἐβογν ζωγ ἡσε οὔρωμι ἐρε οὔον 10
οὔπῆλ ἡακλαρτον νεμαγ ἱσxen τεγμετ-

ρδ. β. κογχι αῖῖνι ἡμογ ἐπεснт ἐпкази εῖ† ἡζαν-
νιω† ἡβici ναγ αῖσкеркер ἐρογ ἐρε ρωγ κε
ωсφει† ἐβολ αῖι ζωγ αῖδзи ἐратγ ἔεν ὅμη†
ἡπἰλαος εῖογωω ἐδiсmoy ζωγ νeм πἰμῆω. 15
αωωπι δε ἔταγтаογδ ἡπῑoricλγιος αῖῖνι
ἡпкази αῖскеркер ἡμογ ἐρε ρωγ κε ωсφει†
ἐβολ αῖтωнγ αῖдзи ἐратγ ἡπεμθo ἡπἰμῆω

ρε. α. εῖωω ἐβολ εῖγω ἡμος κε ἡβок νeмῆι πἰλγιος
ἵτε φ† †ωοογн ἡмок κε ἡθoк нἰм χῆαωзἰт 20
ἐβολ αῆ ἔεν παῖρωμι ἡноκ γар ἡноκ οὔπερ-
моγ χῆαερωхемsom ἐροι αῆ ὦ γεωργιος
οὔοз αῖерзнтс ἡхеογᾶ ἐφ† νeм πἰλγιος
геωργιος. наре πἰλγιος γεωρ[γιος] † ἡζαν-
νιω† ἡβici ναγ πe αῖι γα πἰстγλλος παλιν οῆν 25

ρε. β. ᾶ πἰλγιος γεωργιος сωнз ἡнегхix зἰφазоγ
ἡмоγ αῖсoкγ ἐπωωι ἡса πἰстγλλος ἐρε нег-
хix сонз ἐπωωι ἡса пeгcoи ωатeγλᾶфе ер

σα πρῶσι ἡ κεφαλὴς. ἵτε πικτύλλος ἐρε οὖον
 νιβεν ἐρεῶριν ἡμοσ ἀγερϣϣηρι τηροῦ εἴσω
 ἡμος κε ἡπενναῦ ἐοῦον ἡπαρητῆ ἐνεξ
 ρϣ. α. ϣηππε γαρ περσοι γαρ (εἰς) τομὴ ἐπικτύλλος
 μερξικ κομς ϣιφασοῦ ἡμοσ ἀβνε ϣλι ἡναι οὔδε
 μερβαλαῦχ χη αν ϣικεν πικασι ϣηππε γαρ
 ἀρίωι ἡμοσ σαβολ ἡπικτύλλος ἡκοπε ἡμον
 ϣλι ἡμονι ἡμοσ ἡπενναῦ ἐωφηρι ἡπαρητῆ
 ἐνεξ βεν ϣλι ἡμαρτύρος ἀλλὰ πᾶλιος γεωρ-
 γιος πετᾶμονι ἡπσωμα ἡπαίρωμι ἐαφερβα- 10
 σανιζιν ἡμοσ οὔος νारे οὖον νιβεν ἐρεῶ-
 ρϣ. β. ϣιν ἡμοσ οὔος ἐγερωφηρι ἡμοσ ἐγτῶοῦ
 ἡφτ nem πᾶλιος γεωργιος πικωρι ἡμαρτύρος
 ἵτε πενῶς ιης πᾶς. μενενσα ναι δε ἂ πᾶλιος
 γεωργιος χαρ ἐπесит ἀρζει ἐπωσι ἡ κεφαλὴς 15
 ἵτε πικτύλλος ἀρζει ϣικεν πικασι ἀφερατῆμι
 ϣωστε ἵτε οὖον νιβεν χος κε ἀρμοῦ. ἐταγτῆ
 ρϣ. γ. δε ἡτϣρηνη ἂ πᾶλος τηρρ φωβτ ἐβρη ἐχωρ
 ἐγερωφηρι ἡμοσ ἐροι ἡφρητῆ ἡογρεμωοῦτ.
 νε οὖον οὔρωμι δε ἡβαλε ιςχεν ἐρβεν ὅνεχι 20
 ἵτε τερμαῦ ἡπερμωσι ἐνεξ ἀλλὰ ἐρζεμσι
 ἐρωατμεῖναι ϣικεν φρο ἡπιτοπος ἡπιναι
 ἐτεμμαῦ ἀρί ἐβοῦν nem πᾶμω ἐρωωτ ϣικεν
 μερξικ nem μερβαλαῦχ ἐρε μερβαλαῦχ ωωτ
 ρϣ. δ. ἡσωρ ἀρί ἐβοῦν βα μενβαλαῦχ ἡνιρωμι ωα- 25
 τερφορ ἐπᾶρωμι εἰτοι ἡδεμων ἀρσοῦτεν τερ-
 ξικ ἐβολ ἀρᾶμονι ἡφμόγτ ἡπιβαλε ἀρσοκρ
 ἐρωωω ἐωλρ ἡτοτρ ἂ μερφατ † ἡογνιωτ
 ἡωκαп ἀρσωοῦτεν ἐβολ саτοτοῦ ϣанкерωμι
 ὦλι ἡπερμωγт ἡφнеτοι ἡταδεμων ἐρωωω 30

- ἔχαρ ἐβόλ εὔχω ἡμος χε ὄωρεμ μαψε νὰκ
 ἐβόλ αἰτῶνq αἰῶσι ἐράτq βεν οὐωθορτερ
 ρη. α. αὐταχρο ἵχε νεῖφᾶτ αἰῶρεμ ἐβόλ αἰψε νὰq
 νη δε ἐτσωοῦν ἡμοq αἰῶρεμ ἐροq ἡπε εἰλι
 ὠταροq ὠατερερ саβολ ἡ†πлатιὰ ἵτε πιτο- 5
 ποc οὔοz ἅ πιεπισκοποc οὔαzсаzνι εῠορῶενq
 νὰq νем πικερῶμι ἐτοι ἡδεμῶν. αἰεῖροῶ
 ἵχε πирῶμι ἐτοι ἡδεμῶν εἰχω ἡμος χε χῶ
 νη ἐβόλ παιῶτ εἰ οὔαβ ἡταxῶ ἐροκ ἡνῆται-
 ρη. β. νὰγ ἐρωοῦ ιcχεν таμετᾶлоу οὔον οὔδεμῶν 10
 νемηи ψα εἰοῦν ἐφοοῦ οὔοz ἡπνὰγ ἐροq
 βен ναβαλ ἐβόλ ἐφοοῦ οὔοz αἰψανοῦιῖ(sic)
 ἐxῶи катa cоп ψαинаγ εἰοὔχρωи ἡπαῖθο
 ἐβόλ ψαиωθορτερ ἡтазει ἐпесчт зичен пикази
 ἡп[а]иѐми ἐзλι ψατε пидемῶн ψе νὰq ἐβόλ эа- 15
 рои. ἡтоῦι ἵχε нирῶми ἡтоῦтазoi ἐрат асῶпи
 ρθ. α. δε ἡμοи ἐтаqι ἐxῶи ἡпаисоп аиератѐми аи-
 наγ ἐπᾶγιος γεωργιος аqι εἰοῦн ἐπиманер-
 ὠοῦῶи αἰλᾶμονи ἡтаxиx αἰ†ном† нηи аинаγ
 ἐпидемῶн етеммаγ ἡпаисоп βен ναβαλ εἰoi 20
 ἡпсмот ἡοὔρωи ἡπαῖθο ἐβόλ ере пᾶγιος
 γεωργιος † ἡzanниῶ† ἡбici νὰq αἰλᾶμονи
 ἡмоq аqсokq ἐпῶи ἐпистῦλλοc ὠаτεq-
 ρθ. β. φοz ἐ†кефалиc ἐпῶи οὔοz аq† ἡzanниῶ†
 ἡбici νὰq епбаѐ δε ἅ пидемῶн ὠῶ ἐβόλ 25
 ἡοὔниῶ† ἡбρωоу еqῶрк ἡzanλнаῶ еἰχω
 ἡμος χе †наῶе нηи ἐβολβен пairῶи †на-
 тасѐи ἐроq аи ψа ἐнеz ἡноk δε аинаγ
 ἐпᾶγιος γεωργιος αἰλᾶμονи ἡмоq ἡθοq пиде-
 мῶн аqῗἅи ἡмоq ἐпῶи аqсатq ἐпесчт зичен 30

πῑ. α. νῑπλᾶζ ογορ λ πιδεμων † νογνῑω† ἡβρωογ
 ἐβολῃεν περῡαι αqῑ ἐβολ αqῡε ναq ἄνοκ ρω
 αἰῆμι ἐροι ἐταιλᾶσαι βεν πασωμα αἰενκοτ
 ογορ αἰζωρπ ἡπῑναγ ἐζλι ῡατε παῖρῡμι
 ἐτοι ἡδαλε ἡτερχογῡτ ἐρρη ἐχωι ογορ 5
 ἐταιογῡν ἡναβαλ αἰναγ ἐπἰλγιοσ γεωργιοσ
 αqἄμονι ἡναχιχ αqμολχογ ἐφμογ† ἡπῑδαλε

πῑ. β. αqῡωρεμ ογβηι χε ἄμονι ἡμοq ἡκαλῡσ
 ἄνοκ ρω αἰλμονι ἡπερμoy† αἰσῡκ ἐχωq λ
 πἰλγιοσ γεωργιοσ ἄμονι ἡνεqφα† αqῡῡκ 10
 ἡνεqφα† αq† νογνῑω† ἡβρωογ ἐβολ αqχαq
 ἐβολ αqῡωρεμ ογβηι αἰχω ἡπερμoy† ἐβολ
 αqτῡνqαqῡε ναq εqῡοχι ογορ λ πἰλγιοσ γεωρ-
 ριοσ ῡε ναq ἐπῡῡι ἐνῑφῡογῑ εἰσῡμc ἡσῡq.

πῑλ. α. ναἰ δε ἐταqῡωτεμ ἐρωογ ἡχε πῑἐπῑσκοποс 15
 nem πῑμῡῡ ετκῡ† ἐροq ναγερῡφῡηρι ἐμαῡῡ
 βεν ογνῑω† ἡῡφῡηρι ογορ ναγ†ῡογ ἡφ†
 nem πἰλγιοσ γεωργιοσ χε ογνῑω† τε τερχομ
 nem νῑζμο† ἐτα φ† ἡρι ἡμῡογ nemαq ογορ
 νῑρῡμι ἐταγoyχαι αγῡῡπῑ ἡβῡκ ἡπἰλγιοс 20
 γεωργιοс εγῡεμῡῡ ἡβῡητq ἡπῑἐρῡογ nem

πῑλ. β. πῑῆχωρρ ῡα πῑἐρῡογ ἡτε πογῡμογ. ρανμῡῡ
 δε ἡρῡμι nem ρανγῑῡμι nem ρανκογχι
 ἡαλῡογῑ εγῡῡῡῡῡ ἡογμῡῡ ἡρη† βεν ρανῡ-
 mom nem ρανἄρῡῡ nem ρανπῡἄ εγῡῡογ 25
 αγoyχαι βεν πῑἐρῡογ ἐτεμῡαγ βεν πτοποс
 ἡπἰλγιοс γεωργιοс ἐβολ ρῑτεν φραν ἡπενῡῡ
 τῡс πῡῡ.

ριβ. α. †ωφηρι ἡμαρτ̃ ἡτε πὰγιος γεωργιος
πιμαρτγρος ἡτε ιης πχc.

αcωωπι δε ετα π̃επισκοπος εθ ογав ωε ναq
εερηι ε̃ιληηι nem nh τηρογ εθ nemaq ναγ-
caxi πε η̃νιμη̃ι̃νι nem νιωφηρι εταγωωπι 5
εβολζειτεν πὰγιος γεωργιος βεν θμη† ἡπι-
λαος ζηππε ic ογρωμι ἡαχω ἡιογδα̃ι ογοz

ριβ. β. ἡconi ογοz ἡρεqερzik ἡνιρωμι ωατογεν-
κοτ ἡτεqω̃λι ἡπετεντωογ εταqсωтем εθβε
νιχοm nem νιωφηρι ετεpe πὰγιος γεωργιος 10
ι̃ρι ἡμωογ ναqτενzoγт ἡμωογ an πε αλλα
ναqχω ἡμοc ἡνιμηω xε ep̃e νιxριcτι̃ανoc
cωpeм eyζηλ za παιρωμι ἡκαзи ἡπ̃ενρη†

ριγ. α. xε λ̃ριβон̃ειν ἡτεκταλбо ἡνεnωωμι ογοz
ωape ογμηω ἡxρηcτι̃ανoc ἡλαb nemaq 15
ἡογμηω ἡconi ἡθοq δε ναqμηn εβολβεν
zanμηω ἡμετpeqxeoγ̃a παιρη† aqсωтем
δε ep̃oq ἡxe ογρωμι ἡκογxi ἡζηт βεν νι-
xρηcτι̃ανoc aqсωнт ε̃μαωω aqтωnq eq†
nemaq eqxω ἡμοc xε φ† να̃ωογ̃η̃ζηт nemaκ 20

ριγ. β. an ἡπαιρη† екωωω ἡνεqμαρτγρος εθ ογав
αλλα πὰγιος ναbι ἡπωιω nemaκ ογοz ἡτεq
qотk εβολ ογοz † ἡzanμηω† ωωω ἡноγ̃ε-
pноγ. мененca nai aqepoγ̃ω ἡxe πιρωμι
ἡιογδα̃ι eqxω ἡμοc xε xa λογ̃ωογ ε̃βρηι 25
nemni †ноγ ἡтаzωλ ε̃βογ̃η̃ επтопoc ε̃тем-
маγ ἡтаωολq ἡта̃ι̃νι ἡнеqскеγoc ἡπα̃ι̃μα

ριδ. α. ἡτεωтем̃ε̃λι ε̃μι ἡтанаγ xε ep̃e γεωργιος
на̃ε̃роγ nηι. aqepoγ̃ω ἡxe νιxριcτι̃ανoc xε

χα λυγρῶ ἐβρην μεμνη εἰς τὸ ἰλοῦγκοσι ἐξωπ
 ἰτεκῶλι ἰουγλι ἐβλβεν πτοπος ἡπλῆτος
 γεωργιος ἰτεκῶν ἡμωq ἱσταίμα ἰτενζωλ
 ἱπιτοπος ἰτεκῶν ἰτενέμι ἐτμεθῶν χε
 ακναῶλι ἰουγλι ἰτε πιτοπος ἐξωπ ἰτεκίρι 5

ρ18. β. ἰουγῶοτ ἡεζοοῦ ἰτεγτεμ πετζωοῦ ταζοκ
 ἱε τῆαναζτ ζω κατα ροκ ογοζ τῆατ ἡκετ
 ἰλοῦγκοσι μακ ἐξωπ ἰτεκῶτεμψχενχον
 ἡῶλι ἡγλι ἰτε πιτοπος ἡτεγλι ἡπετζωοῦ
 ψωπι ἡμωκ ακτ ἡτττ ἡλοῦγκοσι ακῶωπ 10

ρ19. α. ἡπαίρητ αὔταζο ἡνιμετρεῦ¹⁾ ἐρατοῦ. αq-
 τωηq ἡχε πῖωμι ετοι ἡλχῶ αqῶε μαq
 ἐπιτοπος αqῶλι ἡζανскеγος ἡβιογῖ ογοζ
 αqῖ ἐβολβεν ὁμῆτ ἡπιτοπος εὔοωψ τηροῦ 15
 ἡπεγλι ἐμι ἐροq ἐταqερ савол ἡπῖρο етса-
 вол ἡπιτοπος πεχαq ἡβρην ἡβηηq εqῶω ἡμωс
 χε βῖωπι μακ τῆοῦ γεωργιος νем πικεοῦαι

ρ19. β. ἐταqχαλλοῦω ἐβρην νемνι μαqсoбνι δε ἡβρην
 ἡβηηq εqμoῶι εqῶω ἡμωс χε τῆατ ἡναι 20
 ἐβολβα οὔνιωτ ἡτῖμῃ ἡтаῶат φη ἐτεμμαγ
 ἡτ κε ττ ἡλοῦγκοσι ἡтаῶεqῶω ἡсῶq ἡπεq-
 κῶнаζτ ἡτεqῶωλ ἡπεqκῶωс ἐβολ ογοζ
 ἡтанаγ ἐπαῖρεqμoῶγт χε γεωργιος наῆроῦ
 нии наи δε εqμoкмек ἐρωοῦ εqμoῶι знпте 25

ρ19. α. ἱс πῖχωρι ἡμαρτγρος πῖλγιος γεωργιος αqῖ
 ἡβoγн ἐзраq εqῶнк ἡпсмот ἡοὔматоι ἐρῶ
 οὔνιωτ ἡтаγρελχн βен τεqῶix πεχαq ἡπῖ-

1) Мв. ннмѣтрѣт.

- ρωμι χε πισον ογ πε φαι ἔτταλνογτ̃ ἔροκ
 ματαμοι ερογ ρω ἡθογ δε λ̃ ρωρθωμ πεχαρ
 χε παωφηρ †ναρην ρλι ἔροκ αν ρανκογχι
 ἡσκεγος αιωλογ ἡδιογι̃ αλλα ροσον λ̃ φ†
 ριζ. β. ἡνι ἡμοκ ἔβρηι ναρραι ἡμογ δι ἡπεκμερος
 ρωκ νεννι ρινα ἡνεκταμε ρλι ἡρωμι. πεχε
 πλ̃ργιος γεωργιος ναρ χε ιχε παρη† πε
 ἡμογ μαρον ἐπιτοπος ἡτενφωγ ἔχων
 κατα πεκσαχι ἔταρφορ δε ἔφρο ἡπιτοπος
 λ̃ πλ̃ργιος γεωργιος †ἡογψε ἡμλκλαβι ἡβρη
 βεν τερλφε ερχω ἡμος χε ακογωντ̃ χε ἡνοκ
 νιμ ἡθογ δε πεχαρ ναρ χε ἡφ̃η παυ̃ς αιμογ
 ριζ. α. αιμογ ογορ †ρωγν αν χε ἡθοκ νιμ. πεχε
 πλ̃ργιος γεωργιος ναρ χε ἡνοκ πε γεωργιος.
 ἡθογ δε ἔταρσωτεμ ναρσθορτερ αρρε
 ριχεν πικαρι. λ̃ πλ̃ργιος γεωργιος ἡμوني ἡμιογ
 αρωω† ἡμογ ερχω ἡμος χε εθεβογ εκχω
 ἡμος χε αιμογ αιμογ ἡπατεκμογ ωα †ἡογ
 ριζ. β. αλλα ἡμογ ωαμναι ἡταθρεκσογωντ̃ χε
 ἡνοκ νιμ αρσνορρ βεν θμη† ἡπιτοπος
 αρ̃ιωι ἡμογ ἔογνιω† ἡχωτ̃ εκλ̃ωι αρ̃ιμογρ
 ἡνἡταρκολπογ ἔβρητ̃ αρ̃ιωι ἡμιογ σα πωωι
 ἡπικαρι ἡπ̃ ἡμαρι ογορ αρ† ἡρλ̃ἡω†
 ἡωω ναρ βεν πιμλκλαβι ἔτχη ἡτοτ̃
 ω χε αγογρη ἡωφηρι ωωπι βεν πιναγ̃ ετ̃
 ρπ̃. α. ἡμαγ̃ ω χε αρ̃εω ογρη ἡβρωγ ἔβολ̃ ωατε
 νηἔτεκκοτ̃ τηρογ ρως ἔβολ̃ ἡσετωογνογ
 ἡσε† ραρογ εγερωφηρι ἡφ̃ηἔταρωωπι ογορ
 ναγωιμι πε νεν ἡογἔρηογ χε νιμ ραρα πε
 ἔταρ̃ιωι ἡφ̃αι ἔπωωι ογορ ναγχω ἡμος χε

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56 †ωφηρι ἡμας δ ἵτε πῖλριος γεωργιος.

ἐβρηι νενιαq ἐταqσωτεμ αqραωι ἐμαωω
αqμωι eqζιωιω βεν ιλῆηι τῆρς ἡνῆεταγ-
pκ. β. ωωπι ἡπιρωμι ἡιογδαι βεν πτοπος ἡπιλριος
γεωργιος οyon νιβεν ἐταqσωτεμ ναγτῶοy
ἡφ† αγτωοyνοy τῆροy ἡξε νεqςνῆοy νεν 5
τεqςζιμι νεν νεqωηρι [νεν] νεqωφῆρ νεν
zanκeμῆω ἡιογδαι αγι ωαροq αqχω ἐρωοy
ἡζωβ νιβεν ἐταγωωπι ἡμοq οyοz ἡωωοy
ζωοy αγερζο† ἐμαωω οyοz αγδι ωμς τῆροy
pκλ. α. βεν πιεζοοy ἐτεμμαγ βεν πτοπος ἡπιλ- 10
ριος γεωργιος βεν φραν ἡφιωτ νεν πωηρι
νεν πιπῆλ ἐθ οyαβ εγῶοy ἡφ† ωα ἐνεz

†ωφηρι ἡμας δ ἵτε πῖλριος γεωργιος.

λ φραν ἡπιλριος γεωργιος οyοz λ πεqωι
σωρ ἐβολ βεν μαι νιβεν xe qῖρι ἡzanῆω† 15
pκλ. β. ἡxομ νεν zanμῆινι νεν zan ωφῆρι νεν
zanταλδο εγωω eqζιογι ἡνιζεμων ἐβολ. νε
οyon οyρωμι δε βεν τχωρα ἡνιπεpcic ἐπεq-
ραν πε νικανορ eqoi ἡαρχων ἐxen †τερε
† ἡτε νιπεpcic ἐρε οyon ωῆρι ἡταq xe 20
λνατολιος ἐρε οyon οyςεζτ xη βεν πεq-
ωμα ἐρε οyon zanκεxωοyνι βεν πεqζο
αqσωτεμ εῶβε νιxομ νεν νιωφῆρι ἐτα φ†
pκβ. α. αιτοy ἐβολζιτοτq ἡπιλριος γεωργιος αqωω
ἡμοq ἡογωω ἡπαιρη† eqχω ἡμocs xe ἐωωπ 25
ἡτε φ† νεν πῖλριος γεωργιος ταλδο ἡπαι-
κωκ ἡςεζτ ἐβολβεν πζο ἡπαωῆρι †να†

ἡογκῦναιναριον ἡνοῦν ἐβοῦν ἐπερτοπος
ἡταωπι ἡχρηστγᾶνος nem πανι τηρϙ. ac-
ркѢ. в. ωπι δε ἐταφ†ρωϙ ἡπαιρη† οὔοϙ ἐταρτωνϙ
ἡζανᾶτοογῖ ἐπερραст† ἂ πζο ἡπερϙηρι
οὔχαι οὔοϙ ἡπερλι ἡμῖνι ἡτε πисεϙт ωπι ∴
бен περζο οὔοϙ ἡικανωρ πῖνιω† ἡαρχωн
ἡτε ἡиперсис ἐταρναγ ἐταινιω† ἡωφηри
ἐταсωπι ἡπερϙηρι αρτωνϙ αρβῖ ἡνῖαωρον
ἐταρωω ἡμωογ nem ζανκεμῖω ἡскеγос
nem ἡнаτολιос περϙηρι nem neρснноγ nem 10

ркѢ. а. ζανκεμῖω ἡτε ἡиперсис ἐταγῖ немаϙ αγ-
τωοῦноγ αγταλωογ ἐζανῆснноγ αγῖ ἐптоπος
ἡπᾶγιος γεωργιος αγχωкем ἡπερϙηρι бен
πῖλοῦτηρ αγθαρсϙ ἡнез бен πῖφανос ἂ
περсωма τηρϙ οὔχαι сатотϙ ἀρ† ἡπερ- 15
αωρον ἐβοῦν αρβῖ ωмс nem нн еθ немаϙ
ἐφран ἡφῖωт nem пωηри nem πῖпнᾶ ἐθογав

ркѢ. в. εγῶογ ἡφ† nem πᾶγιος γεωργιος ἐхен
πῖзмот ἐταϙωπι нωογ асωπι δε ἐταγῖ
ἐτογχωра агκωт ἡογνιω† ἡекκληсиᾶ аг- 20
μογ† ἐφран ἡπᾶγιος γεωργιος ἐзрни ἐхωс
οὔοϙ αρογωρп ἐαντιδχῖᾶ αqῖνι ἡογῆπῖс-
коπος ἡμᾶινογ† αρερᾶγῖᾶzin ἡπιτοπος бен
φран ἡφῖωт nem пωηри nem πῖпнᾶ ἐθογав.

ркѢ. а. nem φран ἡπᾶγιος γεωργιος οὔοϙ ἂ ογμῖω 25
ἡτε ἡиперсис бῖ ἡπῖωмс ἐθογав ἡπῖῆзоογ
ἐтеммаγ ἡте ρωнι ἡте сгῖнι ἡте κογχι ἡἄλογ.
ἐταγναγ ἐπᾶλογ ἐταρογχαι ἐβολза πῖκωк
ἡсεϙт бен πтоπος ἡπᾶγιος γεωργιος ογμῖω
εγωωнι ἡτε ἡиперсис агназ† агωани ἐβοῦн. 30

58 τῷ φηρι ἡμαρ ἐντε πάλριος γεωργιος.

ἐπιτοπος ἐτεμμαγ φαγοῦσαι σατοτοῦ
ῤΚΔ. β. εὔωγ ἡφτ̄ nem πάλριος γεωργιος φα ἐνεξ.

τῷ φηρι ἡμαρ ἐντε πάλριος γεωργιος.

ne oyon oywomi β ἡσαμαριθς εὔοι ἡφφηρ
nem nouērhoṡ ben oymetwot eywīt ben 5
ῤ ἡλογκοσι αὔτωοῦνοῦ αὔβωκ ἡνοῦτεβ-
νωοῖ αὔβι ἡνοῦνοῦβ nemwoṡ αὔταλωοῦ
ῤΚΕ. α. εὔοῦωω ἐζωλ ἐταμασκοσ ἐωωπ ἡτοῦπραγ-
ματιλ ἂ ροῦζι ωωπι ἐρωοῦ εὔμοωι ζι φμωιτ
ναῦσαι nem nouērhoṡ ζι πιμωιτ εὔβε νιχομ 10
nem niwphiṡ ἐτερε πάλριος γεωργιος ἱρι
ἡμωοῦ οὔοζ αῦωωπι εὔσαι nem nouērhoṡ
αὔβωντ ἐοὔτιμι ωατεννιγλιον β τε Γ ρηππη
αὔι ἐβοῦν ἐζραῦ ἡξε μοῖ β ἐβολβεν μιλαρ
ῤΚΕ. β. ωωην εὔζοκερ εὔζεμζεμ εὔζωλεμ κατα 15
φρητ̄ εὔτςβνοῦτ ξε αὔχω ἡοῦχακι αὔωωπι
ἡξε οὔεῦωρζ εὔεῦσι νιβητq ἡξε νιθρηιον
τηροῦ ἡτε πκαζι ζανμας ἡμοῖ εὔζεμζεμ
εὔζωλεμ εὔκωτ̄ ἡσα τοῦβρε ἐτα νιὲω ναῦ
ἐνιθρηιον ἐταῖ ἐβοῦν ἐζραῦ αὔνωωπ αὔζει 20
ἐπεснт ἡξε νιρωμι αὔερφαωμοῦ οὔδε ἡποῦ-
ῤΚΖ. α. ωενωοῦ nem νιτεβνωοῖ οὔδε ἡποῦδοζ
ἐρωοῦ ἀλλα αὔδζι ἐρατοῦ ἐρωοῦ εὔωρω
ἐζρηι ἐχωοῦ νιρωμι δε ναῦσαι nem nou-
ērhoṡ εὔχω ἡμοс ξε ἐωωп ἡτε φτ̄ nem 25
πάλριος γεωργιος νοζεμ ἡμον ἐβολβεν ρωοῦ
ἡναιθρηιον тennaτ̄ ἡπαι ωε ἡλογκοσι ἐβοῦν
εὔεῦτοπος ἡτενωωπι ἡχρηстиλнос αῦωωπι

ϑα πωωι ἵτκεφαλἰϑ. ἵτε πἰϑτγλλοϑ ἔρε ογον
 νἰβεν ερεθῶριν ἴμοϑ ἀγερωφηρι τηρογ εγχω
 ἴμοϑ κε ἵπενναγ ἔογον ἵπαιρη† ἔνεζ
 ρζ. α. ζηππε γαρ περσοι γαρ (sic) τομι ἐπἰϑτγλλοϑ
 νερχἰχ ϑονε ζἰφασογ ἴμοϑ ἀβνε ζλι ἵναι ογας 5
 νεϑβαλαγχ χη αν ζἰχεν πἰκαζι ζηππε γαρ
 αqἰωι ἴμοϑ ϑαβολ ἵπἰϑτγλλοϑ ἵϑονβ ἴμον
 ζλι ἴμονι ἴμοϑ ἵπενναγ ἔωφηρι ἵπαιρη†
 ἔνεζ βεν ζλι ἵμαρτγροϑ ἀλλα πἰλγιοϑ γεωρ-
 ϑιοϑ πετἰμονι ἵπϑωμα ἵπαιρωμι ἔαϑερβα- 10
 ϑανἰζἰν ἴμοϑ ογοϑ ναρε ογον νἰβεν ερεθῶ-
 ρζ. β. ρἰν ἴμοϑ ογοϑ εγερωφηρι ἴμοϑ εγ†ῶογ
 ἵφ† νεν πἰλγιοϑ γεωργιοϑ πἰχωρι ἵμαρτγροϑ
 ἵτε πενῶϑ ἵηϑ πῶϑ. μενεϑϑα ναι δε ἰ πἰλγιοϑ
 γεωργιοϑ χαq ἐπεϑητ αqζει ἐπωωι ἵτκεφαλἰϑ 15
 ἵτε πἰϑτγλλοϑ αqζει ζἰχεν πἰκαζι αqερατἔμι
 ζωϑτε ἵτε ογον νἰβεν ϑοϑ κε αqμογ. ἔταγ†
 ρζ. γ. δε ἵτζγρηνη ἰ πἰλαοϑ τηρϑ φωβ† ἔβρη ἔχωq
 εγερωφηρι ἴμοϑ εqοι ἵφρη† ἵογρερμωογ†.
 νε ογον ογρωμι δε ἵβαλε ἰϑχεν εqβεν ὀνεχἰ 20
 ἵτε τερμαγ ἵπερμωωι ἔνεζ ἀλλα εqζεμϑἰ
 εqωατμεῶναι ζἰρεν φρο ἵπἰτοποϑ ἵπἰναγ
 ἔτεμμαγ αqἰ ἔβογν νεν πἰμἰω εqωω† ζἰχεν
 νερχἰχ νεν νεϑβαλαγχ ἔρε νεϑβαλαγχ ωω†
 ρζ. δ. ἵϑωq αqἰ ἔβογν βἰ μενβαλαγχ ἵνἰρωμι ωἰ- 25
 τερφοϑ ἐπἰρωμι ετοἰ ἵδεμων αqϑογτεν τερ-
 χἰχ ἔβολ αqἰμονι ἵφμῶγ† ἵπἰβαλε αqϑοκq
 εqογωω ἔωλq ἵτοτq ἰ νεqφἰ† ἵνογνἰω†
 ἵωκαπ αγϑωογτεν ἔβολ ϑατοτογ ζανκερωμι
 ὦλι ἵπερμωγ† ἵφἠετοἰ ἵταδεμων εγῶγωω 30

50 ἡωφῆρι ἡμαρ β ἡτε πἰλγιορ γεωργιορ.

- ἔχαρ ἐβολ εὔχω ἡμορ κε ὄωρεμ μαωε νακ
ἐβολ αἰτῶνq αἰὸζι ἐράτq βεν οὔωθορτερ
ρῆ. α. αὔταχρο ἡκε νεῖφαι αἰὸωρεμ ἐβολ αἰωε ναq
νῆ δε ἐτσωοῦν ἡμοq αὔὄωρεμ ἐροq ἡπε εἰλι
ωταροq ωατερερ ααβολ ἡτπλατιὰ ἡτε πιτο- 5
πορ οὔορ ἀ πιἐπισκοπορ οὔαεσαεμῆ εῠροῦεῖνq
ναq νεμ πικερωμῆ ἐτοι ἡδεμῶν. αἰἐροῦὄ
ἡκε πιρῶνῆ ἐτοι ἡδεμῶν εἰχω ἡμορ κε χῶ
νῆῆ ἐβολ παιῶτ ἐθ οὔαβ ἡταχω ἐροκ ἡνῆῆται-
ρῆ. β. ναὔ ἐρωοῦ ιαχεν ταμετάλοῦ οὔον οὔδεμῶν 10
νεμῆῆ ωα ἐβοῦν ἐφοοῦ οὔορ ἡπιναῦ ἐροq
βεν ναβαλ ἐβολ ἐφοοῦ οὔορ αἰωαῖνοῦῆῆ (sic)
ἔχωῆ κατα σοπ ωαιναῦ ἐοὔχωρῶμ ἡπαῖθο
ἐβολ ωαιωθορτερ ἡταεῖ ἐπεσῆτ εἰχεν πικαεῖ
ἡπ[α]ῖεμῆ ἐεἰλι ωατε πιδεμῶν ωε ναq ἐβολ εἰ- 15
ροῖ. ἡτοὔῆ ἡκε νῆρῶνῆ ἡτοὔταεῖ ἐρατ αεωῶπῆ
ρῆ. α. δε ἡμοῖ ἐταῖῆ ἔχωῆ ἡπαῖσοπ αῖερατῆμῆ αῖ-
ναῦ ἐπἰλγιορ γεωργιορ αῖῆ ἐβοῦν ἐπιμῆνερ-
ωοὔῶπῆ αἰλῆμονῆ ἡταεῖα αἰτῆνομῆτ νῆῆ αῖναῦ
ἐπιδεμῶν ἐτεμῆμαῦ ἡπαῖσοπ βεν ναβαλ εἰοῖ 20
ἡπσμοτ ἡοὔρῶνῆ ἡπαῖθο ἐβολ εἰε πἰλγιορ
γεωργιορ † ἡεἰνῆῆωτ ἡβῆῆῆ ναq αἰλῆμονῆ
ἡμοq αἰσοκq ἐπῶῶῆ ἐπῆτῦλλορ ωατεῖ-
ρῆ. β. φοε ἐτκεφαλῆῆ ἐπῶῶῆ οὔορ αἰτ ἡεἰνῆῆωτ
ἡβῆῆῆ ναq ἐπῆαε δε ἀ πιδεμῶν ῶῶ ἐβολ 25
ἡοὔνῆωτ ἡβῆρῶοῦ εἰωρκ ἡεἰνῆῆῆῶῶ εἰχω
ἡμορ κε τῆαῶε νῆῆ ἐβολβεν παῖρῶνῆ τῆα-
ταεῖοῖ ἐροq αῖ ωα ἐνεε ἡνοκ δε αῖναῦ
ἐπἰλγιορ γεωργιορ αἰλῆμονῆ ἡμοq ἡθοq πιδε-
μῶν αἰῖαῖ ἡμοq ἐπῶῶῆ αἰεατq ἐπεσῆτ εἰχεν 30

ρι. α. νιπλᾶζ ογορ λ πιδεμων † νογνιω† ἡβρωογ
 ἐβολῆεν περῶαι αqι ἐβολ αqωε ναq ἄνοκ ρω
 αἰέμι ἐροι ἐταιᾶσαι βεν πασωμα αἰενκοτ
 ογορ αἰωρπ ἡπιναγ ἐζλι ωτε παρωμι
 ἐτοι ἡδαλε ἡτερχογωτ ἐρρηι ἐχωι ογορ 5
 ἐταιογων ἡναβαλ αἰναγ ἐπιᾶριος γεωργιος
 αqᾶμονι ἡναχιx αqμολχογ ἐφμογτ ἡπιδαλε

ρι. β. αqδωρεμ ογβηι xε ἄμονι ἡμοq ἡκαλωc
 ἄνοκ ρω αἰᾶμονι ἡπερμμογτ αἰcωκ ἐχωq λ
 πᾶριος γεωργιος ἄμονι ἡνεqφат αqсωк 10
 ἡνεqφат αq† νογνιω† ἡβρωογ ἐβολ αqχαq
 ἐβολ αqδωρεμ ογβηι αἰχω ἡπερμμογτ ἐβολ
 αqтωнq αqωε ναq εqδοxι ογορ λ πᾶριος γεωρ-
 ριος ωε ναq ἐπωωι ἐνιφноγῖ εἰсomс ἡcωq.

ριλ. α. ναἰ δε ἐταqсωтem ἐρωογ ἡxe πῖepиcкoпoc 15
 nem πῖмнω етκω† ἐροq ναγερωφηρι ἐμαωω
 βεν ογνιω† ἡωφηρι ογορ ναγ†ωογ ἡφ†
 nem πᾶριος γεωργιος xε ογνιω† те τεqсom
 nem нἰзмoт ἐта φ† ἡρι ἡμωογ nemαq ογορ
 нἰрωми ἐтаγoγxαι αγωωπἰ ἡβωк ἡπᾶριος 20
 γεωργιος εγωεμωἰ ἡβнтq ἡπῖἐρoογ nem

ριλ. β. πῖεχωρρ ωα πῖἐρoογ ἡτε πογμογ. ρанмнω
 δε ἡρωми nem ρангἰdмἰ nem ρанкoγxἰ
 ἡαλωογῖ εγωωнἰ νογмнω ἡρη† βен ρанб-
 mom nem ρанᾶρωω nem ρанпᾶ εγζωογ 25
 αγoγxαι βен πῖἐρoογ ἐтemмaγ βен птoпoc
 ἡπᾶριος γεωργιος ἐβολ ρἰтen φpан ἡпeнoт
 тнс пxт.

ριβ. α. †ωφηρι ἡμαρτ̃ ἡτε πᾶγιος γεωργιος
πῆμαρτγρος ἡτε τῆς πχς.

ασωπι δε ετα πῆπισκοπος εθ ογав ψε ναq
εζρηι εἰληπ̃ nem nh τηρογ εθ nεmaq ναγ-
сaxи пе ἡnimhιnι nem нωφηρι εταγωπι 5
εβολзитен πᾶγιος γεωργιος βεν θμη† ἡπι-
λαος зηппе ic ογρωμι ἡαχω ἡιογδαι ογοz

ριβ. β. ἡconi ογοz ἡρεqерzik ἡниρωми ωατογєн-
кот ἡτεqῶλι ἡпетентωογ εταqσωтем εθβε
ниxом nem нωφηρι εтере πᾶγιος γεωργιος 10
ἡρι ἡμωογ ναqтензογт ἡμωογ an пе αλλα
ναqω ἡмос ἡnimhω xε εpε нixpictιανος
сωрем εγzhλ za παирωми ἡкази ἡпенρη†

ριγ. α. xε ἡpивонѣи ἡтекталдо ἡненωomi ογοz
ωаре ογmнω ἡxρηcтiανος ἡлаб̃ nεmaq 15
ἡογmнω ἡсоп ἡθoq δε ναqmнн εβολβєн
зaнmнω ἡметреqхеоγλ παирη† aqσωтем
δε εpоq ἡxε ογρωми ἡкоγχι ἡзнт βєн нi-
xρηcтiανος aqхонт εмаωω aqтoнq εq†
nεmaq εqхω ἡмос xε φ† наῶογἡзнт nεмак 20

ριγ. β. an ἡπαирη† екωωω ἡнеqμαρтγρος εθ ογав
αλλα πᾶγιος наби ἡπωiω nεмак ογοz ἡτεq
qотк εβολ ογοz † ἡзaннiω† ωωω ἡноγє-
rhoγ. мененса nai aqepoγῶ ἡxε пiρωми
ἡιογδαι εqхω ἡмос xε xa λογῶογ εβρηι 25
nemhι †ноγ ἡтазωλ εβoγн εптопос εтем-
маγ ἡтаωoλq ἡтаiнι ἡнеqскеγос ἡпaиmα

ριδ. α. ἡтеωтемзли εmi ἡтаnaγ xε εpε γεωργιος
наεpоγ ннi aqepoγῶ ἡxε пixpictιaнoс xε

χα λογῶ ἐβρῆνι νεμνι ψα ᾤ ἡλογκοσι ἐψωπ
ἡτεκῶλι ἡογζλι ἐβολβεν πτοπος ἡπᾶλιος
γεωργιος ἡτεκῖνι ἡμοσ ἡπαῖμα ἡτενζωλ
ἐπιτοπος ἡτενψῖνι ἡτενῆμι ἐτμεθῆνι χε
ακναῶλι ἡογζλι ἡτε πιτοπος ἐψωπ ἡτεκῖρι 5

ῤ. β. ἡογᾶβοτ ἡεζοογ ἡτεψτεμ πετζωογ ταζοκ
ἡε τῆναναζτ ζω κατα ροκ ογοζ τῆνατ ἡκετ
ἡλογκοσι νακ ἐψωπ ἡτεκψτεμψχεμχομ
ἡῶλι ἡζλι ἡτε πιτοπος ἡτεζλι ἡπετζωογ
ψωπι ἡμοκ ακτ ἡτττ ἡλογκοσι ακψωπι 10
ζωκ ἡχρηστιλῆνος ογοζ ἡ πιζωβ θωψ ογτωογ

ῤ. α. ἡπαιρητ ἀγταζο ἡνιμετρεγ¹⁾ ἐρατογ. ἀγ-
τωμγ ἡχε πιρωμι ετοι ἡλχω ἀγψε ναγ
ἐπιτοπος ἀγῶλι ἡζανскеγος ἡδίογι ογοζ
ἀγι ἐβολβεν θῆντ ἡπιτοπος ἐγοβψ τηρογ 15
ἡπεζλι ἐμι ἐρογ ἐταφερ савол ἡπιρο етса-
вол ἡπιτοπος πεχαγ ἡβρῆνι ἡβῆτγ ἐγχω ἡμος
χε δίωπι νακ τῆνογ γεωργιος νεμ πικεογαι

ῤ. β. ἐταρχαλογω ἐβρῆνι νεμνι ναρσοβνι δε ἡβρῆνι
ἡβῆτγ ἐγμοψι ἐγχω ἡμος χε τῆνατ ἡναι 20
ἐβολβα ογνιψτ ἡτιμῆ ἡταψат φῆ ἐτεμμαγ
ἡτ κε ᾤ ἡλογκοσι ἡταθρεγχω ἡσωγ ἡπεγ-
κεναζτ ἡτεγχωλ ἡπεγкеωмс ἐβολ ογοζ
ἡтанаγ ἐπαῖρεγμωογт χε γεωργιος ναῆρογ
νῆνι ναι δε ἐγμοκμεк ἐρωογ ἐγμοψι ζῆππε 25

ῤ. α. ις πιχωρι ἡμαρτγρος πᾶλιος γεωργιος ἀγι
ἐβογν ἐζραγ ἐγβῆκ ἡпсμοτ ἡογματοι ἐρε
ογνιψτ ἡταγρελᾶχῆ βεν τεγχιχ πεχαγ ἡπι-

¹⁾ Мв. ниметметрет.

- ρωμι χε πισον ογ πε φαι ἔτταλνογτ ἔροκ
 ματαμοι ερογ ζω ἡθογ δε λ ρωθωμ πεχαγ
 χε παωφηρ †ναζηπ ελι ἔροκ αν γανκογχι
 ἡσκεγος διῶλογ ἡδιογῖ αλλα γοϑον λ φ†
 ριζ. β. ἰνι ἡμοκ ἔβρηι ναζραι λμογ δι ἡπεκμεροϑ 5
 ζωκ νεμῖνι γῖνα ἡνεκταμε ελι ἡρωμι. πεχε
 πἰλγιοϑ γεωργιοϑ ναγ χε ιϑχε παῖρη† πε
 λμογ μαρον ἐπιτοποϑ ἡτενφωογ ἔχων
 κατα πεκσαχι ἔταγφογ δε ἔφρο ἡπιτοποϑ
 λ πἰλγιοϑ γεωργιοϑ †ἡογωε ἡμANKλαβι ἡβρηι 10
 βεν τεγλφε εγχω ἡμοϑ χε ακογῶντ χε λνοκ
 nim ἡθογ δε πεχαγ ναγ χε ἡφῖ παῦϑ αἰμογ
 ριζ. α. αἰμογ ογογ †ϑωογν αν χε ἡθοκ nim. πεχε
 πἰλγιοϑ γεωργιοϑ ναγ χε λνοκ πε γεωργιοϑ.
 ἡθογ δε ἔταγϑωτεμ ναγωθορτερ αγζει 15
 γῖχεν πικαζι. λ πἰλγιοϑ γεωργιοϑ λμονι ἡμογ
 αγῶω† ἡμογ εγχω ἡμοϑ χε εθεβογ εκχω
 ἡμοϑ χε αἰμογ αἰμογ ἡπατεκμογ ψα †νογ
 ριζ. β. αλλα λμογ ψαμῖναι ἡταθερεκκογῶντ χε
 λνοκ nim αγϑνογζ βεν ὁμη† ἡπιτοποϑ 20
 αγῖωι ἡμογ ἔογνῖω† ἡχωτ εϑλωι αγμογρ
 ἡνῡἔταγκολπογ ἔβῡητγ αγῖωι ἡμογ ϑα πῶωι
 ἡπικαζι ἡ† ἡμαζι ογογ αγ† ἡγανῡῖω†
 ἡψαψ ναγ βεν πἰμANKλαβι ἔτχη ἡτοτγ
 ὦ χε αγογῡρ ἡωφῡρι ῶωπι βεν πἰναγ ετε- 25
 ρῡπ. α. ἡμἰλγ ὦ χε αγεω ογῡρ ἡβρωογ ἔβολ ῶατε
 ἡἡἔτενκοτ τηρογ ρωϑ ἔβολ ἡϑετῶογῡνογ
 ἡϑεῖ γαρογ εγερῶφῡρηι ἡφῡἔταγῶωπι ογογ
 ναγῶωῖνι πε νεμ ἡογἔρῡνογ χε nim γαρα πε
 ἔταγῖωι ἡφαι ἔπῶωι ογογ ναγχω ἡμοϑ χε 30

- ΝΙΜ ΖΑΡΑ ΕΘΝΑΨΦΟΖ ΕΠΩΩΙ ΕΦΑΙ ΕΦΟΥΗΟΥ
 ΕΠΚΑΖΙ ΜΠΑΙΡΗΤ ΝΘΟQ ΔΕ ΑΦΕΡΔΟΜΟΛΟΓΙΝ ΜΦΗ-
 ρῖη. β. ΕΤΑΦΑΙQ ΝΑΦΤΑΜΟ ΝΟΥΟΝ ΝΙΒΕΝ ΕΝΗΕΤΑΥΩΠΙ
 ΜΙΜΟQ. ΝΘΩΟΥ ΔΕ ΝΑΥΕΡΩΦΗΡΙ ΕΥΧΩ ΜΙΜΟC
 ΧΕ ΛΝΙΟΓΙ ΝΟΥΜΟΥΚΙ ΝΑΝ ἵΤΕΝΧΑQ ΕΒΡΗΙ. 5
 ΑΦΕΡΟΥΩ ἵΧΕ ΠΙΟΙΚΟΝΟΜΟC ΧΕ QΩΝΒ ἵΧΕ ΠΥC
 ΜΙΜΟΝ ΖΛΙ ΝΑΧΑQ ΕΠΕCΗΤ QΑΤΕ ΦΗΕΤΑΦΑΩQ
 ΕΠΩΩΙ ΧΑQ ΕΠΕCΗΤ ΑΥΧΑQ ΕQΛΩΙ ΜΠΑΙΡΗΤ
 QΑΤΕ ΠΙΟΥΩΙΝΙ QΑΙ ἵΤΕ ΟΥΟΝ ΝΙΒΕΝ ΕΡΘΕΔΡΙΝ
 ρῖθ. α. ΜΙΜΟQ. ΝΘΟQ ΔΕ ΑΦΕΡΔΟΜΟΛΟΓΙΝ ΜΠΑΙΡΗΤ ΧΕ 10
 ΑΦΧΑΟQΩ ΕΒΡΗΙ ΝΕΜ ΠΙΡΩΜΙ ἵΧΡΗCΤΙΛΑΝΟC ΉΕΝ
 ΙΛΗΜ ΝΑΦΡΙΜΙ ΠΕ ΕQΩQ ΕΒΟΛ ΧΕ ΝΑΙ ΝΗΙ ΠΑΥC
 ΓΕΩΡΓΙΟC ΤΝΑΟΥΑΖΤΟΤ ΑΝ ΧΕ ΕΚΩΛΠ ἵCΑ ΖΛΙ
 ἵΡΩΜΙ ΙCΧΕΝ ΠΑΙΝΑΥ ΑΛΛΑ ΤΝΑΩΠΙ ἵΧΡΙC-
 ΤΙΛΑΝΟC ΙCΧΕΝ ΤΝΟΥ ΟΥΔΕ ΤΝΑΚΟΤΤ ΑΝ ΧΕ 15
 ΕΕΡΦΑΡΜΑΓΟC ΜΦΡΗΤ ἵΩΟΡΠ. ΝΘΟQ ΔΕ ΑΦ-
 ΡΙΜΙ ΠΕ ΜΠΙΕΖΟΟΥ ΤΗΡQ ΕQΛΩΙ ΕΠΩΩΙ QΑΤΕ
 ρῖθ. β. QΟΡΠ QΩΠΙ ΕΡΕΟΟΥΟΝ ΝΙΒΕΝ ΕΡΘΕΔΡΙΝ ΜΙΜΟQ
 ΕΤΛ ΠΙΛΓΙΟC ΓΕΩΡΓΙΟC ΝΑΥ ΕΠΤΑΧΡΟ ΜΠΕQΖΗΤ
 ΑQΩΕΝΖΗΤ ΉΑΡΟQ ΑQΙ ΉΕΝ ΠΙΕΧΩΡΖ ΑQΧΑQ 20
 ΕΒΡΗΙ ΝΘΟQ ΔΕ ΑQΤ ἵΝΙCΚΕΥΟC ΕΤΟΤQ ΜΠΙΟΙ-
 ΚΟΝΟΜΟC. ΑCΩΩΠΙ ΔΕ ΕΠΕQΡΑCΤ ΑQCΒΑΙ ΝΟΥ-
 ΕΠΙCΤΟΛΗ ΛQΤΗΙC ΕΤΟΤQ ΝΟΥΒΩΚ ἵΤΕ ΠΙΤΟΠΟC
 ΑQΟΥΟΡΠQ ΕΙΛΗΜ ἵΝΕQΡΩΜΙ ΝΕΜ ΤΕQCΖΙΝΙ
 ρῖκ. α. ΕQΤΑΜΟ ΜΙΜΩΟΥ ΜΠΙΡΗΤ ΕΤΑCΩΠΙ ΜΙΜΟQ 25
 ΟΥΟΖ ΟΝ ΧΕ QΟΥΩQ ΕΩΩΠΙ ἵΧΡΗCΤΥΛΑΝΟC (sic)
 ἵΠΕ ΠΩΦΙΤ ΧΑQ ΕΖΩΛ ΕΙΛΗΜ. ΕΤΑΥΘΙ ΔΕ
 ἵΤΕΠΙCΤΟΛΗ ἵΧΕ ΝΕQΡΩΜΙ ΑΥΩC ΑΥΕΡΩΦΗΡΙ
 ἵΝΙΝΙΩΤ ἵΧΟΜ ΕΤΩΟΠ ΕΒΟΛΖΙΤΕΝ ΠΙΛΓΙΟC
 ΓΕΩΡΓΙΟC ΟΥΟΖ ΠΙΧΡΗCΤΙΛΑΝΟC ΕΤΑΦΧΑ ΛΟΥΩ 30

56 †ωφηρι ἡμας δ ἡτε πἰλγιος γεωργιος.

ἐβρηι νημαρ ἐταρσωτεμ αβραωι ἐμαωω
αβμοωι εβριωω βεν ἰλῆπ τῆρς ἡνῆταγ-
pκ. β. ωωπι ἡπιρωμι ἡιογδαῖ βεν πτοπος ἡπιλγιος
γεωργιος ογον νιβεν ἐταρσωτεμ ναγτῶου
ἡφ† αγτωογνογ τηρογ ἡξε νερςννογ νεν
τερςζιμι νεν νερωφῆρι [νεν] νερωφῆρ νεν
ζανκεμῆω ἡιογδαῖ αγὶ ωαρογ αβω ἐρωου
ἡζωβ νιβεν ἐταγωωπι ἡμογ ογοζ ἡεωου
ζωου αγερζο† ἐμαωω ογοζ αγδὶ ωμς τηρογ
pκλ. α. βεν πῆεζουγ ἐτεμμαγ βεν πτοπος ἡπιλ- 10
γιος γεωργιος βεν φραν ἡφιωτ νεν πωῆρι
νεν πιπῆα ἐθ ογав εγῶου ἡφ† ωα ἐνεζ.

†ωφηρι ἡμας δ ἡτε πἰλγιος γεωργιος.

λ φραν ἡπιλγιος γεωργιος ογοζ λ περωῖνι
σωρ ἐβολ βεν μαι νιβεν χε qiri ἡζανῆω† 15
pκλ. β. ἡχομ νεν ζανμῆῖνι νεν ζαν ωφῆρι νεν
ζανταλδο εγωω εβριογὶ ἡνιδαεμων ἐβολ. νε
ογον ογρωμι δε βεν τχωρα ἡνιπερςις ἐπερ-
ραν πε νικανορ εροι ἡαρχων ἐχεν †τερε
† ἡτε νιπερςις ἐρε ογον ωῆρι ἡταγ χε 20
ἡνατολιος ἐρε ογον ογςεζτ χη βεν περ-
σωμα ἐρε ογον ζανκεχωογνι βεν περζο
αρσωτεμ εεβε νιχομ νεν νιωφῆρι ἐτα φ†
pκβ. α. αιτογ ἐβολζιτοτγ ἡπιλγιος γεωργιος αβωω
ἡμογ ἡογωω ἡπαιρη† εβωω ἡμος χε ἐωωπ 25
ἡτε φ† νεν πἰλγιος γεωργιος ταλδο ἡπαι-
κωκ ἡςεζτ ἐβολβεν πζο ἡπαωῆρι †να†

ἡογκῆναιναριον ἡνογβ ἐβογν ἐπερτοπος
ἡταωπι ἡχρησγῆλνος nem πανι τηρῆ. ac-
pκβ. β. ωωπι δε ἐταφτρωῆ ἡπαιρη† ογορ ἐταρτωνῆ
ἡζανῆτοογῆ ἐπερραστ† ἂ πρῶ ἡπερῶηρι
ογχαῖ ογορ ἡπερῆλι ἡμῆνῆνι ἡτε πῆσεστ ωωπι 5
ἡεν περῶο ογορ ἡικανωρ πῆνῶ† ἡαρχων
ἡτε ἡπερςῆς ἐταρναγ ἐταῖνῶ† ἡωφηρι
ἐτασωωπι ἡπερῶηρι αῖτωνῆ αῖβῆ ἡνῆαωρον
ἐταρῶω ἡμῶογ nem ζανκεμῆω ἡσκεγος
nem ἡνατολιος περῶηρι nem περςῆνογ nem 10

pκβ. α. ζανκεμῆω ἡτε ἡπερςῆς ἐταγῆ nemαῖ αῖ-
τωογνογ αῖταλωογ ἐζανῆσῆνογ αῖγῆ ἐπτοπος
ἡπιῆλγιος γεωργιος αῖχῶκεμ ἡπερῶηρι ἡεν
πῆλογτηρ αῖθαλςῆς ἡνεζ ἡεν πῆφανος ἂ
περςῶμα τηρῆ ογχαῖ σατοτῆ αῖ† ἡπερ- 15
αωρον ἐβογν αῖβῆ ωμς nem ἡη εῶ nemαῖ
ἐφραν ἡφῶω† nem πῶηρι nem πῆπῆα ἐθογῶβ

pκβ. β. εῖωογ ἡφ† nem πῆλγιος γεωργιος ἐχεν
πῆρμῶτ ἐταρῶωπι ἡωογ αςωωπι δε ἐταγῆ
ἐτογχωρα αῖκῶτ ἡογῆνῶ† ἡεκκλῆςῆα αῖ- 20
μογ† ἐφραν ἡπιῆλγιος γεωργιος ἐζρηῆ ἐχῶς
ογορ αῖογωρπ ἐαντιδῆα αῖῆνῆ ἡογῆπῆς-
κοπος ἡμῆνογ† αῖερῆλγῆζῆν ἡπιτοπος ἡεν
φραν ἡφῶω† nem πῶηρι nem πῆπῆα ἐθογῶβ.

pκβ. α. nem φραν ἡπιῆλγιος γεωργιος ογορ ἂ ογῆμῶ 25
ἡτε ἡπερςῆς βῆ ἡπῶωμς ἐθογῶβ ἡπιῆζοογ
ἐτεμῆμαγ ἡτε ρῶμῆ ἡτε ςῆνῆ ἡτε κογχι ἡῆλογ.
ἐταγῆναγ ἐπιῆλογ ἐταρῶγχαῖ ἐβολζα πῆκῶκ
ἡσεστ ἡεν πτοπος ἡπιῆλγιος γεωργιος ογῆμῶ
εῖωῶνῆ ἡτε ἡπερςῆς αῖγῆαζ† αῖωῶνῆ ἐβογν. 30

†ωφηρι ἡμαρ ἐ ἵτε πἰλγιοσ γεωργιοσ.

ἐπιτοποσ ἐτεμναγ ψαγογσαι σατοτογ
 ρΚΔ. β. εὔωογ ἡφ† νεν πἰλγιοσ γεωργιοσ ψα ἐνεε.

†ωφηρι ἡμαρ ἐ ἵτε πἰλγιοσ γεωργιοσ.

νε ογον ογρωμι β ἡσαμαριτης εὔοι ἡωφηρ
 νεν νογέρηογ βεν ογμετωωτ εὔω† βεν 5
 ρ ἡλογκοσι αὔτωογνογ αὔβωκ ἡνογτεβ-
 νωογὶ αὔβι ἡνογνογβ νενωογ αὔταλωογ
 ρΚΕ. α. εὔογωω ἐζωλ ἐταμασκος ἐωωπ ἡτογπρα-
 ματιλ λ ρογζι ωωπι ἐρωογ εὔμοωι ζι φμωιτ
 ναγσαι νεν νογέρηογ ζι πιμωιτ εὔβε νιχομ 10
 νεν νιωφηρι ἐτερε πἰλγιοσ γεωργιοσ ἱρι
 ἡνωογ ογοζ αςωωπι εὔσαι νεν νογέρηογ
 αὔβωωτ εὔογτινι ωατενμγλιον β ιε ρ ζηπην
 αὔι ἐβογν ἐζραγ ἡξε μογὶ β ἐβολβεν νηαε
 ρΚΕ. β. ωωην εὔζοκερ εὔζεμζεμ εὔζωλεμ κατα 15
 φρη† ετςβηογτ σε αqχω ἡογχακι αqωωπι
 ἡξε ογέσωρε εὔέσινι ἡβητq ἡξε νιθρηιον
 τηρογ ἡτε πκαζι ζανμας ἡμογὶ εὔζεμζεμ
 εὔζωλεμ εὔκω† ἡσα τογβρε ἐτα νιῶ ναγ
 ἐνιθρηιον ἐταγὶ ἐβογν εὔραγ αὔνωωπ αὔζει 20
 ἐπεснт ἡξε νιρωμι αὔερφαωμογ οὔδε ἡπογ-
 ρΚΕ. α. ωενωογ νεν νιτεβνωογὶ οὔδε ἡπογβος
 ἐρωογ αλλα αὔδζι ἐρατογ ἐρωογ εὔωρω
 ἐζρηι ἐχωογ νιρωμι δε ναγσαι νεν νογ-
 ἐρηογ εὔσω ἡμοс σε ἐωωπ ἡτε φ† νεν 25
 πἰλγιοс γεωργιοс νοζεμ ἡμιοн ἐβολβεν ρωογ
 ἡναιθρηιον τεнна† ἡπαι ωε ἡλογκοσι ἐβογн
 επεrтопос ἡτενωωπι ἡχρηστιανос αςωωπι

ρκε. β. δε ἐταγῆ ρωοῦ ἰφῆ ἰπαίρη† ἀ πιάγαθος
φῆ φηέθουω φνοζεν ἱρωμι niben φη-
ἐταφere νιμοῦι ἐρ ζιρηνη nem δανιηλ πιπρο-
φητης αἰτηις ἐπζητ ἱναικεχωοῦνι αἰχωbc
ἱχωοῦ επес[ηт] ογοζ αἰτχωοῦ ἐβοῦη ἐπιας 5
ωωην αἰωθενωοῦ νιρωμι δε ἐτα πογζηт
семни ἐρωοῦ αἰέμι ἐτaωpeλ ἐταстаζωοῦ

ркз. α. xe θα πιάγιος γεωργιος δε αἰτῶοῦ ἰφῆ† nem
[περ] μαρτυρος ἐθοῦab ογοζ ἐταγμοωι ζιτζη
ἱογκοῦχι αἰχιμι ἱνιτεβνωοῦι εὔμονι ἱπερλι 10
ἱπετζωοῦ ωωπι ἱμωοῦ ἱθωοῦ δε αἰτα-
λωοῦ αἰι ἐερηι ἐπιαίμι (sic) ναῦcaxi nem
νογέρηοῦ nem νιρωμι ἱζωb niben ἐταγωωπι
ἱμωοῦ ογοζ ογον niben ἐταγcωтем αἰερ-
ωφηρι ἱνιχοm nem νιωφηρι ἵτε πιάγιος γεωρ- 15

ркз. β. γιος νιρωμι δε ἵτε πιτῆμι ναῦcaxi батотоу
πε εὔχω ммoc xe ἀ νιθηριον ἐτεμμαγ тако
ἱζανμηω ἱρωμι nem ζανкемиω ἱτεβνωοῦι
ἵτε ταίχωpa ἀλλα πταιδ ἱπιάγιος γεωργιος
πε ἐταqназем θηνοῦ ἐταιοργη мененca 20
най αἰcобни nem νογέρηοῦ εὔχω ммoc xe
φηέτανχοq теннаиῖ ἐπτοπος ἱπιάγιος γεωρ-

ркн. α. γιος βен οὔωepзмот εὔωοῦ ἰφῆ† ἵτενωωπι
ἱχρηcтиλhoc βен οὔμεθми ἀλλα ἱπενөрен-
тасөөн ἐφαζοῦ зoc anι ωa παίμα марен- 25
зωλ ωa δaмаскoc ἵτενωωπι ἵτενπραгмaтiλ
зина ἵτενximi ἱογκοῦχι ἵτεν† βен οὔcωοу-
тен ἐταγῆ δε ἐп[д]амаскoc αἰχιμι ἱζανώνи
ἱλaнaмни εὔ† ἱμωοῦ ἐβολ нηέτοῦμοῦ†

ркн. β. еρωοῦ xe λaмac αἰωωпоу βен пiр ἱλoγкoxи. 30

ἔταγὶ ἐξρηι εἰλῆη αὐτηιτοῦ βα εἰ λοῦκοσι
 ἡπατοῦφορ ρω ἔτοῦβακι τσαμαρὶα λῦσαι
 ἡχε νιρῳμι νεμ νογέρηοῦ εὔχω ἡμος χε
 πζμοτ ἡφ† ωηπ χε ἂ πἰλγιοс γεωργιοс
 εῶρενερπεμπω ἡπαινιω† ἡζμοτ αςωωπι 5
 δε ἔταγὶ ἔτοῦβακι αὐταμε οὔον νιβεν νεμ
 ρκθ. α. νογсγнггннс ἐνιχοи νεμ νιωφηρι ἔτα φ†
 αιτοῦ νεμωοῦ οὔορ αὐτωοῦνοῦ αὔδι ἡπιρ
 ἡλοῦκοσι ἔταγωω ἡμωοῦ ἐτηιτοῦ ἡπτοποс
 ἡπἰλγιοс γεωργιοс οὔορ αὔζιωω ἡεν †βαки 10
 τηрс εὔχω ἡμος χε φηέθοογωω φ† μαρεqι
 ἐπτοποс ἡπἰλγιοс γεωργιοс νεμαν ζανμηω
 ἡρῳμι νεμ ζανсгimi αὔι ἐβολ νεμωοῦ ἡεν
 τсамаριа ἔταγὶ δε ἐπιτοποс ἐθοῦαβ αὔ†
 ρκθ. β. ἡνοῦαωρον ἐβοῦη λῡηαὔ ἐζαννιω† ἡωφηρι 15
 νεμ ζανтлдо εὔωω ἡνηέτωωми οὔμηω
 ἡδεμωн αqгитоῦ ἐβολ αὐτωοῦноῦ τηροῦ
 αὔδι ωмс ἐφран ἡφιωτ νεμ πωηρι νεμ
 пипял ἐθοῦαβ αὔωωπι ἡχρηстиλнос ἡχε ρпг
 ἡψγхн ἡεν πιέзооῦ ἐтемаὔ ἡεν πтопос 20
 ἡπἰλγιοс γεωργιοс ἡεν οὔζιρннн ἡτε φ†
 ἂмнн.

ρλ. α. †ωφηρι ἡμαρ ̅ ̅ ἡτε πἰλγιοс γεωργιοс
 пимартγρος ἡτε пхс.

не οὔον οὔρῳми ἡχρηстиλнос ἡεν ιλῆη 25
 ἐπεqран пе ζωгратωρ не οὔον ἡταq ἡοὔ-
 ωηρι ἡμαὔ eqoi ἡπερмоῦ οὔορ ἡθοq ζωq
 ηαqoi ἡλποτακροс παι ρῳми δε не οὔрамаδ

- πε ἑμαῶω ἐοῦονταϑ ἡμαϑ ἡζαννιωτ ἡζυ-
 ρλ. β. παρχοντα βεν πινοϑβ νεν πιζατ νεν ζαν-
 τεβνωογι εϑωω αςωωπι δε λςωωτεμ εῶβε
 νισομ νεν νιωφηρι ἡτε πιλγιος γεωργιος
 λςωω ἡμοϑ ἡπαιρητ εϑςω ἡμος χε ἑωωπ 5
 ἡτε φτ νεν πιλγιος γεωργιος † ἡπιοϑσαι
 ἡναφατ ἑβολ βεν παιβιτ † ηνατ ἡπσογεν ρ
 ἡπροςφορα ἑπεϑτοπος νεν ρ ἡζεεστης ἡηρη
 ρλλ. α. ἑπεϑτοπος κατα λβοτ ἑωωπ ἡταμοϑι ϑολος
 εχεν ναβαλαϑς λιϑανι ἡσοϑ κϛ ἡφαρμοϑει 10
 ἑτε πεϑνιωτ ἡἑϑοοϑ πε † ηταμοϑι ἡναφατ
 ἡτατ ἡοϑκϑηναριον ἡνοϑβ ἑπεϑτοπος
 ἑταϑτ ροϑ ἡπαιρητ λ νεϑφατι ἑτςη ἡοϑ-
 κοϑσι κοϑσι (sic) λ πεϑςωμα ἡσαι ἑροϑ βεν
 πςωκ ἡζανἑϑοοϑ λϑμοϑι λϑςωλ ἑπεϑνι 15
 ρλλ. β. νεν † εκκλησια λςωληλ ἑπωϑι ϑα φτ εϑςω
 ἡμος χε † ωεπ ϑμοτ ἡτοτκ φτ ἡπιλγιος
 γεωργιος μενεηςα ἑϑοοϑ β λ πεϑςωμα τηρϑ
 οϑσαι ἑταϑβωντ ἑβοϑν ἡχε πεϑοοϑ ἡπι-
 μαρτυρος ἑθοϑαβ ἑτε φαι πε σοϑκϛ ἡφαρ- 20
 μοϑει λςοβτ ἡηηἑτεϑναδἑτοϑ τηροϑ νεμαϑ
 οϑοϑ αϑι ϑαροϑ ἡχε νεϑλλωογι εϑςω ἡμος
 ρλβ. α. χε λκοϑωω ἡτεηςοβτ ηακ ἡαω ἡτεβνη
 ἡτεκλληνι ἑρος λϑεροϑω ἡχε ζωϑρατωρ
 εϑςω ἡμος χε ϑωνβ ἡχε φτ χε † ηταμοϑι 25
 ἡναφατ ιςχεν ιλἡς ωα πτοπος ἡπιλγιος
 γεωργιος πιμαρτυρος ἑθοϑαβ αϑτωοϑηαϑ
 αϑωενωοϑ ἑπτοπος ἡπιλγιος γεωργιος αϑ-
 χιμι ἡζανκεμηω εϑοοϑητ εϑερωφηρι ἡηισομ
 ρλβ. β. νεν νιϑμοτ ἡταλδο ετωοπ ἑβολςιτεν πιλ- 30

- ριος γεωργιος ζωστε ἵτερερ ωφηρι ἵχε·
 ζωγραφτωρ εφναγ ἐνιω† ἵωφηρι nem νιταλδο
 ἐτωπ εβολζιτεν πᾶριος γεωργιος ογορ
 αq† ἵνεqαωρον ἐβογν βεν ρωογτq ἵζητ
 niben αcωωπι δε ἐτα πιοικονομος ναγ 5
 ἐνινιω† ἵωφηρι ἐτα ζωγραφτωρ τηιτογ ἐβογν
 ρλ̅. α. αqαμονι ἵμοq βατοτq ἵαβοτ β εφογωμ
 ογορ εqco nemαq βεν ογρωσι βεν πᾶβοτ
 ἡμαρ ̅ ̅ κατα ογ†μα† ἵτε φ† λ πωηρι
 ἵζωγραφτωρ τωηq αqι ζινα ἵτεqἐμι xε ογ- 10
 πετωπ ἵπεqιωτ ἐτεἵπεqζωλ ἵθοq nem
 νηἑθνηογ επωαι ζωc τε ἐρε ζωγραφτωρ ca-
 βογν εqcaxi nem πιοικονομος εῶβε πεq-
 ωηρι εqxω ἵμος xε ογον ογωηρι ἵτηι ἐρε
 ρλ̅. β. ογαεμων nemαq εqζωογ ἐμαωω εq† ἵζαν- 15
 νιω† ἵβici ναqτωνο ζωc τε ἵτογxος ἵογ-
 νηω ἵcop xε nanec ναq ἵτεqμογ ἐζοτε
 ἐωνb εqxn βεν ναιβасаζанос ἐωωπ ἵτε φ†
 nem πᾶριος γεωργιος † ἵπιογxαι ναq ωα
 παιcноγ ἵκεpомπi †наенq наk ἵταἵ ωарок 20
 ἐπαιма ἵта† ἵζαννιω† нтаἰδ ἐπεqтопос
 ρλ̅. α. ἐζοτε φαι πεxε πιοικονομος ναq xε xназ†
 xε ογονωxом ἵφ† βεν ζωb niben ογορ
 †наз† xε ζωb niben ере νηἑθουγав наеретин
 ἵμωογ εγἑδитоγ ογορ ἵνεγλι ератxом 25
 βατοτογ βεν πεqран παλιν cсbноγт βεν
 пиегaггeлион ката ιωαννην xε φηἑθназ†
 ἐροι нигвнoγἰ анок ἐтiри ἵμωογ εqἑaitογ
 ρλ̅. β. ζωq ζαννιω† ἐнай εqἑaitογ αcωωπι δε
 εγcaxi nem νογἑrhoγ ζиппе ic πωηρι ἵζω- 30

ΓΡΑΤΩΡ ΝΕΜ ΖΑΝΚΕΜΗΩ ἡΒΩΚ ΑΥΙ ΕΥΤΑ-
ΛΗΟΥΤ ἔΝΙΖΘΟΡ ΑΥΘΖΙ ἔΡΑΤΟΥ ΖΙΡΕΝ ΦΡΟ
ἡΠΙΤΟΠΟΣ ΑΦΩΙΝΙ ἡΣΑ ΠΕΡΙΩΤ ΑΦΣΕΜΩ ΒΑΤΕΝ
ΠΙΟΙΚΟΝΟΜΟΣ ΑΦΙ ΖΑ ΠΕΡΙΩΤ ΑΥΣΑΧΙ ΝΕΜ
ΝΟΥἔΡΗΟΥ ΖΟΣΟΝ ΕΥΣΑΧΙ ΝΕΜ ΝΟΥἔΡΗΟΥ ΙΣ 5

ρλϛ. α. ΠΙΔΕΜΩΝ ΑΦΙ ἔΒΟΥΝ ἔΠΙΛΟΥ ΝΟΥΖΟΤ ἔΒΕΝ
ΟΥΖΟΤ ΑΦΒΤ ἡΜΟΩ ΝΟΥΝΙΩΤ ἡΝΑΥ ἔΡΕΡΩΩ
ΧΕΩΣΦΗΙΤ ἔΒΟΛ ΟΥΟΖ ΑΦΤΩΝΩ ΑΦΩΩ ἔΒΟΛ
ἔΒΕΝ ΟΥΝΙΩΤ ἡΣΜΗ ΧΕ ἡΒΟΚ ΝΕΜΗΙ ΖΩΚ ΓΕΩΡ-
ΓΙΟΣ ΕΚΤ ἡΚΑΖ ΝΗΙ ἔΜΑΩΩ ὦ ΒΙΛ ἡΝΟΚ 10
ΓΑΡ ἡΝΟΚ ΟΥΠΕΡΕΜΟΥ ἡΜΟΝ ΖΛΙ ΝΑΩΖΙΤ ἔΒΟΛ
ΟΥΟΖ ΑΦΣΩ ἡΖΑΝΝΙΩΤ ἡΣΕΟΥΛ ΧΕ ὦ ΒΙΛ ΧΝΑΩ-
ΖΙΤ ἔΒΟΛ ΑΝ ὦ ΓΕΩΡΓΙΟΣ ἡ ΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ

ρλϛ. β. †ἡΖΑΝΝΙΩΤ ἡΨΑΩ ΝΑΦ ΠΑΛΙΝ ΟΝ ΑΦΩΩ ἔΒΟΛ
ἔΒΕΝ ΖΑΝΝΙΩΤ ἡΒΡΩΟΥ ΧΕ ὦ ΓΕΩΡΓΙΟΣ ΑΚΤ- 15
ΒΙΣΙ ΝΗΙ ΟΥΟΖ ΑΦΩΡΚ ἡΖΑΝΝΙΩΤ ἡΛΑΝΑΩ
ΕΦΣΩ ἡΜΟΟΣ ΧΕ ΑΚΩΔΑΝΧΑΤ ἔΒΟΛ †ΝΑΚΟΤΤ ἔΡΟΩ
ΑΝ ΨΑ ἔΝΕΖ ΕΤΑ ΠΙΔΕΜΩΝ ΣΑΤΩ ἔΘΗΗΤ ΑΦΙ
ἔΒΟΛ ἡΒΗΤΩ ΟΥΟΖ ἡΠΕΡΤΑΣΘΟΩ ἔΡΟΩ ΧΕ ΨΑ
ἔΝΕΖ ΠΑΙΡΗΤ ΑΦΟΥΧΑΙ ΣΑΤΟΤΩ ΑΣΩΩΠΙ ΔΕ 20

ρλϛ. α. ΕΤΑ ΖΩΓΡΑΤΩΡ ΝΑΥ ΕΠΕΦΩΗΡΙ ΕΤΑ ΠΙΔΕΜΩΝ
Ι ἔΒΟΛ ἡΒΗΤΩ ΑΦΤ ἡΖΑΝΚΕΜΗΩ ἡΔΩΡΟΝ
ἔΒΟΥΝ ἔΠΤΟΠΟΣ ἡΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΕΦΩΠ
ΖΜΟΤ ἡΤΟΤΩ ἡΦΤ ΑΦΩΑΝΙ ἔΠΕΖΟΟΥ ἡΠΙΛΓΙΟΣ
ΓΕΩΡΓΙΟΣ ΚΑΤΑ ΡΟΜΠΙ ΨΑΦΙΡΙ ΝΟΥΝΙΩΤ ἡΛΡΙΣ- 25
ΤΟΝ ἔΝΙΖΗΚΙ ΝΕΜ ΝΙΧΗΡΑ ΝΕΜ ΝΙΟΡΦΑΝΟΣ
ἔΡΕ ΠΕΦΩΗΡΙ ΘΖΙ ἔΡΑΤΩ ἔΡΩΟΥ ἔΒΕΝ ΟΥΡΑΩΙ
ΕΥΩΟΥ ἡΦΤ ΝΕΜ ΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΨΑ ΠΕ-
ΖΟΟΥ ἡΤΕ ΠΕΦΜΟΥ.

64 †ωφηρι ἥμαρ ζ ἵτε πἰλγιορ γεωργιορ.

ῤλζ. β. †ωφηρι ἥμαρ ζ ἵτε πἰλγιορ γεωργιορ.

αζωωπι δε ἔταγλῶαι ἵχε νιβωκ ἵτε πτοπορ
ἥπἰλγιορ γεωργιορ ἅ πιοικοινομορ εῃρογσωρ
ἔβολ ρἰνα ἵσεῃωογ† ἔβογν ἥνἰλπαρχη νεμ
νἰαωρον ἔτογ† ἥμωογ ἔβογν ἔπτοπορ
ἔῃογав ἵτε πἰλγιορ γεωργιορ ἐπἰ δε ωаре
ογμἡω ἡανογωηρι ἥζαναωρον ἱε ζανωερι

ῤλζ. α. ἱε ἥογτεβνωογἰ ἔβολζεν τογχωρα εγ†
ἥμωογ ἔπτοπορ ἥπἰλγιορ γεωργιορ εῃβε
νἰχομ νεμ νἰωφηρι ἔναqἰρι ἥμωογ ογορ
ογμἡω ἥςζἰμι ἥαδρἡν ἔωωπ ἥτογωω ἥμωογ
νεμ ζαντεβνωογἰ ἔβογν ἔπιτοπορ ωαγμἰσι
ογορ ογμἡω ἥχοι εγερζωτ ἡεν φιομ ἁρε-
ωανογχιμωн τωηq ἔχωόγ ἥτογερκγἡντι-

ῤλζ. β. νεγἰν (sic) ἡεν †ογνογ ωаре †βοἡῃα ἵτε
φ† ταζωογ ἥχωλεμ ἵτε πογχοι νοζεμ
ωατογμοἡι ἔπἰλγἡἡн ογορ ογμἡω ἥτεβἡн
ἔωωп ἥτε πογἡнв ωω ἥμωογ ἥτεqωτεμ-
тἡιτογ ωаре нἡτεβνωογἰ μοωἰ ἥμαγἁτογ
ωατογωе ἔβογн ἔπεqтоπορ εῃβεογ †φἰρι
εῃβε нἡτεβνωογἰ ἥμαγἁτογ ναι εῃμοωἰ

ῤλн. α. ἥμαγἁτογ εγζελ ἔπιτοπορ ἥταχω ἥσωἰ
ἥἡαἡἡω† ἥωφηρι ἡαιωе ἥατψγχἡ νεμ ναι
ῶἡἡ νεμ ἡαἡχομ νεμ ἡαἡογв ναι ἔωαγμοωἰ
ἥμαγἁτογ ἡен πἰλἡρ ἥφ[ρ]ἡ† ἥἡἰζαλα†
ωατογζωλ ἔπτοπορ ἥπἰλγιορ γεωργιορ ἡен
†βοἡῃа ἵτε φ† ἔτωнв ζωс τε ἔρε ογχοι
ερκγἡἡἡεγἡн ἱε ζανωе ἱε ἡансἡаἰ ἱε ζан-
ноγв ἱε ζанἡтос ἔτογсἰ† ἥμωογ ἔφιομ ἡен

πλθ. β. οὐναρ† βεν φραν ἡπιλγιορ γεωργιορ
 ωαγωενωογ ἡμαγὰτογ βεν πἰληρ ωατ-
 ογωε ἐβογν ἐπερτοπορ ναι ἡνιω† ἡχομ νεν
 ναιωφηρι ετοω ἐρε ογον νιβεν ναρ† ἐρωογ
 ογορ ἐρε ρανκεχωογνι οι ἡαθναρ† ἐρωογ 5
 ογαι δε ἐβολβεν νιβοκ ἵτε πιτοπορ αqδρι
 ερκωλπ ἡνιενχαι ἵτε πιτοπορ εqδῖ ἡμωογ

ρλθ. α. ἐβογν ἐπερνι λ πἰμαρτγρορ ἐθογαν ωογ
 ἡρητ ἐχωρ ωα πχωκ ἡε ἡρομπῖ χε παντορ
 ρναερμετἄνοιν ἐχεν νερνοβῖ ἡταχω ναq 10
 ἐβολ ἡθοq δε ἡπαρχα τοτq ἐβολ¹⁾ εqῖρι
 ἡπαρρη† αλλα φη νιβεν ἐτογνα† ἡμωογ
 ναq χε οἰτογ ἐπιτοπορ ωαqοἰτογ ἐπερνι
 ἡτερςζῖμι ἡφρη† ἡιογδασ ἡπῖχου ερκωλπ
 ἡσα πῖσωτηρ ἐβολβεν πῖκλοσοκομων εqδῖ 15

ρλθ. β. ἡμωογ ἐβογν ἐτερςζῖμι ἐτρωογ νη τηρογ
 ἐτογ† ἡμωογ ἡπῖσωτηρ ωαqτητογ ἐπι-
 κλοσοκομον ἐτοτq ἡιογδασ ἡθοq ρωq ωαq-
 κολπογ ἡτερτητογ ἐτερςζῖμι ἐτρωογ εῶβε
 φαι ρω λ πῖνιω† ἡπῖρασμορ ταqοq ρωρ 20
 τε ἡτεροχρῡ ἡμαγατq ἐπῖ δη νῖκεμαθῆτηρ
 τηρογ ἡχεν ἐτα πῶρ θαωογ ἐ†μετἄπορ-

ρϑ. α. τολορ αγχω ἡσωογ ἡνογνι νεν ἡογζῖομι
 νεν ἡογωηρι αγογὰρογ ἡσα πωηρι ἡφ†
 ἐτονβ ωατεν ἡογδασ ἡμαγατq ετε ἡπερ- 25
 μοωῖ ἡσα περῶρ αλλα εqρηλ ἐβογν ρα
 τερςζῖμι εqωοπ βεν παιδωβεν ἡογωτ νημαρ
 εῶβε φαι λ πῖδιαβολορ χεμ μανογορ ἡρητq

¹⁾ The Ms. writes ἡπαρχα τοτq ἐβολ twice.

- ωατεράιϛ ἡωεμμο ἐφ† παρη† οyon нивен
 εθναςωτεμ ἡса ἡογсгimi ἐτρωογ ωατογαι-
 ρη. β. τογ ἡωεμμο ἐφ† εταφθαμιωογ παικε ογαι
 δε ρωq наqoi ἡβок ἐптопос ἡπἰλγιορ γεωρ-
 ριορ εγ† ἡτεφхри[а] наq κατa φρη† ἡνεφω-
 φηρι τηρογ ωαφδιτογ ἐβογн ἐπεφηи ἡπεφχα-
 тоτq ἐβολ εφκωλπ ἡса нienχαι ἡτε πитопос
 εφδι ἡμωογ ἐβογн ἐπεφηи мененса нαι ἂ πi-
 ρηλ. α. μαρτγpос ἐθογав хω ἡογδεμωн ἐβογн ἐроq
 εφρωογ ἐμαωω аq† ἡгaннιω† ἡβici наq 10
 ἡπiερoογ нем πiεχωpρ оγoρ ἂ πiδεμωн ἡи
 ἡмоq ἐβογн ἐ†εκκλнciλ аqсахи ἡβнτq
 εφхω ἡмоc хе ἡноk pω αiώλι ἡογμнω ἡенχαι
 ἡτε πитопос ἐβογн ἐпанι ρωλ ἐβογн ἐпанι
 ρηλ. β. тетеннахеμoγ ἐтаγρωλ δε аγхеμoγ каτa 15
 неqсахи мененса ἡвот в εφωпн бен наиβici
 ἡпaρη† ἂ πἰλγιορ γεωργιορ ωенгнτ бapоq
 аqтaлдоq оγoρ ἂ πioикoнoмoс гитq ἐβολбен
 πитопос оyon δε нивен ἐтаγсωтеμ аγ†ωoγ
 ἡф† нем πἰλγiωс γεωργιορ. 20

ρην. α. †ωφηρι ἡμαρ π ἡτε πἰλγιορ γεωργιορ.

не оyon оγpωмi δε ἡpαμaδ бен тапτιδ-
 χia ἐπεφpан пе εγлогιορ еpe оyon оγχοi
 ἡтаq еφepρωт бен φioм еφepρωв бен
 оγнιω† ἡпpагмaтiа пiρωмi δε не оγнaнτ 25
 пе еγ† ἡгaннιω† ἡагапн ἡнигнки нем')

1) The Ms. writes нем wica.

νιχω ναιτ ἡζανπροςφορα νεν ζανδ-
 ρηβ. β. παρχη ἡεκκλησιὰ νιβεν ἡτε ἀποχιά τεφ-
 βακι εἰρι ἡογνιω† ἡαριστον ἡνικληρικος
 τηροῦ ἡτε τερπολις ἡσοπ β ἡτρωμπ ογορ
 εἰσῶμ εἰσῶ νεν πιαρχηἡεπισκοπος ἡογ- 5
 νιω ἡσοπ εἰσῶβ ἡφ† ἡσχοῦ νιβεν εἰσῶ
 δε ον ἐπιστεκωοῦ ογορ ναιρε ογον ογνιω

ρηγ. α. ἡμετραμαδ ωοπ ναι πε εἰσῶ ἐπιτοπος
 ἡπἰλγιος γεωργιος ἡογνιω ἡσοπ ογορ ον
 εἰσῶ ἐπερῖω† ἡεσοοῦ ἡωαι ἐτε φαι πε 10
 σογκῖ ἡφαρμογοῖ ναισῶλη πε ζεν πιτοπος
 εἰ† ἡογθερμεσι ἐβογν ἐπιτοπος ογορ ἡτε-
 ρογῶμ ἡτερῶ νεν πιοικονομος ἡτερτασθ
 ἐπερῖ βεν ογζιρῖνῖν αςῶπι δε μενενσα

ρηγ. β. ἡβ νρωμπ εἰρι ἡπαρῖ† λ πιδἰλβολος πιχαχι 15
 ἡτε ογον νιβεν εῶναι† ἐπῶτ αρχος ἐρορ
 εῶβε νεφμετναιτ ἐναιρι ἡμωοῦ αἰτογνος
 ογνιω† ἡγνοφος ἡχακι βεν φιομ νεν ογχι-
 μων πιχοι δε ἡτε εὔλογιος ναιρμονι ἐπιχρο
 πε νινεῖ δε αἰερζο† χε ἡνε πιχοι τακο βαι 20

ρηδ. α. ρωοῦ ἡσεζῶλ βεν φιομ αἰτωογνοῦ αἰνι
 ἡνικεγος ἐπιχρο νεν νογζβωσ ἡλναιγκε-
 ον τηροῦ ἐπιχρο αἰερπιεχωρζ τηρῖ εἰερ-
 ζνβι τοτε λ πιθνοῦ ζῶλεμ ἡπιχοι ἡπογέμι
 χε ἐταρζῶλ ἐθων ἐτα πιογῶνι δε σῶρ ἐβολ 25
 αἰβις εἰκω† ἡπογῶνι ἡπιχοι ἡτε εὔλο-
 γιος αἰ ἐρῖνι αἰταμε εὔλογιος ἐζῶβ νιβεν
 ἐταγῶπι ἡθοῖ δε νεν τερςῖμι ναιρῖμι

ρηδ. β. πε ογορ ναιερζνβι μενενσα ναι αἰσῶπ
 ζμοτ ἡτοτῖ ἡφ† εἰχω ἡμος χε πετερζαι 30

- ἰπυτ μαρεψωπι μαρεψ φραν ἰπυτ ωωπι
 ερσμαρωογτ ψα ἐνεξ λρεψαν φ† ογωψ
 ρναερπιναι νεμαν ἱτενθαμιδ οη ἱκεχοι
 ἰπερρη† ναι δε εγχω ἰνωογ ἱνωγερνογ
 ρηϛ. α. εγ†νομη† ἱνωγερνογ βεν πυτ ἱθωογ δε 5
 ναγτασχρογ πε ἐχεν νιχρομα ετχη ἱτοτογ
 ζηππε ις παιδᾶβολος αητογνος κε πιρασμος
 ἐξρηι ἐχωογ εφοι ἱνωψ† ἐφαι ογρωμη δε
 ἱρεμἱνχημη εφδι ἱστρεβλα ἐμαψω βεν †μετ-
 conι ἐταγκω† δε ἱσωγ ἐβοσβεγ αητωνγ 10
 αηφωτ αηι ριχεν φιομ κατα ογ†μα† δε ἵτε
 ρηϛ. β. πсατaнac αηχιμη ἱογχοι εφερζωτ εταντιο-
 χιᾶ αηᾶληι ἐρογ αηι ἐμμηγ αηωωπι δε βατεν
 πηι ἱεγλογιος μενεηса ρанκεκογχε ἱἐζοογ
 ερχη βατεν πηι ἱεγλογιος αηωωπι ναγ ἱερ- 15
 ραηс ἱρομηι β† αηἐμη ἐζωβ ηιβεν ἐт βεν
 πηι ἱεγλογιος ἱπογἐμη χε ογconι πε αγχα
 ρηϛ. γ. πογρηт ἐβολ νεμαγ ἱθογ δε αγχιμη ἱκε β
 ἱπαρaнoмoc ἱπερρη† αηερωφηρ ἐρωογ
 κατα φρη† ἐρε †γρaφη χω ἱμοс χε ψaρε 20
 πιογαι πιογαι тоηγ нем φηетdни ἱμογ
 ἱθωογ δε αγcoбни нем нoγepнoγ εθρογκωλπ
 ἱπηι ἱεγλογιος αсωωπι δε ἐта пἐζοογ
 ἱπимартγpoc βωνт ἐβογн ἐте φαι πε coγкг
 ρηϛ. δ. φαρμoγθi λ εγλογιος севтωтγ нем ρан- 25
 кемηω ἱρωμηι νεμαγ εθρογψενωογ ἐπιτοποс
 αсωωπι δε εγχη ἱμηγ κατα φογωψ ἱφ†
 αтωωμηι ἱεγлогι[oc] ωωπι αснoγ αстωнс ἱχε
 теρсгнни нем неρсннoγ αγψенωoγ αγριμη
 ἐpoc αγχω ἱπиремἱнχημη βaтeн πηι ἱθογ 30

ρμζ. α. δε αqтwнq αqωε naq ἐβοῦν ἐπινι ἡχωλεμ
nem neqkeωφηp αqδoλoγ nemαq ἐβοῦν ἐπινι
αγoγwм oγoз αγcω αγep πιε̅зooγ τηpq
εγωωλ ἡca πηι ἡεγлогιος αγω̅λι ἡνινογв
nem нiзaт nem нicкeγoc τηpoγ eөнaнeγ 5
αγxιμι δε on ἡπaιpη† ἡoγxoi ἡτε paκο†
αγταλωογ ἐpoq αγι ἐβοῦν ἐpaκο† αγφepω

ρμζ. β. нicкeγoc τηpoγ ἡτε eγлогιος zi †aгwpa
αγтнitoγ ἐβολza oγμнω ἡnoγв αγταλωογ
ἐxen нicкeoγoн зwс te ἡtoγep Γ ἡωo ἡлог- 10
кoxи αcωωπι δε ἐταqι ἡxe eγлогιος ἐβολben
πtoπoc ἡπiαγιος γεωργιος αqxιμι ἡтepcзimi
nem нн ἐтeнoγq τηpoγ eγepзнbи αγтаmoq
ἐφнeтаqωωπι αqepῆkaз ἡзнт eмaωω ἡoγ-

ρμη. α. мнω ἡeзooγ мeнeнca нaи αqxeмнoм† бeн 15
πoс αq†ωoγ ἡφ† epxω ἡmoс xe пeтeзнaq
ἡπoс мapeqωωπι нн aē ἐтаγω̅ли ἡφнeтeн-
таq αγωeнωoγ ἐxнмi ἐнicα ἡтe пepemoyн
αγωωπι ἡмaγ λ oγaи ἐβολ ἡбнtoγ ωωpт
αqepaεмoн αqωε naq ἡпoγeмi xe αqωε naq 20

ρμη. β. eθoн мeнeнca зaнкoγxи aε ἡeзooγ λ oγxωнт
ωωπι бeн oмн† ἡπiв αγмiωи nem нoγeрнoγ
λ пipemῆxнмi тoнq бeн тфaωи ἡπiexωpз
αqбi ἡoγcнqи αqбoтeв ἡпeqωφηp ἡпeqeмi
oγoз αqтwнq αqбi нιnoγв τηpoγ αqωε naq 25
ἐ†пaлнcтнн ἡxωpa αqωωπι epбi† бeн
зaнмeтωωт epoγwм oγoз epcω бeн нixpнмa

ρμθ. α. ἡтe eγлогιος ἡoγнiω† ἡcнoγ eγлогιος δε п-
xриcтiαнoc бeн oγмeθмнi nem eγφγмiλ(sic)
тepcзimi λλнeoc кaтa φ† ἡпoγxα тoтoγ 30

- ἐβολῆεν νιπρoсφopα nem νιἰπαρχη oγoз
 νογἰγραπῆ βεν νιἰζooγ ἵψαι eγἰρι ἵμωoγ
 ἵνιζηκi nem νιxωb ἵφρη† ἵωopп ἵпоγкop-
 pπῖ. β. qoγ aγ† ἵνεqἰποoηκi ἐβολ nem зωb νiβen
 eтωop naq ἐταqoγῶ δε eγῑo ἵзωb νiβen 5
 ἐтωop naq ἂ πiἰζooγ ἵτε πiмартγpoc
 бωнт ἐбоγῆ oγoз ἂ eγλoγioc caxi nem
 тeqcзiмi eγxω ἵмoc xe зἡппe ic νiρωмi
 тиpoγ ἵτε †βαки ceзἡλ ἐπtoпoc ἵπiαγioc
 γεωργioc ἵмoн зἡмi ἵтoтen aн eῑpent† 10
 pπ. a. ἵтaи poмпi aλλa ic φ† nem πἰλγιοс γεω-
 rиoc eγḗнаγ ἐπenзoxзex acepoγῶ ἵxe
 тeqcзiмi ἵмaиnoγ† пeзac naq βen oγῑeβiḡ
 xe †ḗмi пacон xe ἵмoн ἵтoтen ἵзἰи aн
 oγoз ἵмoн зἰи ἵpωмi нaтenзoγтen aн xe 15
 aнepзἡκi aλλa зἡппe ic ψoηн б† ἵтἡи aλi
 θaи eῑнaнec мἡиc ἐβολῆen πiῑepмeci ἵтeкψ-
 pπ. β. тemкωpγ ἵ†пpocфopα ἵτε πiтoпoc ἐтаq-
 cωтem ἐнаи ἵтoтc ἵтeqcзiмi ἂνεqβαλ †epмi
 aγpии ἵпḡ пaλiн oн ἂ eγλoγioc caxi nem 20
 тeqcзiмi eῑḡe †зἡмi nem πiзкo ἐβολ ἵτε
 πiмωит acepoγῶ ἵxe †мaкapиἰ eγφииἰἰ
 ecxω ἵмoc xe пacон eῑнaнeq тωнк зωλ
 ψa мeкψφἡp пaнтωc φ† нaтἡиk eзaнмeт-
 pπx. a. ψenзἡт ἵпоγἵῑo ἵce† ἵoγῑepмἡиc нaк 25
 epoγψaп ἵтeктemмo ἵтeкxpiἰ зiнa ἵтeк-
 зωλ ἐπiтoпoc βen oγзipἡнн aγψтem† нaк
 ἵπiῑepмeci † ἵтaиψoηн ἵнiρωмi eтἡλ ἐπi-
 тoпoc пeтeзἡaγ ἵпῑт мapeqωωпi aγcωтem
 де ἵcωc aγтωнq aγψe naq зa oγψφἡp ἵтaγ 30

πεχαλq ναq xε †ουωω ε̅xω ε̅ροκ ἱπαιμγστη-
 ρηλ. β. ριον ἱθοοq δε πεχαλq ναq xε cαxι παμενριτ
 ἱcον πεxε εγλογι[oc] ναq xε ic πεzooγ
 ἱπιλγιος γεωργιος λqβωντ ε̅βογν †ουωω
 λη ε̅κωρq ἱπικογχι ἱδωρον ἵτε πιτοπος 5
 ε̅†† ἱμοq ε̅βογν ἵτε ἱρομπι zηππε ἱμον
 zλι ἵτοτε ναν ἵται ρομπι κεμι zωκ ε̅νηε-
 ταγωπι ἱμοι τηρογ †νογ xε παωφηρ

ρηβ. α. παντωc †ναxιμι ἱογθερμεci ἵτοτκ ε̅πογ-
 ωαπ ωατε φ† δι̅μωιτ нηι ἵταερzωβ ἱερ- 10
 γατнc ἵταμαzq ε̅βολ zocон εqсaxи λ neqβαλ
 †ερμη ογoз πεχαλq ἱεγлогιος xε ω picон
 ε̅θoλneq ε̅θεβογ εκxω ἵναι нηι zанке-
 xωoγνι ἱπαιρη† ε̅τοι ἱβωκ наk ωα φοογ
 †ноγ xε ε̅θεβογ εκxω ἵναι нηι ε̅θε ογθερ- 15

ρηβ. β. μεci qωνb ἵxε φ† xε ακωανε̅ρεтин ἱμοι ἱ
 ι ἱλογκοxι †нагнитоγ наk zиnа ἵταbi
 ἱпcмоγ ἱпимартγpос αλλα ic ē нлогκοxι
 ἵτοτ ἱπαима διτογ наk ακωανερxριλ on
 †на† наk ἱθοοq δε λqбитоγ λq̅enoγ zα 20
 теqсzиmи εqхω ммoc xε †наz† ε̅φ† nem
 пилгиос γεωργιος ε̅τανzi πεнpωoγω τηpq

ρηβ. α. ε̅ροq xε qнаерпинаи nemан ἱкесон πεxε
 теqсzиmи наq xε λ φ† θαωk ε̅πιθερμεci
 ἱθοοq δε πεχαλq xε пzмoт ἱφ† ωеп nem 25
 п[и]артγpос ε̅θογab ε̅ταιωenni zα паним
 ἱpωми λитамоq ε̅zωb нивен λqхoc нηι xε
 ε̅ωωп ἵτεкерxριλ λмоγ нηι ε̅παима ἵта†
 наk ἱπε̅ε̅τεкерxριλ ἱμοq ἱθoc δε acpaωи

ρηβ. β. ε̅μαωω λγωфeгzмoт ἵτοτq ἱφ† ογoз λq- 30

- τωνq ἡξε εγλογιοσ αqταλοq nem nh τηροq
 ἐθενεμαq ἐτζηλ ἐπιτοποσ ἢτε πἰλγιοσ γεωρ-
 ριοσ ζηππε ic πἰρωμι ζωq ἐταqκωλπ ἡφνὲ-
 τεντα εγλογιοσ ἐταqμοκμεκ ἡβρη ἡβητq
 πεσαq xε †cωογν xε διερνοβι icxen ταμε- 5
 τἄλοq ωα ἐβογν ἐ†νοq χωριc κε νἰω†
 ρηδ. α. ἡνοβι ἐταἰαιq ἐταἰτωντ ἐxen νἰωφηρ δι-
 βοθεq βεν ογχροq εθε ναι χρῆμα ἡαλλοτ-
 ριον ναι εθἰαωωπι nh ἡογκαλαcic ἡἐνεε
 †νοq ic πὲζοοq ἡπιμαρτγροc αqβωντ 10
 †νατωντ ἡταωε nh ἐμαγ ἡταωληλ ἡτα†
 ἡογκογxi ἡἡτοc ἐβογν ἐροq παντωc qναβι
 ζμοτ ἐζηρἡ ἐxωι ἡπεμθο ἡφ† ἡτεqἰρι ἡογναι
 ρηδ. β. nem ταταλεπωροc ἡψγχι αcωωπι δε ἐτα
 εγλογιοσ i ἐπιτοποσ ἢτε πἰλγιοσ γεωργιοσ 15
 αqωληλ nem nhἐθενεμαq αγἰ βaten ποἰ-
 κονομοc αγ† ἡνογαωρον ἐβογν ογοz λ
 ποἰκονομοc coγen εγλογιοσ xeqnhοq ἐπι-
 τοποc ἡτεμρομπι κατα τεqκαλc εqογωμ
 ογοz eqcω nemaq. ἐτατοογἰ δε ωωπι αγἰ 20
 ρηε. α. ἐβογν ἐπιτοποc αγωληλ αγὸzi ἐρατογ ωα
 τογχω ἡ†cγναzic ἐβολ αqἰ ἐβολ eqμωωἡ ἡξε
 εγλογιοσ nem neqpenἡβακι xε εγναεωλ
 ἐ†λγωρα ζηππε ic πἰρεμἡχἡμἡ ἐταqωωλ
 ἡπἡἡ ἡεγλογιοc αqἰ ἐβογν ἐzραγ zi †βἡἡἡἡ 25
 ἢτε πἰτοποc ἐρε †καcoγλι ἢτε εγλογιοc
 τοἰ ἐροq ἐρε νἡνογβ ἡηρ cαβογν ἡἡμοq αγ-
 ρηε. β. coγωνq cατοτογ αγqοxi ἐβογν αγλἡμοἡ
 ἡἡμοq ἡθοq δε αqογωω ἐφωτ πε ἡθωογ δε
 αγcoμzq αγenq ἐρατq ἡπἰοἰκονομοc πεxε 30

πιοικονομοϑ ναq xε ακέρογ ἡνικεγος ἔτακ-
 κολπογ ἡθοq δε πεχαq xε ἡπικελπ qλι παῶϑ
 εγλογιοϑ κcωογν qωq xε λιεppομπι cноγ†
 pπϑ. α. ἡεργατηϑ νακ ἡπικελп qли ἔβολβεν πεκηи
 ἔνεq такаcογλι pω τε θαи ἔταιωοпс ἔβολ- 5
 бен †λγωpa πεxε πιοικονομοϑ ναq xε xηλἰ
 nemи ἔβογн ἐπιμανερωωγῶι ἵτε πἰλγιοϑ
 γεωργιοϑ ἡτεκωрк нηи ἡφpaн ἡφ† nem
 πἰλγιοϑ γεωργιοϑ xε ἄнок an ἔταικoλπογ
 ἡτεκωе νακ ἡθοq δε aγpaωи xε qηaep ἔβολ 10
 pπϑ. β. ἡτεqωе ναq aqωω ἔβολ eqxω ἡμοϑ xε маи
 нивен ἔτεκογaωq †ηaωрк νακ ἡρη† нивен
 ἔτεκογaωq aqбiтq де xε qηaωрк πεxε πιοи-
 конομοϑ xε cθoq нηи ἔφαqoγ ἄ φaи cωтп
 ναq ἡφmoγ ἔqoтe πωнb †xω ἡμοϑ нωтeн 15
 xε иcхeн ἔтe πiρωи na† н† ἡωenφaт xε
 pπϑ. α. eqηaωрк ἄ πἰλaηω ωωп ἔpoq ἡπεмeo ἡφ†
 ἄнок де ἄ πἰλγιοϑ γεωργιοϑ κηн ἔтаμοи
 бен oρacογἰ бен παιἔxωpϑ xε cenaἰни qa-
 poк ἡoγpωи бен paс† ἔтаqκωлп ἡπεтeн 20
 тηи ἡπεpχαq ἔβολ an eкepвacанизин ἡμοq
 ωaтeq† νακ ἡπεтаqκoлп тηpq oγoϑ ἄнок
 ἡπика† ἐπιqopaма ωa †ноγ aqepкeлeγин
 pπϑ. β. де aγἰни ναq ἡмаηκлави в ἡβepи ἔтаγἔноγ
 де aγ† ἡzanниω† ἡωaω ναq ἡθοq де наq- 25
 xω ἡpωq наqcaхи aп пe πιοικονομοϑ де
 aqωрк eqxω ἡμοϑ xε пeкcωма наcen пaи-
 ма[н]κлави ἔβολ an ωa ἡτεκmoγ иe ἡτεκ†
 ἡνικeγoϑ ἔτακκoλπογ aqepкeлeγин де
 ἔβαωq ἔβολ ἡнеqzбωc eзнaq an ἔ† ἡzan- 30

ρπἡ. α. μἡω ἡωαω ναq ἐταγβαωq δε αγχιμἰ ἡνἰ-
 νογβ σαβογν ἡμοq πεχωωγ σε ογ νε ναι
 ἡθοq δε αqογωωτ ἡμωωγ εqαω μμοϑ σε
 λιερνοβι παῶε αqογωωz ἐβολ ἡπεμθο ἡνἰ-
 μἡω βεν ὀμἡ† ἡπιτοποϑ ἢτε πἰλγιοϑ γεωρ- 5
 ϑιοϑ ἡθοq δε αqερδομολογἰν ἡzωβ μιβεν
 ἐταγωωπι ἡμοq ἐταγ† ἡzανκενἰω† ἡωαω

ρπἡ. β. ναq αγzἰτq ἐβογν ἐογρι ἡχακι ογοz
 αγχαq ἡατογωμ ἡατcω zωc τε ἡτερμιογ
 ἐτα ἐγλογἰ[οϑ] δε δι ἡμἰνογβ αq† π 10
 ἡλογκοxἰ ἐβογν ἐπιτοποϑ αqἰρι ἡογνἰω†
 ἡαριϑτον ἡνἰzἡκι nem νἰzωβ εqραωἰ εqωεπ
 zμοτ ἡτοτq ἡφ† nem πἰλγιοϑ γεωργιοϑ

ρπῸ. α. φἡεἰρι ἡνἰxομ nem νἰωφἡρι νἰνογβ δε
 ἐταγxεμoy ἡτοτq ἡπιρωμἰ ναγἰρι δε ἡzογδ 15
 ε ἡωo ἡλογκοxἰ μενεμca ναι δε λ ἐγλο-
 ϑιοϑ †zο ἐπιοικονομοϑ αγχω ἡπιρωμἰ ἐβολ
 αq† ναq ἡῖ ἡλογκοxἰ nem †κασογλι εττοι
 zἰωτq αqχαq ἐβολ βεν ογzἰρἡἡἡ πἰρωμἰ
 δε zωq ἐταqἡαγ ἐ†μετωενzἡτ ἢτε ἐγλο- 20

ρπῸ. β. ϑιοϑ nem νἰxομ [nem] νἰωφἡρι ἢτε πἰλγιοϑ
 γεωργιοϑ κατaφἡ† ἐταqταμε πιοικονομοϑ
 ἐπιzοpαμα αq† ἡ†κε ρ† ἡλογκοxἰ ἐβογν
 ἐπιτοποϑ ἢτε πἰλγιοϑ γεωργιοϑ αqωωπι εq-
 ωεμωἰ ἡνἡετωωμἰ ωa πἐzοoy ἢτε πεqμoy 25
 λ πἰλγιοϑ γεωργιοϑ δι zμοτ ἐxωq αγχα νεq-

ρz. α. νοβἰ ναq ἐβολ μενεμca ναι λ πἰλγιοϑ γεωρ-
 ϑιοϑ ογoωzq ἐεγλογιοϑ βεν πἰεxωpz πεxαq
 ναq σε λ πῶε cωτεμ ἐνεκπροεγxἡ nem
 νεκμετἡαἡτ zοcομ λἰεμἰ σε πἰναι ἡβἡτκ 30

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76 †ωφηρι ἡμαρ θ̅ ἵτε πᾶριος γεωργιος.

ρζΓ. α. †ωφηρι ἡμαρ θ̅ ἵτε πᾶριος γεωργιος.

ασωπι δε βεν θμετογρο ἡιοκλῆαιλνος
πᾶνομος ἡωαμωε ἰωλον φῆετρωογ ἐβολ
ογδε πκαρι τηρρ νε ογον ογστρατγλατης
βεν τερμετογρο ἐπερραν πε εγςιος εροι
ἡαγριος βεν σμοτ ογορ ἡἐπαντροπος ερ- 5

ρζΓ. β. ρωογ ἐμαωω πογρο δε διοκλῆαιλνος (sic)
αρωωω ναρ ἡῖ ἡεβα ἡματαοι ογορ αρωορ-
πογ ἐβρηι ἐχνηι ερωογωορωερ ἡνιἐκκλησιᾶ
τηρογ ογορ ἡσεκωτ ἡνιερφῆνογι ἡτε ἡἰδω-
λον ετδαβεν βεν μαι νιβεν φαι δε βεν 10
πξινερεγι ἐβρηι ἐτχωρα ἡχνηι αρωωω
ἡεανεγγεμων κατα βακι νει γανκομης

ρζΔ. α. νει γανδογζ ογορ αερκελεγειν ερωογσone
ἡνιχριστιᾶνος τηρογ κατα ἡπαρχιᾶ νιβεν
αqt ἡωογ ἡεανῆω† ἡαιμοριᾶ νει γαν- 15
βανος εγβoci ἐπβαι δε αγῶλι ἡτογλφε
βεν ρως ἡτσηγι αγωωπι ἡμартγρος αγμογ
ἐχεν φραν ἡπενυ̅c π̅c π̅c ογορ αρωορπ

ρζΔ. β. ἡογπρостоγμα ἐβολ βεν χα τηрс ἡχνηι
αγωορωερ ἡνιεκκλησιᾶ τηρογ ογορ αγκωτ 20
ἡνιερφῆνογι ἡτε ἡἰδωλον ερωογωεμωι ἡνι-
εμωων ἡβῆτογ ασωωπι δε νεινενca ναι
τηρογ ἡ φ† πᾶγαθος ερφμεγι ἡνιπετρωογ
τηρογ ἐταραιτογ ἡχε πᾶσεβης ἡογρο διοκ-
λῆαιλνος νει νισνογ ἡαθνοβι ἡτε νᾶριος 25

ρζε. α. ἡμартγρος ἐθoγав ἐταρφονογ ἐβολ ἐταc-
βωνт ἐβoγн ἐρογ ἡχε τερβαε αρμoγ†

ἑεγςιος πιστρατιλατης πεχαq ναq xε †εμι
xε ἡοοκ ογρωμι ἡcαβε εκxωκ ἐβολ ἡπιπρος-
τογμα ἵτε νιογρωου nem νογζονζεν †νογ
xε τωνκ θι νακ ἡογβοῆθια ματοι nem πιπ-

ῤῥῥ. β. ροστογμα ἵτε νιογρωου μαωε νακ βεν 5
ογxωλεμ ἐ†cιpια ἵτε †παλhctinh ογοz
μαωε νακ ἡωοp ἐβογν ἐπτοπος ἡφhετογ-
μογ† ἐροq xε γεωργιος ἡτεκxερωωpc ωa
necce† xε ογνι †ωωου ἡζηт an ειcωtem
εοβε νιxом ἡμετᾶxω ἐγγθαμιωου βεν 10
πεqpan φαι ἐτα ααδᾶνος πιπεpcic ωλι ἡτε-

ῤῥῥ. α. qλφε ic ογνιω ἡρομπι ογοz αγκω† ἡογτο-
πος βεν πεqpan ἐρε ζανxρηctiᾶνος ἡβhтq
εγiρι ἡζанxом nem ζанmhinι βεν βανz-
bhoγi ἡμαγiα ζωc τε ἡτε πεqpan epνιω† 15
βεν νιxωpa τηρογ ᾶ ογνιω xω ἡcωογ
ἡνινογ† ἐτταιноγ† αγογᾶzογ ἡca νιxом

ῤῥῥ. β. ἡφhεtemμαγ αγωωπι ἡxρηctiᾶνος εγςιος
δε πιστρατιλατης αqογωω† ἡπογρο ογοz
αqθι ἡπιπροστογμα ἡτοτq ογοz ᾶ πογρο 20
εωω ναq ἡ† ἡωο ἡματαοι ογοz αqογοpпоγ
ἐ†cιpια αqζωνzen ναq eqxω ἡμιος xε ακ-
ωανωοpωep ἡπτοπος ἡτε γεωργιος ἡωοpπ

ῤῥῥ. α. παιpη† εκεωοpωep ἡνιεκκλhciᾶ τηρογ ογοz
εκεcонz ἡνιxρηctiᾶνος τηρογ ἡτεκzитоγ 25
ἐβογν ἐνιωτεκωογ ογοz ἡτεκεpαιμοpи
ἡμωογ ἡτεκ† нωογ ἡζанниω† ἡβαzanос
εγboci ογοz нηεῖнаογωω† ἡненноγ† an
εκeωωι ἡτογᾶφh ἡтchqι ογοz πιστραти-

ῤῥῥ. β. τηp (sic) αqθι ἡνιματαοι εοnεμαq αqταλωογ 30

78 †ωφηρι ἡμας θ ἢτε πἰλγιοϑ γεωργιοϑ

ἡζανῆςχοϑ αῤερεζωτ ἐ†σιριὰ οϑορ ἐταγ-
μονι ἡπιζορμεϑ ἢτε πἰλγιοϑ γεωργιοϑ ἡχω-
λεμ ἡθωοϑ τηροϑ αḡι ἐζρηι ἐ†πολιϑ ερε
τοτοϑ ταχροϑτ ἢτσηϑι nem ζανζαρμα
nem ζανφ† nem ζανσοθνεϑ οϑορ λ †πολιϑ 5

ρζη. α. τηρε ωθορτερ ἢτε ἡπαωαι ἡνιματοι εϑγιοϑ
δε αῤωε ἐβοϑν ἐπιτοποϑ ἡπιὰλγιοϑ γεωργιοϑ
ἐρε οϑωωωτ ἔεν τεῤσιϑ ἔεν οϑνιω† ἡμετ-
θασιζητ ἐρε παωαι ἡνιματοι οϑεε ἡσωϑ
ἡφρη† ἡαλλοφερνηϑ ἡπιοχοϑ εττη πινιω† 10
ἡλρχων ἢτε ἡαβοϑχοζονοϑορ οϑορ ἐταῤωε

ρζη. β. ἐβοϑν ἐπιτοποϑ αῤηαϑ ἐπιφανοϑ εῤμορ
ἐπιὰλγιοϑ γεωργιοϑ πεσαϑ ϑε ἡναϑ ἐθμε-
τατζητ ἡνιχρηϑιὰνοϑ μη ερε ἡαινοϑ†
ἢτωοϑοι ἡβελλε ιε φρη ετεροϑωινι ϑερχριὰ 15
ἡοϑθα ἡἔηβε ετεροϑωινι οϑορ αḡ† τοτϑ
ἐπιωωωτ ἐτἔεν τεῤσιϑ αḡ† ἡοϑωαω ἔεν

ρζθ. α. πιφανοϑ εῤωω ἡμοϑ ϑε οϑ πε φαι οϑορ αḡ-
κωϑ ἡϑε πιφανοϑ αḡηοϑἔ ἐἔρηι ἐσωϑ nem
ζανκεοϑον ἔεν ἡιματοι οϑορ λ οϑκοϑϑι 20
ἡβασηνινι θοϑε ἐἔρηι ἔεν τεῤλφε ἡθoo ϑε
ἡπεῤῆμι ἐροϑ μαι ἡιβεν ἢτε πεῤσωμα ἐτα
πινεε ταζοϑ αḡκωκ ἡσεετ ἡθoo ϑε ἡαḡ-
μεϑι ϑε φαι ἡμαϑατϑ πεθναωωπι ἡιμοϑ

ρζθ. β. πεσαϑ ἡνιματοι ϑε ωαφοοϑ ἡαν σωτεμ ἔεν 25
ἡενμαωϑ ϑε οϑον ζανλχω ἡπαἰμα ἡφοοϑ
δε ἡηναϑ ἔεν ἡενβαλ σοϑωτ ἢτε τενηαϑ
ἐἡαϑιϑ nem ἡαβαλαϑϑ ϑε οϑ ἐταῤωωπι
ἡἡωοϑ ζοϑον ἐρε ἡἡἡω ἢτε ἡιματοι κω†
ἐροϑ εϑερωφηρι ἢ†χομ ἢτε πἡμαρτυροϑ 30

[illegible][illegible]

804 Δ ΗΘΕΙ ΕΡΑΤΩ ΑΥΚΟΤ ΕΡΩ ΗΣΕ ΜΗΜΑΤΟΙ ΑΥ-
 ΤΑΛΩ ΑΥΘΩ ΕΒΟΥΝ ΕΟΥΝΙ ΑΥΟΥΩΝ ΟΥΟΣ
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 ΔΕ ΑΦΝΑΥ ΕΟΥΣΟΡΑΜΑ ΗΠΑΙΡΗΤ ΑΦΝΑΥ ΕΟΥΑΙ
 ΒΕΝ ΜΗΜΑΤΟΙ ΕΠΕΩΡΑΝ ΠΕ ΓΕΩΡΓΙΟΣ ΕΩΣΙ

ρῶλ. v. coθnēq ēbol hēn pānhr oγoz à oγcoθnēq 20
 i ēzrhī ēxen tēqāfē oγoz aqωw ēbol hēn
 oγniw† hncmh ēqsw hncm xē gēworgiē gēw-
 riē catotq aqρωc ēbolhēn pēzinim nē dē
 ēt hēn pini nēmaq ētaγcwtem ēp hrow
 pexow xē kcalxi nēn nim penōc hōoq dē 25

ῥοβ. λ. ἀφωπι ἡτανωου εἴρασονι ἀφωπι ἐρξω
 ἡρω ογορ ἡπερογωυ ἔτα ουβε φραν ἡπι-
 λιος γεωργιος ἐβολθεν ρω ἐπτηρη ἐταγ-
 ωωρπ δε ωωπι ἀρβici ἐμαωω ερε ἱβα-
 xhini βεν τεγὰφε ογορ ἀφωυ ἐβολθεν ογ- 30

80 †ωφηρι ἡμαρ θ ἵτε πἰλγιορ γεωργιορ.

νιω† ἡβρωογ εφχω ἡμορ εφσθερτερ ἡνι-
ρῶβ. β. ματοι ρε ταλοι ἡτενωε ναν ἔτενωωρα ρε
ἡναμογ βεν ταίχωρα ἡωεμμο ογορ αγτωογ-
νογ τηρογ ἡρε νιματοι βεν ογραωι αγτα-
λωογ ἐνιἔχνογ αγερζωτ ἔταντιδχιὰ βεν 5
ογνιω† ἡωπι τὰφε δε ἡπιςτρατιλατης
αερογμμε† αςχωνς ἔμαωω ογορ βεν
πιμαρ ρ ἡἔροογ ἂ πῶρ ωαρι ἔρογ αρμογ

ρῶβ. α. αςωωπι δε μενενα ε ἡἔροογ αρωογῶ ρεντ
ἔβολ τηρρ ἔβολ αρωωνς ἔμαωω ἂ νιματοι 10
αμοι ἡμογ αγσατρ ἔφιом ἔταγῖ δε ἔβογν
ἔταντιδχιὰ αγταμε πογρο ἔζωβ νιβεν ἔταγ-
ωωπι ογορ αγχω ἔρογ ἡνιχομ νεν νιωφηρι
ἔταγνλαγ ἔρωογ βεν πτοπορ πἰλγιορ γεωρ-

ρῶβ. β. ριορ διοκληδαινορ δε πἰλνομορ ἡωογμορ† 15
ἡμογ ἡαποστατης ἡπερζω ἔρογ βεν ναι
ἡπαιρη† ρε ναρε φ† ογωω ἔτακογ πε βεν
ογτακο εφζωογ εθε νιπεθζωογ τηρογ ἔτα-
ραιτογ ἡνιἔθογλαβ ἀλλα ἐπι αη αρερε περζητ
ενωοτ ἡφρη† ἡφαραῶ ἡπιοχογ ογορ πεσαρ 20
ναρ ἡνιματοι ρε ἂρετενῶωτεβ ἡπινιω†

ρῶδ. α. ἡστρατιλατης ἡτε †μετογρο ἂρετενχω ἡναι-
μεθνογρ ετσογ ρε ἂ γεωργιορ πιγαλιλεορ
θαινὸ ἡζανχομ νεν ζανωφηρι ωεμενεμνογ†
ἔτταινογτ ρε †ναωε ννι ἔμαγ ἡναφατ δι- 25
ωανἔμι ἔνετενμεθνογρ ετσωγ †ναῶλι

ρῶδ. β. ἡτετενὰφε τηρογ βεν ρωρ ἡτσηρι ογορ
†ναῶι ἡπιςτρατεγμα ἔμαγ νεννι ἡταρω†
ἡ†πολις τηρς ἔβολβεν ρωρ ἡτσηρι †ναωορ-
ωερ ἡπιτοπορ ἔτενιμαγ ωα νερςεν† ἡταρε 30

- ΝΙΧΡΙΣΤΙΑΝΟΣ ΟΥΩΩΤ ἡΝΙΓΔΩΛΟΝ (sic) ΒΕΝ
 ΤΕΦΗΤ. ΜΕΝΕΝΣΑ ΝΑΙ ΣΑΣΙ ΔΕ ΑΓΤΩΝΗ ἡΧΕ
 ρῶε. α. ΔΙΟΚΛΗΔΙΑΝΟΣ ΑΓΘΩΟΥ† ἔΒΟΥΗ ἡΝΙΜΑΤΟΙ
 ΤΗΡΟΥ ΑΓΣΟΒ† ἡΝΙΕΣΗΟΥ ΕΘΡΟΥΤΑΛΩΟΥ ἡΤΟΥ-
 ΕΡΩΤ Ε†ΣΙΡΙΑ ΑΓΘΕ Π[ΚΙ]ΡΗΞ ΩΩ ἔΒΟΛ 5
 ΒΕΝ †ΠΟΛΙΣ ΤΗΡΣ ΧΕ ΣΕΒΤΗ ΘΗΝΟΥ ΒΑ ΝΙΜΑ-
 ΤΟΙ ἡΤΕΝΩΕ ΜΑΝ Ε†ΣΥΡΙΑ ἡΤΑΩΟΡΩΕΡ ἡΠ-
 ΤΟΠΟΣ ἡΤΕ ΠΙΝΙΩ† ἡΛΧΩ ἡΤΕ ΝΙΓΑΡΙΛΕΟΣ ΕΤΙ
 ΕΡΕ ΠΙΣΑΣΙ ΒΕΝ ΡΩΓ ἡΠΟΥΡΟ ΝΑΡΕ ΖΑΝΕΡ-
 ρῶε. β. ΜΑΝ [Η]ΝΟΥΒ ἔΣΕΝ ΤΑΦΕ ἡΠΙΘΕΡΟΝΟΣ ΕΝΑΓΖΕΜΣΙ 10
 ΖΙΧΩΓ ΖΗΠΠΕ ΙΣ ΜΗΧΑΗΛ ΠΙΑΡΧΗΑΓΓΕΛΟΣ
 ἔΘΟΥΑΒ ΝΕΜ ΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΑΥ† ΕΠΕΣΗΤ
 ἔΒΟΛΒΕΝ ΤΦΕ ΑΓΦΩΝΧ ἡΠΙΘΕΡΟΝΟΣ ΒΑΡΟΓ ΟΥΟΖ
 ΝΙΕΡΜΑΝ ἡΝΟΥΒ ΕΤΖΙΣΕΝ ΠΙΘΕΡΟΝΟΣ ΑΥ†ΜΑ†
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 ρῶε. α. ΑΓΩΩ ἔΒΟΛ ΒΕΝ ΟΥΝΙΩ† ἡΣΜΗ ΑΓΡΙΜΙ ΕΓΣΩ
 ἡΜΟΣ ΧΕ ΟΥΟΙ ΝΗ ΠΑΥΣ ΟΥΟΙ ΝΗ ΠΑΥΣ Φ†
 ΠΙΛΓΑΘΟΣ ΑΙΕΡΝΟΒΙ ΧΩ ΝΗ ἔΒΟΛ ΧΕ ΑΙΕΡ[ΖΑΗ]-
 ΝΙΩ† ἡΜΕΤΠΕΤΩΟΥ ἡΝΙΕΒΙΑΙΚ ἡΤΑΚ ΖΙΣΕΝ ΠΙ-
 ΚΑΖΙ Φ† ΧΩ ΝΗ ἔΒΟΛ ΧΕ ἂΝΟΚ ΟΥΡΕΦΕΡΝΟΒΙ 20
 ΟΥΟΖ ἂ ΤΣΜΗ ἡΠΙΑΡΧΗΑΓΓΕΛΟΣ ἔΘΟΥΑΒ ΜΗ-
 ρῶε. β. ΧΑΗΛ ΩΩΠΙ ΖΑΡΟΓ ἡ†ΟΥΝΟΥ ΧΕ ἡΜΟΝ ΧΩ
 ἔΒΟΛ ΝΑΩΩΠΙ ΝΑΚ ΒΕΝ ΠΑΙΕΩΝ ΟΥΔΕ ΠΕΘΗΝΟΥ
 †ΗΟΥ ΧΕ ἂ ΤΕΚΜΕΤΟΥΡΟ ΣΕΝΚ ΑΥΤΗΙΣ ἡΚΩΣ-
 ΤΑΝΤΙΝΟΣ ΦΗΕΤΤΑΙΝΟΥΤ ΕΖΟΤ ΕΡΩΚ ἡΟΥΘΑ 25
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 ΚΛΗΤΟΣ ΤΗΡΣ ΕΤΟΥΗΤ Ε†ΜΕΤΟΥΡΟ ΑΥΣΩΤΕΜ
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 ρῶε. α. ΑΓΕΡΩΦΗΡΙ ἡΦΗΕΤΑΩΩΠΙ ἔΒΟΛΒΕΝ ΤΦΕ
 ἡΟΥΖΟ† ΒΕΝ ΟΥΖΟ† ΟΥΟΖ ΑΥΤΩΟΥΝΟΥ ΣΑΤΟ- 30

82 †ωφηρι ἡμαρ θ̅ ἵτε πὰγιος γεωργίος.

τοῦ ἀγζιτq ἐβολβεν †μετογρο ογορ ἀγῖνι
ἡκωσταντινος ἐβογν ἡτερωεβῶ ἀγ† ἐχωq
ἡ†ζεβσω ἵτε †μετογρο νε ογρωμι πε ἡμαι-
ρῶz. v. νογ† ἡμαιἀγαπη ἡμαιρωμι ἡμαιπεθνανεq
nem ογον niben ωαρωε naq ἐ†εκκλησιὰ ἡ- 5
ωωρη ἡμῖνι nem ρογzi eqῖρι ἡζαννιω†
ἡσγναζic eqωληλ ἐπωι za φ† βεν ογνιω†
ἡqιρωογω eq† ἡζαννιω† ἡἀγαπη nem ζαν-
ρῶπ. a. προσφορα eqερζο† batzḥ ἡπῶc ἡσχογ niben
ἡθοq nem πεqῖνι τηρq nem τεqμαγ ἡμαι- 10
νογ† ἐλενη †ογρω εγζωc ογορ εγῆcμογ εγ-
ωεμζμο†(¹) ἡτοτq ἡπῶc ογορ πεννογ† ογορ
πενσωτηρ ἡc πx̄c φαι ἐτε ἐβολζιτοτq ἐρε-
ῶογ niben nem ταio niben nem προσκγνicic
(sic) niben eppepi ἡφιω† nem πωηρι nem πιπn̄a 15
ρῶπ. b. ἐθογav ἡρεqtanbo ογορ ἡδομοογcιος nemaq
†νογ nem ἡσχογ niben nem ωa ἐνεζ ἡτε
νιῆνεζ τηρογ ἀμῖν.

(¹) Read εγωεπζμο†.

- πεχαλq ναq xε †ουωω ε̅xω ε̅ροκ ἡπαιμγcтн-
 ρηλ. β. ριον ἡθοq δε πεχαλq ναq xε cαxι παμενριτ
 ἡcон πεxε ε̅γлогι[oc] ναq xε ic πεzооу
 ἡπιλγιος γεωργιος λqбωнт ε̅βογн †ουωω
 λн ε̅κωρq ἡπικουxи ἡωρον ἢτε πιτοποc 5
 ε̅†† ἡμοq ε̅βογн ἢτε ἡρομпи знппе ἡμον
 зли ἢτοτε нан ἢται ромпи кеми зωк ε̅ннѣ-
 тауωωпи ἡμοι τηροу †ноу xε παωφηp
 ρηβ. α. παντωc †наxими ἡογθεpмeci ἢτοтк ε̅поу-
 ωап ωате φ† δι̅μωит ннн ἢтаpзωв ἡep- 10
 гатнc ἢтамазq ε̅βολ зосон еqсaxи λ neqβαλ
 †epмн оγoз πεχαλq ἡε̅γлогιος xε ω писон
 ε̅θнанеq ε̅θεоу екxω ἡнаи ннн занке-
 xωоуни ἡпaиpη† ε̅τοι ἡβωк наk ωа φооу
 †ноу xε ε̅θεоу екxω ἡнаи ннн ε̅θε оγθεp- 15
 ρηβ. β. мeci qωнb ἢxε φ† xε акωанѣpетин ἡμοι ἡ
 ι ἡлогкоxи †натнитоу наk зина ἢтаби
 ἡпcмоу ἡпимартγpос αλλα ic ι нлогкоxи
 ἢтот ἡпaиma δι̅тоу наk акωанepxриλ on
 †на† наk ἡθοq δε λqбитоу λqε̅ноу за 20
 теqсзими еqхω ммoc xε †наз† ε̅φ† nem
 пилγιος γεωργιος ε̅танзи пенpωоуω τηpq
 ρηβ. α. ε̅роq xε qнаepπинаи nemан ἡкесон πεxε
 теqсзими наq xε λ φ† θαωк ε̅πιθεpмeci
 ἡθοq δε πεχαλq xε пзмот ἡφ† ωep nem 25
 п[м]артγpос ε̅θογав ε̅ταιωеннн за паним
 ἡpωми литамоq ε̅зωв нивен λqхoc ннн xε
 ε̅ωωп ἢτεкерxриλ λмоу ннн ε̅пaиma ἢта†
 наk ἡπε̅ε̅τεкерxриλ ἡмоq ἡθoc δε acpaωи
 ρηβ. β. ε̅маωω λγωepзмот ἢтотq ἡφ† оγoз λq- 30

- πιοικονομοϑ ναϑ χε ακε̄ροϑ ἵνικκεϑοϑ ἔτακ-
 κολποϑ ἵθοϑ δε πεχαϑ χε ἵπικελπ ζλι παῡ
 εϑλογιοϑ κωοϑν ζωϑ χε λιερρομπι ϑνοϑ†
 ρ̄η̄. α. ἵεργατῃϑ νακ ἵπικελπ ζλι ἔβολῃεν πεκῃ
 ἔνεζ τακασϑλι ρω τε θαι ἔταιωοπϑ ἔβολ- 5
 ῃεν †λγωρα πεχε πιοικονομοϑ ναϑ χε χῃαι
 νεμῃ ἔβοϑν ἔπιμανερωοϑωῖ ἵτε πἰλγιοϑ
 γεωργιοϑ ἵτεκωρκ ῃῃ ἵφραν ἵφ† νεμ
 πἰλγιοϑ γεωργιοϑ χε ἄνοκ αν ἔταικολποϑ
 ἵτεκωε νακ ἵθοϑ δε αϑραωι χε ϑῃαερ ἔβολ 10
 ρ̄η̄. β. ἵτεϑωε ναϑ αϑωω ἔβολ εϑχω ἵμοϑ χε μαι
 ῃιβεν ἔτεκοϑαωϑ †ῃαωρκ νακ ἵρη† ῃιβεν
 ἔτεκοϑαωϑ αϑῃιτϑ δε χε ϑῃαωρκ πεχε πιοι-
 κονομοϑ χε ϑοϑ ῃῃ ἔφαζοϑ ἄ φαι ϑωππ
 ναϑ ἵφμοϑ ἔζοτε πωνῃ †χω ἵμοϑ ῃωτεν 15
 χε ιχεν ἔτε πῃρωῃ να† ῃ̄† ἵωενφατ χε
 ρ̄η̄. α. εϑῃαωρκ ἄ πἰλῃαω ωωπ ἔροϑ ἵπεμθο ἵφ†
 ἄνοκ δε ἄ πἰλγιοϑ γεωργιοϑ κῃῃ ἔταμοι
 ῃεν ῃραϑοῖ ῃεν παι῔χωρζ χε ϑεῃαιῃι ζα-
 ροκ ἵοϑρωῃ ῃεν ρα† ἔταϑκωλπ ἵπετεν 20
 τῃῃ ἵπερχαϑ ἔβολ αν εκερβασανιζῃν ἵμοϑ
 ωατεϑ† νακ ἵπεταϑκολπ τηρϑ οϑοζ ἄνοκ
 ἵπικα† ἔπιζοραμα ωα †νοϑ αϑερκελεϑῃν
 ρ̄η̄. β. δε αῖῃῃι ναϑ ἵμανκλαβι β ἵβερι ἔταϑ῔νοϑ
 δε αῖ† ἵζανῃῃω† ἵωαω ναϑ ἵθοϑ δε ναϑ- 25
 χω ἵρωϑ ναϑϑαχι απ πε πιοικονομοϑ δε
 αϑωρκ εϑχω ἵμοϑ χε πεκωμα ῃαϑεν παι-
 ῃα[ῃ]κλαβι ἔβολ αν ωα ἵτεκμοϑ ιε ἵτεκ†
 ἵνικκεϑοϑ ἔτακκολποϑ αϑερκελεϑῃν δε
 ἔβαωϑ ἔβολ ἵνεϑζβωϑ εζῃαϑ αν ἔ† ἵζαν- 30

ρπη. α. μνω ἡωαω ναρ ἔταγβαωρ δε αχσιμι ἡνι-
 νογβ σαβογν ἡμορ πεχωογ σε ογ νε ναι
 ἡθορ δε αρουωωτ ἡμωογ ερξω μμοc σε
 λιερνοβι παῶc αρουωνρ ἔβολ ἡπεμθο ἡνι-
 μνω βεν ὀμη† ἡπιτοποc ἡτε πἰλριος γεωρ- 5
 ριος ἡθορ δε αρερὸμολογιν ἡζωβ νιβεν
 ἔταγωωπι ἡμορ ἔταγ† ἡζανκενιω† ἡωαω

ρπη. β. ναρ αγριτq ἔβογν ἔογρι ἡχακι ογορ
 αγχαρ ἡατογωμ ἡατcω ρωc τε ἡτερμογ
 ἔτα ἔγλογι[oc] δε βι ἡνινογβ αρ† η̅ 10
 ἡλογκοχι ἔβογν ἔπιτοποc αρῖρι ἡογνιω†
 ἡαριcτον ἡνιρνηκι νεμ νιχωβ ερραωι ερωεπ
 ρμοτ ἡτοτq ἡφ† νεμ πἰλριος γεωργιος

ρπθ. α. φηῆτιρι ἡνιχομ νεμ νιωφηρι νινογβ δε
 ἔταγχεμογ ἡτοτq ἡπιρωμι ναγῖρι δε ἡζογδ 15
 ε̅ ἡωο ἡλογκοχι μενεμcα ναι δε λ̅ εγλο-
 ριος †ρo ἔπιοικονομοc αγχω ἡπιρωμι ἔβολ
 αρ† ναρ ἡρ̅ ἡλογκοχι νεμ †κασογλι εττοι
 ριωτq αρχαρ ἔβολ βεν ογρῖρηνη πιρωμι
 δε ρωρ ἔταρναγ ἔ†μετωενρῖτ ἡτε εγλο- 20

ρπθ. β. ριος νεμ νιχομ [νεμ] νιωφηρι ἡτε πἰλριος
 γεωργιος καταφρη† ἔταρταμε πιοικονομοc
 ἔπιρораμα αρ† ἡ†κε ρ† ἡλογκοχι ἔβογν
 ἔπιτοποc ἡτε πἰλριος γεωργιος αρωωπι ερ-
 ωεμωι ἡνἡῆτωωμι ωα περoογ ἡτε περμογ 25
 λ̅ πἰλριος γεωργιος βι ρμοτ ἔχωρ αγχα νερ-

ρζ. α. νοβι ναρ ἔβολ μενεμcα ναι λ̅ πἰλριος γεωρ-
 ριος ογονρρ ἔεγλογιος βεν πιῆχωρρ πεχαρ
 ναρ σε λ̅ πῶc cωτεμ ἔνεκπροceγχη νεμ
 νεκμετναητ ροcон αιῆμι σε πιναι ἡβητκ 30

76 †ωφηρι ἡμαρ θ̅ ἵτε πια̅ριος γεωργιος.

ρ̅ζ̅Γ. α. †ωφηρι ἡμαρ θ̅ ἵτε πια̅ριος γεωργιος.

α̅ςω̅πι δε β̅εν θ̅μετο̅υρο ἡ̅διο̅κλη̅αι̅αν̅ος
πια̅νο̅μος ἡ̅ω̅α̅μ̅ω̅ε ἰ̅α̅ω̅λο̅ν φ̅η̅ε̅τ̅ζ̅ω̅ο̅υ̅ ε̅βο̅λ
ο̅υ̅δε π̅κα̅ζι τ̅η̅ρ̅ϗ̅ νε ο̅υ̅ον ο̅υ̅στ̅ρα̅τ̅υ̅λα̅τ̅η̅ς
β̅εν τε̅ρ̅με̅το̅υ̅ρο̅ ε̅πε̅ρ̅ρα̅ν̅ πε̅ ε̅γ̅ζ̅ι̅ος̅ ε̅ρ̅ο̅ι
ἡ̅α̅ρ̅ι̅ος̅ β̅εν̅ σ̅ι̅ο̅τ̅ ο̅υ̅ο̅ς̅ ἡ̅ε̅πα̅ν̅τ̅ρ̅ο̅ς̅ ε̅ρ̅- 5

ρ̅ζ̅Γ. β. ζ̅ω̅ο̅υ̅ ε̅μα̅ω̅ π̅ο̅υ̅ρο̅ δε̅ δ̅ιο̅κ̅λη̅αι̅αν̅ος̅ (sic)
α̅ρ̅θ̅ω̅ω̅ ν̅α̅ρ̅ ἡ̅τ̅ ἡ̅θ̅βα̅ ἡ̅μα̅το̅ι̅ ο̅υ̅ο̅ς̅ α̅ρ̅ο̅υ̅ο̅ρ̅-
πο̅υ̅ ε̅β̅ρη̅ι̅ ε̅χ̅η̅μ̅ι̅ ε̅θ̅ρο̅υ̅ω̅ο̅ρ̅ω̅ε̅ρ̅ ἡ̅ν̅ι̅ε̅κ̅κ̅λη̅σι̅α̅
τ̅η̅ρο̅υ̅ ο̅υ̅ο̅ς̅ ἡ̅ς̅ε̅κ̅ω̅τ̅ ἡ̅ν̅ι̅ε̅ρ̅φ̅η̅ο̅υ̅ι̅ ἡ̅τ̅ε̅ ν̅ι̅ι̅δ̅ω̅-
λο̅ν̅ ε̅τ̅δ̅α̅β̅ε̅μ̅ β̅εν̅ μ̅αι̅ ν̅ι̅β̅ε̅ν̅ φ̅αι̅ δε̅ β̅εν̅ 10
π̅χ̅ι̅ν̅θ̅ε̅ρ̅ε̅q̅ι̅ ε̅β̅ρη̅ι̅ ε̅τ̅χ̅ω̅ρα̅ ἡ̅χ̅η̅μ̅ι̅ α̅ρ̅θ̅ω̅ω̅
ἡ̅ζ̅α̅ν̅ζ̅υ̅γ̅ε̅μ̅ων̅̅ κα̅τα̅̅ β̅α̅κι̅ ν̅ε̅μ̅̅ ζ̅α̅ν̅κο̅μ̅η̅ς̅

ρ̅ζ̅Δ. α. ν̅ε̅μ̅̅ ζ̅α̅ν̅δ̅ο̅υ̅ζ̅̅ ο̅υ̅ο̅ς̅ α̅ρ̅ε̅ρ̅κε̅λ̅ε̅υ̅ι̅ν̅̅ ε̅θ̅ρο̅υ̅ς̅ο̅ν̅ζ̅̅
ἡ̅ν̅ι̅χ̅ρ̅ι̅ς̅τι̅α̅ν̅ος̅̅ τ̅η̅ρο̅υ̅̅ κα̅τα̅̅ λ̅πα̅ρ̅χ̅ι̅α̅̅ ν̅ι̅β̅ε̅ν̅
α̅ρ̅†̅ ν̅ω̅ο̅υ̅̅ ἡ̅ζ̅α̅ν̅ν̅ι̅ω̅†̅̅ ἡ̅δ̅ι̅ο̅ρ̅ι̅α̅̅ ν̅ε̅μ̅̅ ζ̅α̅ν̅- 15
β̅α̅ζ̅α̅ν̅ος̅̅ ε̅γ̅θ̅ο̅ς̅ι̅̅ ε̅π̅β̅αι̅̅ δε̅̅ α̅γ̅ω̅λι̅̅ ἡ̅το̅υ̅λ̅α̅φ̅ε̅̅
β̅εν̅ ρ̅ω̅ς̅̅ ἡ̅τ̅ς̅η̅q̅ι̅̅ α̅γ̅ω̅πι̅̅ ἡ̅μ̅α̅ρ̅τ̅υ̅ρ̅ο̅ς̅̅ α̅γ̅μ̅ο̅υ̅̅
ε̅ς̅ε̅ν̅ φ̅ρα̅ν̅̅ ἡ̅π̅ε̅ν̅ω̅ς̅̅ ἡ̅ς̅̅ π̅χ̅ς̅̅ ο̅υ̅ο̅ς̅̅ α̅ρ̅ο̅υ̅ω̅ρ̅π̅̅

ρ̅ζ̅Δ. β. ἡ̅ο̅υ̅π̅ρ̅ο̅ς̅το̅γ̅μα̅̅ ε̅βο̅λ̅ β̅εν̅ χ̅α̅̅ τ̅η̅ς̅̅ ἡ̅χ̅η̅μ̅ι̅̅
α̅γ̅ω̅ο̅ρ̅ω̅ε̅ρ̅̅ ἡ̅ν̅ι̅ε̅κ̅κ̅λη̅σι̅α̅̅ τ̅η̅ρο̅υ̅̅ ο̅υ̅ο̅ς̅̅ α̅γ̅κ̅ω̅τ̅̅ 20
ἡ̅ν̅ι̅ε̅ρ̅φ̅η̅ο̅υ̅ι̅̅ ἡ̅τ̅ε̅̅ ν̅ι̅ι̅δ̅ω̅λο̅ν̅̅ ε̅θ̅ρο̅υ̅ω̅ε̅μ̅ω̅ι̅̅ ἡ̅ν̅ι̅-
δ̅ε̅μ̅ων̅̅ ἡ̅β̅η̅το̅υ̅̅ α̅ς̅ω̅πι̅̅ δε̅̅ μ̅ε̅ν̅ε̅ν̅ς̅α̅̅ ν̅αι̅̅
τ̅η̅ρο̅υ̅̅ λ̅̅ φ̅†̅̅ π̅ι̅λ̅α̅θ̅ο̅ς̅̅ ε̅ρ̅φ̅η̅ε̅γ̅ι̅̅ ἡ̅ν̅ι̅π̅ε̅τ̅ζ̅ω̅ο̅υ̅̅
τ̅η̅ρο̅υ̅̅ ε̅τα̅ρ̅αι̅το̅υ̅̅ ἡ̅ς̅̅ π̅ι̅λ̅ς̅ε̅β̅η̅ς̅̅ ἡ̅ο̅υ̅ρ̅ο̅̅ δ̅ιο̅κ̅-
λ̅η̅αι̅λ̅αν̅ος̅̅ ν̅ε̅μ̅̅ ν̅ι̅ς̅η̅ο̅q̅̅ ἡ̅α̅θ̅η̅ο̅β̅ι̅̅ ἡ̅τ̅ε̅̅ ν̅ι̅λ̅γ̅ι̅ος̅̅ 25

ρ̅ζ̅Ε. α. ἡ̅μ̅α̅ρ̅τ̅υ̅ρ̅ο̅ς̅̅ ε̅θ̅ο̅υ̅α̅β̅̅ ε̅τα̅ρ̅φ̅ο̅η̅ο̅υ̅̅ ε̅βο̅λ̅̅ ε̅τα̅ς̅-
β̅ω̅ν̅τ̅̅ ε̅β̅ο̅γ̅η̅̅ ε̅ρ̅ο̅q̅̅ ἡ̅ς̅̅ τε̅ρ̅β̅α̅ε̅̅ α̅ρ̅μ̅ο̅υ̅†̅̅

ἐεγχιος πιστρατιλατης πεχαq ναq xε †ἐμι
xε ἡοοκ ογρωμι ἡcαβε εκxωκ ἐβολ ἡπιπρο-
τογμα ἵτε νιογρωου nem νογζονζεν †νοу
xε τωνκ δι νακ ἡογβοῆθιὰ ματοι nem πιπ-

ῖε. β. ροστογμα ἵτε νιογρωου μαωε νακ βεν 5
ογxωλεμ ἐ†ciριὰ ἵτε †παληστινη ογοz
μαωε νακ ἡωορп ἐβοуn ἐπτοπος ἡφнѣтоу-
моу† ἐροq xε γεωργιος ἡτεκωερωωpc ωa
necce† xε οуnι †ωωου ἡζηт an ειcωтем
εοβε νιxом ἡμετὰxω ἐτγγθαμιωου βεν 10
πεqpan φαι ἐта ααδιανος πιπεpcic ωλι ἡτε-

ῖε. α. qλφε ic οуmнω ἡромпи ογοz αγκωт ἡοуто-
пoc βεν πεqpan ἐρε ζανxρηcтиὰνος ἡβнтq
εγiρι ἡζанxом nem ζанmнini βεν банz-
внoγi ἡмаγiὰ ζωc те ἡτε πεqpan ерmиω† 15
βεν νixωpa τηrou à οуmнω xω ἡcωou
ἡnиноу† ἐτταιноут αгоуàзоу ἡca νixом

ῖε. β. ἡφнѣтeммау αγωωпи ἡxρηcтиὰνος εγχιος
αε πιστρατιλατης αгоωωт ἡпоγро ογοz
αqбi ἡπιπpocтoгma ἡтoтq ογοz à πογро 20
θωω ναq ἡ† ἡωo ἡματαи ογοz αгооорпоу
ἐ†ciριὰ αqзωнζен ναq εqxω ἡmoc xε ακ-
ωанωорωep ἡптопoc ἡτε γεωργιος ἡωорп

ῖε. α. παиpн† екѣωорωep ἡниекκλнciὰ τηrou ογοz
εκѣcонz ἡниxриcтиὰνος τηrou ἡτεκзитоу 25
ἐβοуn ἐниωтeкωou ογοz ἡτεкерαιнoрин
ἡмωou ἡτεκ† нωou ἡζанниω† ἡвазанoc
εγбoci ογοz ннѣθнаоуωт ἡненноу† an
εκѣωли ἡтоуàφн ἡтcнqi ογοz πιστραти-

ῖε. β. τηp (sic) αqбi ἡниматои εθнemaq αqтaλωou 30

78 ἡωφῆρι ἡμαξ ὅ ἡτε πιαῖριος γεωργιος.

ἡζανῆςχογ αἰερζωτ ἐτσίριὰ ογορ ἐταγ-
μονι ἡπιζορμεс ἡτε πιαῖριος γεωργιος ἡχω-
λεμ ἡθωογ τηρογ αἰγί ἐζρηι ἐτπολιс ερε
τοτογ ταχρηογτ ἡτσηγι nem ζανζαρμα
nem ζανφίτ nem ζανσοῦνεq ογορ ἂ τπολιс 5

ρζῆ. α. τηрс ωθορτερ ἡτε ἡπαωαι ἡνιματοι εγζιος
δε αqωε ἐβογν ἐπτοπος ἡπιαῖριος γεωργιος
ἐρε ογωβωτ ἡεν τεqχιx ἡεν ογνιωτ ἡμετ-
δасιζηт ἐρε παωαι ἡνιματοι ογεζ ἡσωq
ἡφρητ ἡλλοφερnhс ἡπичноγ еттн πινιωτ 10
ἡλρχων ἡτε навоγχοδonoсop ογορ ἐταqωε

ρζῆ. β. ἐβογн ἐπιτοπος αqηαγ ἐπιφανос εqμοз
ἐπιαῖριος γεωργιος πεχαq xε ἡναγ ἐθμε-
таτζηт ἡνιχρηcтиὰнос mh ερε нαιноγт
ἡτωογοι ἡβελλε ιε φρη еτερογωини qерχриὰ 15
ἡογῶβα ἡἡнвс еτερογωини ογορ αqт тотq
ἐπιωβωт ἐтἡен теqχιx αqт ἡογωαω ἡен

ρζῆ. δ. πιφανос εqωω ἡμοс xε ογ πε φαι ογορ αq-
κωω ἡxe πιφανос αqηοxἡ ἐἡρηι ἐχωq nem
ζанкеоγон ἡен нιματοι ογορ ἂ ογκογχι 20
ἡβaxηини θογζ ἐἡρηι ἡен τεqλφε ἡθοq де
ἡπεqῆми ἐрос нαι нивен ἡτε πεqωма ἐта
пинез тазоq αqκωк ἡceзт ἡθοq де наq-
мегι xε φαι ἡмаγатq पेῶнаωωпи ἡμοq

ρζῆ. β. πεχαq ἡνιματοι xε ωαφοογ нан cωтем ἡен 25
ненимаωx xε ογон ζανἡχω ἡпайма ἡφοογ
де аннаγ ἡен ненивал xογωт ἡτε теппаγ
ἡнаxιx nem нaбалаγx xε ογ ἐταqωωпи
ἡμωογ zoсon ἐρε нимнω ἡτε нιματοι κωт
ἐроq еγερωφῆρι ἡтχοи ἡτε пимартγрос 30

10. α. εὐφραῖ ἐταφθερεγκωκ ἡσεστ οὐος ἅ τεράφε
 τῆας ἐρογ ἐμαῶ οὐος πεχαρ ἡνιματοι σε
 ἡμᾶρον τενῆτον ἡμον ὡα ζανᾶτοογι οὐος
 ἀφῶφτ ἐμαῶ εὐβε νιμῆω ἵτε νιματοι
 ἐταῶτ ἐρογ ἐπὶ ἀη ἱπολις τῆρς νε ζανῶρις- 5
 τῆλᾶος νε ἡπερλι ἡῆτογ διτῶ ἐπερῆνι εὐ-
 10. α. σωτ ἐρογ εὐβε πῆφανος ἵτε πιτοπος
 ἐταφθερεγκωκ ἀφῶ νῶογ ἀγχαρ ἀρῶνῶ ἀρῶν
 ἐβῶλθεν οὐῶνι ἀσῶνι δε ἐταφῶος ἐτῆν-
 νη ἵτε πιτοπος ἐρῶνῶ ἐβῶλ ἅ τεράφῆ 10
 σῶτος ἀρῶι ἐπερῆτ ζῶν πῆχαζι ἐρε περ-
 ῶνῶ τῆρς σῶερτερ οὐος ἡπερῶνῶν
 11. α. ἡρῶι ἐρατῶ ἀγκῶτ ἐρογ ἡσε νιματοι ἀγ-
 τῆλῶ ἀγῶλῶ ἐβῶν ἐογῆ ἀγῶνῶ οὐος
 ἀγῶ ἡοογ δε ἡπερῶνῶν ἡρῶι ἀλλᾶ μαρε 15
 τεράφε μοκζ πε βεν οῦνῶτ ἡῆκι ἐτα-
 ρῶι δε ὡνι ἀγῶνῶ οὐος ἀγῶνῶ ἡοογ
 δε ἀρῶν ἐογῶνῶ ἡπαρῆτ ἀρῶν ἐογῶ
 βεν νιματοι ἐπερῶν πε γεωργίος ἐρῶ
 12. α. εὐφραῖ ἐβῶλ βεν πᾶν οὐος ἅ οὐοῶνῶ
 ἡρῶι ἐρῶν τεράφε οὐος ἀρῶ ἐβῶλ βεν
 οῦνῶτ ἡῆνι ἐρῶ ἡμος σε γεωργίε γεω-
 ρῶ ἐταῶτῶ ἀρῶ ἐβῶλβεν πῆνῶν νε δε
 ἐβῶν πῆνι νῆνῶ ἐταγῶνῶ ἐπῶρῶ
 πῆνῶν σε κῶσι νῆν νῆν πῆνῶ ἡοογ δε 20
 13. α. ἀρῶι ἡτῶνῶ ἐτῶνῶ ἀρῶν ἐρῶ
 ἡρῶ οῦνῶ ἡπερῶνῶ ἐταῶνῶ ἡρῶ ἡ-
 ῶν γεωργίος ἐβῶλβεν πῶν ἐπῶνῶ ἐτα-
 γῶνῶ δε ὡνι ἀρῶ ἐνῶν ἐρε τῶ-
 νῶν βεν τεράφε οὐος ἀρῶ ἐβῶλβεν οῦ- 20

νιω† ἡβρωογ ερχω ἡμορ ερχοερτερ ἡνι-
 ρῶβ. β. ματοι κε ταλοι ἵτενωε ναν ἑτενωωρα κε
 ἡναμογ βεν ταχωρα ἡωεμμο ογορ αγτωογ-
 νογ τηρογ ἡκε νιματοι βεν ογραωι αγτα-
 λωογ ἐνιῆχογ ἀγερζωτ ἑταντιδχιὰ βεν 5
 ογνιω† ἡωπι τλφε δε ἡπιστρατιλατης
 ασερογμμε† αςχωнс ἐμαωω ογορ βεν
 πιμαρ ρ̅ ἡῆζοογ ἂ πῶε ωαρι ἐρογ αρμογ

ρῶγ. α. αςωωπι δε μενεσκα ε̅ ἡῆζοογ αρωογῶ ρεντ
 ἐβολ τηρρ ἐβολ αρχωнс ἐμαωω ἂ νιματοι 10
 αμονι ἡμογ αγσατρ ἐφιом ἑταγῖ δε ἑβογν
 ἑταντιδχιὰ αγταμε πογρο ἑζωβ νιβεν ἑταγ-
 ωωπι ογορ αγχω ἐρογ ἡνιχομ νεμ νιωφηρι
 ἑταγναιγ ἐρωογ βεν πτοπορ πἰλγιορ γεωρ-

ρῶγ. β. ριορ διοκληδιανορ δε πἰλνομορ ἡωογμο† 15
 ἡμογ ἡαποστατης ἡπερζω ἐρογ βεν ναι
 ἡπαιρη† κε μαρε φ† ογωω ἑτακογ πε βεν
 ογτακο ερζωογ εῶβε νιπεθζωογ τηρογ ἑτα-
 ραιτογ ἡνιῆθογав αλλα ἐπι δι αρθερε περζηт
 ενωот ἡφρη† ἡφαραῶ ἡπичноγ ογορ πεσαρ 20
 ναιγ ἡνιματοι κε ἀρετενῆωтеβ ἡπινιω†

ρῶγ. α. ἡστρατιλατης ἡτε †μετογρο ἀρετενω ἡναι-
 μεθνογх етсоγ κε ἂ γεωργιορ πιγαλιλεορ
 θαμιδ ἡζανχομ νεμ ζανωφηρι ωενεфенноγ†
 ἑτταιноγт κε †наωε ннι ἐμαγ ἡναφат δι- 25
 ωανῆμι ἐνετενμεθνογх етсωρ †наῶλι

ρῶγ. β. ἡτετενλφε τηρογ βεν ρωс ἡтснqi ογορ
 †нади ἡπιστρατεγμα ἐμαγ νεμннι ἡтаρω†
 ἡ†πολιс τηρс ἐβολβεν ρωс ἡтснqi †наωор-
 ωер ἡπιτοπορ ἑτεμмай ωα неρцен† ἡтлоре 30

ΝΙΧΡΙΣΤΙΑΝΟΣ ΟΥΩΩΤ ἡΝΓΙΩΛΟΝ (sic) ΒΕΝ
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 ΒΕΝ ΝΕΦΒΑΛ ΑΓΦΩΡΚ ἡΝΕΦΑΛΛΟΥ ἔΠΕΣΗΤ ΟΥΟΖ 15
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 ἡΜΟΣ ΧΕ ΟΥΟΙ ΝΗ ΠΑΩΣ ΟΥΟΙ ΝΗ ΠΑΩΣ ΦΤ
 ΠΙΛΓΑΘΟΣ ΑΙΕΡΝΟΒΙ ΧΩ ΝΗ ἔΒΟΛ ΧΕ ΑΙΕΡ[ΖΑΝ]-
 ΝΙΩΤ ἡΜΕΤΠΕΤΩΟΥ ἡΝΙΕΒΙΑΙΚ ἡΤΑΚ ΖΙΧΕΝ ΠΙ-
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 ΟΥΟΖ ἡ ΤΣΜΗ ἡΠΙΑΡΧΗΑΓΓΕΛΟΣ ἔΘΟΥΑΒ ΜΗ-
 ΡΩΕ. Β. ΧΑΗΛ ΩΩΠΙ ΖΑΡΟΩ ἡΤΟΥΝΟΥ ΧΕ ἡΜΟΝ ΧΩ
 ἔΒΟΛ ΝΑΩΩΠΙ ΝΑΚ ΒΕΝ ΠΑΙΕΩΝ ΟΥΔΕ ΠΕΘΝΗΟΥ
 ΤΗΝΟΥ ΧΕ ἡ ΤΕΚΜΕΤΟΥΡΟ ΣΕΝΚ ΑΥΤΗΙΣ ἡΚΩΣ-
 ΤΑΝΤΙΝΟΣ ΦΗΕΤΤΑΙΝΟΥΤ ἔΖΟΤ ἔΡΩΚ ἡΟΥΘΒΑ 25
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 ΚΛΗΤΟΣ ΤΗΡΣ ἔΤΟΥΗΤ ἔΤΜΕΤΟΥΡΟ ΑΥΩΩΤΕΜ
 ἔΤΣΜΗ ἡΠΙΑΡΧΗΑΓΓΕΛΟΣ ΜΗΧΑΗΛ ΕΓΣΑΧΙ ΟΥΟΖ
 ΡΩΕ. Α. ΑΓΕΡΩΦΗΡΙ ἡΦΗΕΤΑΩΩΠΙ ἔΒΟΛΒΕΝ ΤΦΕ
 ἡΟΥΖΟΤ ΒΕΝ ΟΥΖΟΤ ΟΥΟΖ ΑΥΤΩΟΥΝΟΥ ΣΑΤΟ- 30

- τοῦ ἀγριτοῦ ἐβόλβεν †ητογρο οὔος ἀγῖν
 ἡκωσταντινός ἐβόγῃ ἡτεξβενῶ ἀγ† ἐξωq
 ἡ†ξεβω ἡτε †ητογρο με οὔρωμ πε ἡμᾶ-
 ρου. β. νογ† ἡμᾶλᾶγᾶπῃ ἡμᾶιρῶμῃ ἡμᾶιπεθᾶνεq
 μεμ οὔον μεβεν ωαqδε μαq ἐ†εκκλῆσιᾶ ἡ- 5
 ωφρη ἡμῶμῃ μεμ ρογῑ ἐqῖρι ἡζαννιω†
 ἡσυησις ἐqῑλῆλ ἐπῑωῃ ζα φ† βεν οὔνιω†
 ἡqῖρωωqω ἐq† ἡζαννιω† ἡλᾶγᾶπῃ μεμ ζαν-
 ρου. α. προσφορα ἐqερξο† βατῑ ἡπῶς ἡσχοῦ μεβεν
 ἡθooq μεμ πεqῃ τηρq μεμ τεqμαγ ἡμᾶι- 10
 νογ† ἐλενη †ογρῶ εὔζωος οὔος εὔεσχοῦ εὔ-
 ωμεζμο†(¹) ἡτοτq ἡπῶς οὔος πεννογ† οὔος
 πενσωτηρ ἡς πᾶς φαι ἐτε ἐβολῑτοτq ἐρε-
 ῶωq μεβεν μεμ ταio μεβεν μεμ προσκῑνισic
 (sic) μεβεν ἐρῑρεπῃ ἡφιω† μεμ πωῃρι μεμ πιπᾶ 15
 ρου. β. ἐθoγᾶβ ἡρεqτανῶ οὔος ἡῶμooῦσιος μεμαq
 †νοῦ μεμ ἡσχοῦ μεβεν μεμ ωα ἐνεξ ἡτε
 μεῆνεξ τηροῦ ἡμῃμ.

(¹) Read εὔωπεζμο†.

[illegible]

ΒΕΝ ἸΝΙΝΩΤ ἸΖΥΠΟΜΕΝΗ ΝΕΜ ἸΝΙΝΩΤ ἸΜΕΤ-
 ΧΩΡΙ ΝΕΜ ΟΥΖΗΤ ΕΓΤΟΥΒΗΟΥΤ ΕΓΧΗΚ ἘΒΟΛ
 ΒΕΝ ΠΧΙΝΘΕΡΕΤ ἸΤΕΡΠΡΟΖΕΡΕCΙC ΤΗΡC ἸΦΤ
 ΖΙΤΕΝ ΠΙΝΙΩΤ ἸΒΜΟΜ ΕΤΩΟΠ ΒΕΝ ΠΕΡΖΗΤ
 ἘΒΟΥΝ ἘΦΤ ΝΕΜ ΤΕΡΖΟΤ ΕΤCΑΒΟΥΝ ἸΜΟϞ 5
 ΘΑΙ ἘΤΑCΤ ΟΥΤΑΖ ἸΦΤ ἸΚΑΛΩC ἸΖΡΗΙ ΒΕΝ
 Ρ ΝΕΜ Ζ ΝΕΜ Λ ΟΥΟΖ ΟΝ ΑΡΧΩ ἸCΩϞ ΒΕΝ
 ΠΕΡΟΥΩϞ ἸΜΙΙΝ ἸΜΟϞ ἸΠΑΨΑΙ ἸΝΕΡΧΡΗΜΑ
 ΕΤΩϞ ΝΕΜ ΝΕΡΕΒΙΑΙΚ ΝΕΜ ΤΕΡΝΙΩΤ ἸΜΕΤΡΑ-
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 fol 107. ΑΡΓΑΙ ἸΠΕΡCΤΑΥΡΟC ΑΡΜΩΙ ἸCΑ ΠΕΝΥC ἸΗC
 ΑΡΟΥΑΖϞ ἸCΩϞ ΒΕΝ ΟΥΖΗΤ ΕΓCΟΥΤΩΝ ΕΘ-
 ΒΕ ΦΑΙ ΖΩϞ ΑΡΒΙ ἸΠΑΙ ΝΙΩΤ ἸΤΑΙΘ ἘΒΟΛ
 ΖΙΤΟΤϞ ἸΠΧC ΕΘΒΕ ΦΑΙ ΝΑΡΧΩ ἸΜΟC ΝΑΡ ΠΕ
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 ΕΤΑΥΨΩΠΙ ΕΡΟ(Ν)Ι ἸΜΟΚ ΒΕΝ ΝΙΦΗΟΥΙ ΟΥΟΖ
 ἸΝΕ ΟΥΟΝ ΨΩΠΙ ΕΡΘΝΙ ἸΜΟΚ ΨΑΞΙΝΕΖ ΟΥΟΖ
 ΝΑΡΒΕΡΒΕΡ ΔΕ ΟΝ ΠΕ ΒΕΝ ΠΙΠΝΛ ΕΘΟΥΑΒ ΕΓΙΡΙ
 ἸΤΕΡΠΟΛΙΤΙΛ ΠΕ ἸΜΗΝΙ ΝΕΜ ΟΥCΠΟΥΑΝ ἘΘΡΕϞ-
 ΨΩΠΙ ΒΕΝ ΝΗ ΕΤCΟΤΠ ΟΥΟΖ ΕΤΟΙ ἸΖΗΟΥ ἸΝΕΝ- 20
 ΨΥΧΗ. ΑΠΛΩC ΑΓΙΡΙ ἸΦΟΥΩϞ ΤΗΡϞ ἸΦΤ
 ΟΥΟΖ ΑΡΕΡCΑΒΟΛ ἸΜΕΥΙ ΝΙΒΕΝ ΕΤΟΙ ἸΒΡΟ[Π]
 ἸΤΨΥΧΗ. ΟΥΟΖ ΝΑΡΨΟΠ ΠΕ ΒΕΝ ΟΥΜΕΤΨΑΜ-
 ΨΕΝΟΥΤ ΟΥΟΖ ΝΑΡΟΥΪΟΥ ἘΒΟΛ ΠΕ ΖΑ ΝΙΧΙΝΝΑΥ
 ἸΕΦΛΗΟΥ ἸΤΕ ΠΑΙ ΒΙΟC ΝΑΙ ΕΤΟΙ ἸΦΡΗΤ ἸΝΙ- 25
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 ΒΗΙΒΙ ΟΥΟΖ ΕΘΒΕ ΦΑΙ ΟΥΝ Λ ΠΑΙ ΧΩΡΙ
 ἘΤΕΜΙΜΑΥ ΔΙΨΨΩΟΥ ἘΝΑΤΦΕ. ΕΓΙΡΙ ἸΦΜΕΥΙ
 ἸΠΙΜΑΚΑΡΙΟC ΠΑΥΛΟC ΕΓΧΩ ἸΜΟC ΧΕ ΙCΧΕ
 ΛΤΕΤΕΝΤΕΝΘΗΝΟΥ ΝΕΜ ΠΧC ΚΩΤ ἸCΑ ΝΑΠΨΩΙ 30

Σ ΠΙΜΑ ἔρε πᾶς ἡμοῦ οὐοῦ ἐρρῆμι σα οὐίμα
 ἡφτ οὐοῦ μεγί ἐναλωθι νη ἐτῆκεν πκαζι
 αν φη εθοῦαβ σε οὐν οὐοῦ ἐτταῖνοῦτ ἀλ-
 θως πιάγιος γεωργιος πινελίτωμ ἡπε ὀμετ-
 κομης ἡπεριωτ οὐαε ἡμετεῦτενης ἡτε τεφ- 5
 μαῦ οὐαε πῶωῦ ἡτε τεφμετματοι ὠρο
 ἐπερλογισμος οὐαε οη ἡπε ρλι βεν ναι
 ἐρρῆλ ἡμοῦ οὐαε ἡτεσερρῆλ ἡτεφψυχῃ
 εορεφχω ἡσωῦ ἡτεφμετεῦσεβης νημ περλο-
 γισμος ἐτχοῦχνοῦτ¹⁾ νημ περρῆστ ἐτχηκ 10
 ἐβολ οὐοῦ ἔρε πῆμοτ ἡτε φτ ἐρσκεπαζιν
 ἡμοῦ βεν ρωβ νιβεν ἐφερρῆμι ἡμοῦ οὐοῦ
 ἐφερρῆστ ἡατῆ ἡφτ ἐρῆρεῖ ἐροῦ ἐα πῶς
 ταχροῦ ἡσα σα νιβεν ἡταῦ σε ἡνερκιμῶα
 ἐνεῖ ἡφρητ ἡπιῶνι ἡναταμας(sic) ἐτσοτπ εθ- 15
 βε φαι δε βεν πχινῶρε πchoῦ ἡπιδιωρμος
 ὠωπι αφωωπι ρωῦ ἡχε φη εθοῦαβ πιάγιος
 γεωργιος ἐρσεβτωτ βεν περρῆτ οὐοῦ βεν
 πχινῶρε πῶς ὁαῖμεῦ ἐβοῦν ἐπιάγων εθοῦαβ
 οὐοῦ αφωωπι ἐφρωῦτ μαλλον δε αφωε 20
 fol. 108. ὠα πιάγων εθοῦαβ οὐοῦ αφωωπι ἐρμωῖ βεν
 πιάγων εθοῦαβ ἡμαγῆτῶ λοιπον βεν πχιν-
 ὁροῦερ βαζανῆζιν ἡμοῦ αφωωπι ἡχωρι ἐρτα-
 χρηῦτ οὐοῦ αφωωπι ἐρταχρηῦτ ἐνεφχαχι
 αφνῶι νημ νιοῦρρωῦ ἡνασεβης αφῶι ἡπι- 25
 χλομ ἡατλωμ ὠα ἐνεῖ νημ ἡβρηπι ἡνοῦρο
 νημ πιῶρονος ἡβασίλικον ἐβολῆτεν περπατ-
 ὠελετ ἡμνι οὐοῦ εθοῦαβ πενῶς ἡε πᾶς.

¹⁾ Read ἐττοῦχνοῦτ.

ΟΥΝΟΝΟΝ ΗΘΟQ ΚΟΛΑΥΑΤQ ΔΗ ΑΛΛΑ ΖΗΛΟΥCΟΥC
 ΗΨΥΧΟΝ [ΔΥ]ΕΩC ΚΑΠΧΩΝ ΕΒΑΛΕΥΤΩQ ΑΤΕ
 ΗΡΑCΗΠΙ ΕΤΑΔΑΙΤΟΥ ΕΥΕΡΜΑCΙΝCΤΩΝ ΚΟΚQ ΚΑΙ
 ΔΕ ΕΨΕΠ ΗΤΕ ΠΩC ΕΡΧΟΝΤ ΚΑΝ ΗΠΕΡΕΝΗ
 ΗΜΟΝ ΤΕΝΕΡΕΨΥC CΕ ΤΕΚΝΟΛΟΥCΗCΥ ΝΩ- 3
 ΤΕΝ ΕΒΟΛ ΒΕΝ ΠΕΝΤΩΝΗCΟΝ ΝΕΝ ΝΙΚΕΤΑΙΩ
 ΕΤΒΟCΙ ΗΤΕ ΠΙCΩΡΙ ΗΔΘΛΗΤΗC ΟΥCΗ ΠΙΝΑΤΟΙ
 ΗΤΕ ΠΩC ΠΛΑΓΙΟC ΓΕΩΡΓΙΟC ΠΙΝΕΛΙΤΩΝ ΕΘΟΥΑΒ
 ΟΥΟZ ΗΓΕΝΗΕΟC ΚΕΓΑΡ ΤΕΥΠΟΘΥCΙC ΔΗ ΚΑΝ
 ΕΒΡΗΝ ΕΡΠΡΟΔΡΟΠΗC) ΗΜΟΙ ΕΘΡΙΤΑΜΩΤΕΝ ΕΨΩB 10
 ΝΙΒΕΝ ΑΛΗΘΩC ΠΑΧΗΤ ΟΥΝΟQ ΕΡΟΙ ΗΦΟΟΥC ΗΜΑ-
 ς. ΨΩ ΟΥΟZ ΟΥΠΕΡΟΥΟΤ (CΙC) ΝΗΝ ΕΠΕΨΟΥC ΕΘΡΙCΑCΙ
 ΕΠΤΑΙΩC ΗΠΙΝΙΨΤ ΗΡΕΦΕΡΟΥCΩΙΝΙ ΦΗ ΕΤΟΥΕΡΨΑΙ
 ΝΑQ ΗΦΟΟΥC ΒΕΝ ΤΟΙΚΟΥΜΕΝΗ ΤΗΡC ΠΛΑΓΙΟC
 ΓΕΩΡΓΙΟC ΦΗ ΕΡΕ ΠΩC ΕΡΜΕΘΕΡΕ ΒΑΡΟQ ΒΕΝ 15
 ΟΥΑΝΑΨ ΕΨΩC ΗΜΟC ΗΠΑΙΡΗΤ CΕ ΤΩΡΚ ΗΜΟΙ
 ΗΜΙΝ ΗΜΟΙ ΝΕΝ ΠΑΙΩΤ ΗΛΓΑΘΟC ΝΕΝ ΠΙΠΝΑ
 ΕΘΟΥΑΒ CΕ ΒΕΝ ΠCΙΝΜΙCΙ ΤΗΡQ ΗΤΕ ΝΙΖΙΔΟΝΙ
 ΗΜΟΝ ΦΗ ΕΤΟΝΙ ΗΙΩΑΝΝΗC ΠΙΡΕΨΤΩΜC ΟΥΟZ
 ΟΝ ΒΕΝ ΠΙΤΑΓΜΑ ΤΗΡQ ΗΤΕ ΝΙΜΑΡΤΥΡΟC ΗΜΟΝ 20
 ΦΗ ΕΤΟΝΙ ΗΜΟΚ ΟΥΔΕ ΟΝ ΗΝΕ ΟΥΟΝ ΨΩΠΙ
 ΕΨΟΝΙ ΗΜΟΚ ΨΑ ΕΝΕZ ΑΛΛΑ ΕΚΕΨΩΠΙ ΕΚΒΟCΙ
 ΕΖΟΤΕ ΡΩΟΥ ΤΗΡΟΥC ΒΕΝ ΤΑΜΕΤΟΥΡΟ ΕΥΕΝΟΥΤ
 ΕΡΟΚ ΤΗΡΟΥC CΕ ΓΕΩΡΓΙΟC ΠΙΜΕΝΡΙΤ ΗΤΕ ΦΤ
 ΕΤΒΟCΙ ΤΕΡΕΖΟΤ ΔΕ Ω ΝΑΜΕΝΡΑΤ ΕΘΡΙΕΡΕΖΗΤC 25
 ΗCΑCΙ ΕΠΤΑΙΩC ΗΠΑΙ ΝΙΨΤ ΗΦΩCΤΗΡ ΟΥΟZ
 ΗΧΩΡΙ ΗΤΑΙ ΜΑΙΝ ΕΙCΩΟΥΝΟΥC ΗΘΜΕΤΕΡΗΚΙ
 ΗΠΑΝΟΥC. ΝΕΝ ΘΜΕΤΑCΘΕΝΗC ΗΠΑCΑCΙ ΕΤCΟ-

1) Read ΕΕΡΠΡΟΤΡΕΠΗC.

ἔβοϋν ἐπισῶντ τηρq νικοϋχι nem νινιῳ†
 τεqμετ᾿χρ̄c τεqμετὰγαθoс τεqμετεπικηc
 τεqxinamoni ἵτοτq ἐβολ qα πιδизραq ἵτε
 παι bios τεqπροζερεcic εῳнасес οϋoз φραῳι
 ἵτε τεqψyχι oμετατῶρτп (sic) ἵτε πεqζηт 5
 τεqxinδзи ἐратq ἐπιδикаcτηριον ἅen oγμε-
 χωρι τεqxincachi ἅen oγπαρρηcià ἵπεmео
 ἵνιογρωoγ αῳне qли ἵῳпи iεzo† ἵρωми ἐπ-
 τηρqan qολωc καταφρη† ἔταqhoc ἵχε πιρε-
 qερψαλιν ααγiα eqxω ἵmоc xε nαιcachi ἵnek 10
 μεтmeopey ἵπεmео ἵνιογρωoγ οϋoз nαιῳпи
 an πε τεqзyπομονη ἔβοϋν ἐνibacanoс ἅen
 oγνiῳ† ἵρωoγ† ἵζηт nem πcωxп ἵнiεmκαγz
 nαι ἔταqepзyπομονиn') ἐρωoγ ἔxен φpan
 ἵпенyс iηc π᾿c.

15

nαι ετανнаха qанкоyчи nωten ἐβρηι ἵbη-
 fol. 110. τοϋ κατα φρη† ἔτανhoc catзh ἵπιπροoimion
 nαι ἔταqcoτεm εῳвηтоϋ ἔ†cmη ἵмакаριον
 ἔτεmмаγ ἵτε πyс ἔcxω ἵmоc xε ἵθωten
 ἅn ηη εταγoзи nemηи ἅen nαπipacmoс ἵφρη† 20
 ἔταqcemηи nemηи ἵχε πaiῳ† ἵноγmέtoγpo
 anок qω †nacemηи nemωten ἵноγmέtoγpo
 ἵнаткηи οϋoз nαтbωλ ἐβολ qα ἐнез οϋoз
 on xε τετεннаoγωm ἵτεтенcω nemηи ἅen
 таmetoγpo εῳве θαι cmη oγн εῳmeз nραῳи 25
 ἵпaiρη† nem eyφpocyηи ἵnιben λ πιмака-
 pиoс γεωργиoс ἐepoγoт ἔβοϋν ἐπiλγωn ἵzoγῶ
 nem пiepfмeyἵ ἵτε nιλγαθoн ἔτεmмаγ nαγῶ

1) Read ἔταqepзyπομεnиn.

ρϋ. α. ἔθογαν ἔταφρεγκωκ ἵσεστ ογος ἅ τεγὰφε
†κας ἔροq ἔμαωω ογος πεχαq ἵνιματοι xε
ἵμαρον tenḥτον ἵμον ωα ζανὰτοογι ογος
αqωφит ἔμαωω εῶβε νιμηω ἵτε νιματοι
ετκω† ἔροq ἐπι αη †πολις τηрс ne ζανxpic- 5
τιἁνος ne ἵπεzλι ἵῃητογ διτq ἐπεqηι εγ-

ρϋ. β. xωνт ἔροq εῶβε πιφανος ἵτε πιτοπος
ἔταqκωq αγωε nωoy αγχαq αqτωνq αqzωλ
ἔβολῃεν ογωπι αcωωπι δε ἔταqφοz ἔ†βεν-
νη ἵτε πιτοπος eqнаωε ἔβολ ἅ τεγὰφη 10
cκoтoс αqzeи ἐπεcнт zixen πικαzi ἐρε πεq-
cωma τηrq cῶepтep ογος ἵπεqωxemxom

ρϋα. α. ἵδзи ἔpaтq αγκω† ἔροq ἵxe нιματοι αγ-
ταлоq αγολq ἔῃογн ἔογнι ἁγoyωm ογος
αγcω ἵθοq δε ἵπεqxeм†пи ἵzли αλλα nape 15
τεγὰφε moкz пе ῃен ογνιω† ἵῃici ἔта
poγzi δε ωωπι αγeнкωт ογος αγzωpπ ἵθοq
δε αqнаγ ἔογzopaма ἵπaиpн† αqнаγ ἔογai
ῃен нιματοι ἐπεqpan пе γεωργιος eqzi

ρϋα. β. coῶneq ἔβολ ῃен πᾶнp ογος ἅ ογcoῶneq 20
ἱ epнι ἔxен τεγὰφε ογος αqωω ἔβολ ῃен
ογνιω† ἵcmн eqxω ἵmoс xε γεωργιἔ γεωp-
ριἔ cαтoтq αqρωc ἔβολῃен πizиm ne δε
ἔ†ῃен πиnι neмаq ἔταγcωтem ἐπiῃpωoy
πεxωoy xε kcaхи nem ним пенyт ἵθοq δε 25

ρϋβ. α. αqωπι ἵтаmωoy ε†pacoyἱ αqωωπι eqxω
ἵpωq ογος ἵπεqoyωω ἔтаoyβε φpan ἵπι-
λгиос γεωργιος ἔβολῃен pωq ἐπτηrq ἔтаγ-
ωωpπ δε ωωπι αqῃici ἔμαωω epе †ba-
xиnи ῃен τεγὰφε ογος αqωω ἔβολῃен ογ- 30

- νιω† ἡβρωοῦ ἐρχω ἡμος ἐρσθέρτερ ἡνι-
 ρῶβ. β. ματοι χε ταλοι ἡτενωε ναν ἔτενωρα χε
 ἡναμοῦ βεν ταίχωρα ἡωεμμο ογορ αὔτωοῦ-
 νοῦ τηροῦ ἡχε νιματοι βεν οὔραωι αὔτα-
 λωοῦ ἐνιέχνοῦ ἀγερζωτ ἔταντιδχιὰ βεν 5
 οὔνιω† ἡωπι τὰφε δε ἡπιστρατιλατης
 ασεροῦμαμε† αςχωνς ἐμαῶω ογορ βεν
 πιμαρ ρ̄ ἡέροοῦ λ̄ πῶς ῶαρι ἐροῦ ἀρμοῦ
 ρῶβ. α. αςῶωπι δε μενενας ε̄ ἡέροοῦ ἀρῶοῦ ῶεντ
 ἐβολ τηρῶ ἐβολ ἀρῶωνς ἐμαῶω λ̄ νιματοι 10
 ἀμονι ἡμοῦ ἀγσατῶ ἐφιομ ἔταγὶ δε ἐβοῦν
 ἔταντιδχιὰ αὔταμε ποῦρο ἐζωβ νιβεν ἔταγ-
 ῶωπι ογορ ἀγῶω ἐροῦ ἡνιχομ νεν νιωφηρι
 ἔταγῆαῦ ἐρωοῦ βεν πτοπος πιάριος γεωρ-
 ρῶβ. β. ριος διοκληαῖδνος δε πιάνομος ἡῶοῦμοσ† 15
 ἡμοῦ ἡαποστατης ἡπερζω ἐροῦ βεν ναι
 ἡπαιρη† χε ναρε φ† οὔωω ἔτακοῦ πε βεν
 οὔτακο ἐρζωοῦ εῶβε νιπεθζωοῦ τηροῦ ἔτα-
 ραιτοῦ ἡνιῆθοῦαβ ἀλλὰ ἐπι δῆ ἀρῶρε περζητ
 ἐνωστ ἡφρη† ἡφαραῶ ἡπιοχοῦ ογορ πεσαρ 20
 ναρ ἡνιματοι χε ἀρετενῶωτεβ ἡπινιω†
 ρῶδ. α. ἡστρατιλατης ἡτε †μετοῦρο ἀρετενῶω ἡναι-
 μεθνοῦχ ετσοῦ χε λ̄ γεωργιος πιγαλιλεος
 θαμιδ ἡζανχομ νεν ζανῶφηρι ῶεμενεμνοῦ†
 ἔτταῖνοῦτ χε †ναῶε νηι ἐμαῦ ἡναφατ δι- 25
 ῶανῆμι ἐνετενμεθνοῦχ ετῶω †ναῶλι
 ρῶδ. β. ἡτετενλ̄φε τηροῦ βεν ρως ἡτσηγι ογορ
 †ναδὶ ἡπιστρατεῦμα ἐμαῦ νεννι ἡταρῶ†
 ἡ†πολις τηρς ἐβολβεν ρως ἡτσηγι †ναῶωρ-
 ῶερ ἡπιτοπος ἔτεμῆαῦ ῶα νερςεν† ἡταῶρε 30

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- τοῦ ἀγριτοῦ ἐβόλβεν τμετογρο ογορ ἀγῖνι
 ἡκωcтaнтиnoc ἐβοῦν ἡτερωεβιῶ ἀγτ̅ ἐχωρ
 ἡτ̅ζεβcω ἡτε τμετογρο νε ογρωμι πε ἡμαι-
 ρουζ. β. νογτ̅ ἡμαιἀγαπη ἡμαιρωμι ἡμαιπεθανεφ
 nem ογον niben ῥαρωε ναφ ἐτ̅εκκληcιὰ ἡ- 5
 ῥωρη ἡμῖνι nem ρογρι ἐγῖρι ἡζαννιωτ̅
 ἡcγναζic ἐρωληλ ἐπωι ρα φτ̅ βεν ογνιωτ̅
 ἡριρωογῶ ἐγτ̅ ἡζαννιωτ̅ ἡἀγαπη nem ζαν-
 ρου. α. προσφoρa ἐφερζοτ̅ βατ̅η ἡπῶc ἡchoγ niben
 ἡθορ nem περηι τηρη nem τερμαγ ἡμαι- 10
 νογτ̅ ἐλενη τογρω ἐγζωc ογορ ἐγ̅εcμογ ἐγ-
 ῥεμζμοτ̅(¹) ἡτοτ̅ ἡπῶc ογορ πεννογτ̅ ογορ
 πεncωτηρ ἡc π̅χc φαί ἐτε ἐβολζιτοτ̅ ἐρε-
 ῶογ niben nem ταio niben nem προσκ̅υνicic
 (sic) niben ἐρπρεπῖ ἡφιωτ̅ nem π̅ωρη nem πιπ̅α 15
 ρου. β. ἐθογав ἡρεγταν̅βο ογορ ἡδμοογcиoc nemαφ
 τ̅ноγ nem ἡchoγ niben nem ῥα ἐνεζ ἡτε
 нι̅eneз τηρογ ἀμῖν.

(¹) Read ἐγ̅επζμοτ̅.

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1) Read ΕΕΡΠΡΟΤΡΕΠΙΝ.

ΕΒΟΥΝ ΕΠΙCΩΝΤ ΤΗΡQ ΝΙΚΟΥΧΙ ΝΕΜ ΝΙΝΙΩΤ
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¹⁾ Read ΕΤΑQΕΡΖΥΠΟΜΕΝΙΝ.

ρο ἡνιῖσι ἀσια ἡναζραϥ πε ογορ ἡτερραι
 ἡα ζωβ νιβεν ἡεν ογερογοτ εῶβε κε παρε
 περογοτ ωωπι ἐροϥ ἡζωβ νιβεν ἡεν ογραωι
 ογορ ἡπαρε εῖλι ἡζωβ ωταζνο ἡτπροζερεσις
 ετσογτων εῶβε νιῖσι γαρ ἡτε παι μα αγ- 5
 σοβτ ναϥ ἡνιὰγαθον ἡτε πιῶν εῶννοϥ ογορ
 εῶβετζυπομονι αγσοβτ ναϥ ἡπιχλομ ἡατλωμ
 ωα ἐνεζ ἡζρη ἡεν νιφνογι ογορ ωα τνοϥ
 τενωκ ἡπιασι ωα τνοϥ ὦ ναμενρατ ἡεν
 πιπροοιμιο[ν] ἡπατενω εῖρηι ωα τνοϥ 10
 ἡνιενκαζ ετταινογτ ἡωογερωφρη ἡμωοϥ
 ἡτε πιωωix ἡρεϥτ ἐξεν τμετεγσεβης πιαθ-
 λητις ἡμαρτυρος ἡτε πᾶς πιαγιος γεωρ-
 ριος. Αγις κε τνοϥ ἡτενω εῖρωτεν ἡνι
 ετανχαϥ εῖρηι νεν νη ἐτενναχοτοϥ ον 15
 μενενωοϥ. Αςωωπι δε ἡεν πνοϥ ἡαααia-
 nos πινωτ ἡνογρο ἡτε νιπερσις ζοταν δε
 ἐταϥδι ἡπιερωωι εῶρεγαμονι ἐξεν τοικοϥ-
 μενη τηρς. Ογορ αγχος εῶβε πιογρο ἡτγ-
 ρανος ἐτεμναϥ κε αϥωωπι ἡκοσμοκρατωρ 20
 ζιχεν πικοςμος τηρϥ αλλα ναϥσωογνοϥ αν
 πε ἡπιπαντοκρατωρ ἡμνι φη ετζιχεν πιεπ-
 τηρϥ φη ἐταϥτ ναν ἡπαιερωωι ἡπαιρητ
 ογορ ἐρε φνιϥι ἡνογον νιβεν ἡεν νεϥix
 αλλα ναϥσωογνοϥ ἡθοϥ πε ἡφιωτ ἡτκακιὰ 25
 τηρς παιαβολος φη ετερφθονιν ἐπενγενος
 ἡνοϥ νιβεν. φαι δε ἡεν πxinερεϥναϥ
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 ἸΜΟΓ ἸΘΟΓ ΠΕ ΕΤΟΥ[ΟΥ]ΩΩΤ ἸΜΟΓ ΟΥΟΣ
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 ΖΩΛΕΜ ΟΥΟΣ ΝΙ[Ι]ΟΥΔΑΙ ΒΟΟΒΕΓ ἸΘΟΓ ΠΕ
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 ΠΙΛΜΑΖΙ ἸΤΕ ΤΑΜΕΟΥΡΟ ΧΗ ΖΙCΩΟΥ ΧΕ ΖΙΝΑ
 ἸΤΕΤΕΝΙ ΨΑΡΟΙ ΤΗΡΟΥ ΝΕΜ ΝΕΤΕΝΜΙΩ ἸΤΕ ΚΟ-
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 ΩΡΠ ἸΝΙΠΡΟCΤΑΓΜΑ ἘΒΟΛ ΒΕΝ ΠΙΚΟCΜΟC ΤΗΡΓ
 ΟΥΟΣ ΠΑΙΡΗΤ ΛΓΘΩΟΥΤ ΓΑΡΟΓ ἸΧΕ ΖΘ ἸΝΟΥΡΟ
 ΝΗ ΕΤΧΗ ΒΕΝ ΠΙΚΟCΜΟC ΤΗΡΓ ΝΕΜ ΦΜΙΩ ἸΠΙ-
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 ΤΗΡΓ ΨΘΟΡΤΕΡ ΕΘΒΕ ΠΛΩΑΙ ἸΝΙΜΙΩ ΕΤΩ
 ἸΜΑΩΩ ΟΥΟΣ ἸΑΤΒΙΗΠΙ ἸΜΩΟΥ ΕΘΝΕΜΩΟΥ

1) Read. ἘΒΟΛΩΟΤΕ.

ΣΗΓΙ ΝΤΕΡΑΤΟΥ ΟΥΟΖ ΝΤΑΙΝΙ ΝΠΟΥΑΝΚΕΦΑΛΟΣ
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¹⁾ Read ΕΤΤΟΥΧΗΟΥΤ.

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¹⁾ Read ἘΕΡΠΡΟΤΡΕΠΙΝ.

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 ΖΙΤΕΝ ΠΩΣ ΚΕΝ ΟΥΛΑΣ ΚΤΕ ΚΑΤΦΕ ΟΥΟΣ ΚΕ
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 ΕΤΑΚΤΑΖΩΟΥ ΕΡΑΤΟΥ ΚΠΕΜΘΟ ΚΟΥΟΝ ΚΙΒΕΝ
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 ΕΖΡΗ ΤΝΟΥ ΔΕΩΣ ΕΒΟΛ ΚΒΗΤΟΥ ΔΥΙΣ ΚΕ
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¹⁾ Read ΕΤΑQΕΡΖΥΠΟΜΕΝΙΝ.

ρο ἡνιβίσι ἀσιαὶ ἡναζραῖ πε οὐοῦ ἡτεῖραι
 ἡα ῥωβ νιβεν ἡεν οὐεροῦοτ εἶβε ῥε ῥαρε
 ἡεροῦοτ ῥωπι ἐροῖ ἡῥωβ νιβεν ἡεν οὐραῖ
 οὐοῦ ἡπαρε ῥλι ἡῥωβ ῥταῥνο ἡτπροῡερεσις
 εἰσοῦτων εἶβε νιβίσι γαρ ἡτε παὶ μα ἀγ- 5
 εοῖτ ναῖ ἡνιἀγαθον ἡτε πιῶν εἶηνοῦ οὐοῦ
 εἶβε ἡῥπομονῡαῖεοῖτ ναῖ ἡπιχλομῡατλωμ
 ῥα ἐνεῖ ἡῥρη ἡεν νιφνοῖ οὐοῦ ῥα τνοῦ
 ἡενοκ ἡπιασι ῥα τνοῦ ὦ ναμενρατ ἡεν
 ἡπποοιμιο[η] ἡπατενῥω ἐῥρη ῥα τνοῦ 10
 ἡνιενκαῖ εἰταῖνοῦτ ἡῥοῡεῥῥφρη ἡμωοῦ
 ἡτε ἡῥωιῥ ἡρεῖτ ἐῥεν τμετεῦσεβης πιαθ-
 ληις ἡνιαρτυροῦ ἡτε πῥε πιαῖρις γεῥ-
 ρις. Ἀγίς ῥε τνοῦ ἡτενῥω ἐῥωτεν ἡνι
 εἰανῥαῖ ἐῥρη νεν νη ἐτενῡαχοτοῦ οη 15
 νενενεωοῦ. Ἀεῥωπι ἀε ἡεν πνοῦ ἡαααῖ-
 νοῦ ἡνιωτ ἡνοῡρο ἡτε νιπερςης ῥοταν ἀε
 εἰαῖοῖ ἡνιερῥωι εἶρεῖαμονι ἐῥεν τοῖκοῦ-
 νανν τῡρε. Οὐοῦ ἀγχοῦ εἶβε πιοῡρο ἡτῡ-
 ρινοῦ εἰτενῡαῖ ῥε ἀῖωπι ἡκοσμοκρατωρ 20
 ῥεν νικοσμος τῡρε ἀλλὰ ναῖεωοῡνοῦ ἀν
 ἡε ἡνιαντοκρατωρ ἡμνι φη εἰεῖεπ πεπ-
 οῖε φη εἰαῖτ ναν ἡπαιερῥωι ἡπαιρητ
 ῥεῖ εἶρε φνιῖ ἡνοῡον νιβεν ἡεν νεῖεῖε
 ἡἡἡ ναῖεωοῡνοῦ ἡθοῖ πε ἡφίωτ ἡτκακῖα 25
 ἡε ἡνιαντοῦ φη εἰερφῥονιν ἐπενεῖος
 ῥεῖ νιβεν. φαι ἀε ἡεν πῡνῥεῖαῖ
 ῥε ἡε ἡε πῡε εῖρηνοῦ ἡνααῖαι ἡμνι
 ῥε ἡνιαντοῦ τῡρε ἀῖμοῦ ἡχοῦ ἡμαῥω
 ῥε ἡε ῥεῖν εἶεῖτ ἡπιοῡρο ἡαεβης εἰτεμ. 30

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 ΔΕ ΝΗ ΝΕ ΝΗ ΕΤΕΒΗΟΥΤ ἸΒΗΤΚ ΧΕ ἘΠΙΔΗ Λ
 ΟΥΩΙΝΙ ΦΟΖ ἘΝΑΜΑΩΧ ΧΕ ΦΗ ἘΤΑ ΜΑΡΙΑ ΜΙΣΙ
 ἸΜΟΚ ἸΘΟΚ ΠΕ ΕΤΟΥ[ΟΥ]ΩΟΥ ἸΜΟΚ ΟΥΟΣ
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 ΖΩΛΕΜ ΟΥΟΣ ΝΙ[Ι]ΟΥΔΑΙ ΒΟΘΒΕΚ ἸΘΟΚ ΠΕ
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 ΟΥΟΣ ΠΑΙΡΗΤ ΑΥΘΩΟΥΤ ΖΑΡΟΚ ἸΧΕ ΞΘ ἸΝΟΥΡΟ
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1) Read. ἘΒΟΛΟΥΟC.

ΣΗΓΙ ἸΝΤΕΡΑΤΟΥ ΟΥΟΖ ἸΝΤΑἸΝΙ ἸΠΟΥΑΝΚΕΦΑΛΟΣ
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 τερμετᾱρῥε τερμετᾱγαθος τερμετεπικηс
 τερξιναμονι ἵτοτῷ ἔβολ ῥα πιδизраῷ ἵτε
 παι bios τερπροζερεсic εῶнасес οὔοῡ φραῷ
 ἵτε τερψυχη ὀμετατῶωртп (sic) ἵτε περῡнт 5
 τερξινῶзи ἐратῷ ἐπιδикаσθηριον ἔен οὔмет-
 хωρι τερξинсахи ἔен οὔπαρρηсиᾶ ἵπεμεῶ
 ἵνιοῡρωοῡ ᾱбне ῥли ἵψипи ιεῡοт ἵρωми ἐп-
 τηрῷан ῥолωс καταφρηт ἔταρхос ἸХСЕ πιρε-
 ρерψалин ᾱаγiа ерхω ἵмос хе наисахи ἵнек 10
 метμεῶреу ἵπεμεῶ ἵνιοῡρωοῡ οὔοῡ наиψипи
 аи пе τερῡпомони ἔβοϋн ἐнивасанос ἔен
 οὔниѡт ἵρωοῡт ἵзнт нем псωхп ἵниемкаῡῡ
 наи ἔтаρерῡпомонин') ἐρωοῡ ἔхен φран
 ἵпенῶс ιηс пᾱε. 15

sol. 110. наи етannaха ῥанкоῡси нωтен ἔбpни ἵбн-
 тоῡ ката φρηт ἔтанхос сатῡн ἵπιπροοимιον
 наи ἔтаρсωтем εῶвнтοῡ ἐтсми ἵмакаριον
 ἔтеммаῡ ἵτε пῶс есхω ἵмос хе ἵωωтен
 ба нн етаῡοзи немни ἔен напирасмос ἵφρηт 20
 ἔтаρсеми ниemi ἸХСЕ пaiωт ἵноῡнiεтоῡро
 анок ῥω тнасеми немωтен ἵноῡнiεтоῡро
 ἵнаткнн οὔοῡ натвωλ ἔβολ ψа ἐнеῡ οὔοῡ
 он хе тетennaοῡωм ἵтетенсω немни ἔен
 таметоῡро εῶве θαι сми οὔн εῶмеῡ нpаῡи 25
 ἵпaиpнт нем еῡφpоcῡнн ἵнивен λ πιмака-
 риос геωргiос ἐepоῡот ἔбоῡн ἐпiλῡн ἵῡοῡῡ
 нем пiерфнеῡи ἵте нiλῡаθон ἔтеммаῡ наῡῡ-

1) Read ἔтаρерῡпоменин.

ρο ἡνιβίσι ἀσιαὶ ἡναζραὶ πε οὐοὺς ἡτερραὶ
 βα ζωβ νιβεν βεν οὐεροῦοτ εἴθε θε παρε
 περοῦοτ ὡπι ἐροὶ ἡζωβ νιβεν βεν οὐραῶι
 οὐοὺς ἡπαρε ζλι ἡζωβ ὡταζνο ἡτπροζερεσις
 ετσοῦτων εἴθε νιβίσι γαρ ἡτε παὶ μα αῦ- 5
 σοῦτ ναὶ ἡνιὰγαθον ἡτε πῖων εἴθνοῦ οὐοὺς
 εἴθε τζυπομονηαῦσοῦτ ναὶ ἡπῖχλομ ἡατλωμ
 ὡα ἐνεζ ἡζρη βεν νιφνοῦι οὐοὺς ὡα τνοῦ
 τενσωκ ἡπῖσασι ὡα τνοῦ ὡ ναμενρατ βεν
 πῖπροοιμιο[ν] ἡπατενω εἴρηι ὡα τνοῦ 10
 ἡνιενκαζ ετταῖνοῦτ ἡῶογερῶφρη ἡμῶοῦ
 ἡτε πῖωix ἡρετ ἐχεν τμετεῦσεβης πιαθ-
 λητης ἡμαρτύρος ἡτε πᾶε πῖαριος γεωρ-
 ριος. Αῦις θε τνοῦ ἡτενω ἐρωτεν ἡνι
 ετανχαῦ εἴρηι νεν νη ἐτενναχοτοῦ οη 15
 μενεσῶοῦ. Αςῶπι δε βεν πχοῦ ἡααδια-
 νος πῖνῖωτ ἡνοῦρο ἡτε νῖπερςης ζοταν δε
 ἐταρβῖ ἡπῖερῶι εἴρεγαμονι ἐχεν τοῖκοῦ-
 μενν τηρς. Οὐοὺς αῦχος εἴθε πῖοῦρο ἡτῦ-
 ρανος ἐτεμναῦ θε αῦῶπι ἡκοσμοκρατωρ 20
 ζιχεν πῖκοσμος τηρρ ἀλλὰ ναρσῶοῦνοῦ αν
 πε ἡπῖπαντοκρατωρ ἡμνι φη ετζιχεν πῖεπ-
 τηρρ φη ἐταρτ ναν ἡπαερῶι ἡπαρρητ
 οὐοὺς ἐρε φνιῖ ἡνοῦον νιβεν βεν νερξιχ
 ἀλλὰ ναρσῶοῦνοῦ ἡθοῖ πε ἡφῖωτ ἡτκακῖα 25
 τηρς πῖαῖαβολος φη ετερφθονιν ἐπενγενος
 ἡχοῦ νιβεν. Φαὶ δε βεν πῖινερεφναῦ
 ἐπῖναζτ ἡτε πᾶε εἴθνοῦ ἡνααῖα ἡμννι
 βεν πῖκοσμος τηρρ αῦμοζ ἡχοζ ἡμαῶ
 αῦζωλ εἴθον ἐπζητ ἡπῖοῦρο ἡαεβης ἐτεμ- 30

fol. 111. ΜΑΥ ΔΑΔΙΑΝΟΣ. ΦΗ ΕΤΕΜΗΑΥ ΡΕΩΟΥ ΗΜΑΩΩ
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 ΠΙΛΜΑΖΙ ΗΤΕ ΤΑΜΕΟΥΡΟ ΧΗ ΖΙCΩΟΥ ΧΕ ΖΙΝΑ
 ΗΤΕΤΕΝΙ ΩΑΡΟΙ ΤΗΡΟΥ ΝΕΜ ΝΕΤΕΝΜΗΩ ΙΤΕ ΚΟ-
 ΜΗΣ ΙΤΕ CΤΡΑΤΗΛΑΤΗΣ ΙΤΕ ΜΑΤΟΙ ΙΤΕ ΘΡΙΒΟΥ-
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 ΟΥΟΣ ΠΑΙΡΗΤ ΑΥΘΩΟΥΤ ΖΑΡΟQ ΝΣΕ ΞΘ ΗΝΟΥΡΟ
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1) Read. ΕΒΟΛΟΥΟΤΕ.

ΟΥΟΣ ΕΤΑΓΝΑΥ ΕΡΩΟΥ ΝΣΕ ΠΙΤΥΡΑΝΝΟΣ ΕΤ-
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ἵχε πἰλγῖος γεωργῖος οὐοῖ ἀρῳπι ἵχωρι
 ἵαηνατος ἐρχορ ἵμαῳω πε ῳωδε ἵτεγ-
 ῳωπι ἵπολεμαρχος ἕεν πιπολεμος νε
 ἵμιον ῳλι πε ἕεν ἵαριθμος τηροῦ πε ἵμα-
 fol. 115. τοι ἐφθενῳωντ ἐροῦ ἕεν ἵχομ νεμ ἵμετ. 5
 βερι οὐοῖ νारे πιζμοτ ἵτε φῑ ῳοπ νεμαῦ
 πε οὐοῖ ναῖῑ ῳαι νεμ χομ ναῖ πε ῳωδε
 νη εῳναῦ ἐροῦ ἵτογερῳφηρι ἐῳρη ῳιχεν
 τερχομ νεμ τερχμετβερι οὐοῖ ἐῳωπ ἵτεγ-
 ῳωλ ἐπιπολεμος ναῖοι ἵῳοῑ πε ἵνη εῳναῦ 10
 ἐροῦ νεμ νη εῳτογβηῖ οὐοῖ ῳारे περῳο
 ῳωλ ἐῳοῖν πε ἵπεμεῳο ἐβολ ἵῑπαρβολη¹
 (sic) ἵτε νερχαχι ἐρε τερχηῖ εῳκεμ ἕεν
 τερχιχ ἐρχω ἵμος νωοῦ χε ἵνοκ πε γεωρ-
 γῖος πιμελιτων ιϷ ῳηπε αῖ ῳαρῳτεν ἕεν 15
 οῦχωντ οὐοῖ ἕεν ἵτοῖνοῦ ῳारे νοῦῳοπλον
 ἵμιῳι ῳει ἐβολ ἕεν νοῦχιχ οὐοῖ παῖρηῑ
 ῳαῖῳαιρι ἐρωοῦ τηροῦ ἵτεῖῳλι ἵνοῦῳωλ
 ἵπλωϷ νारे πῳϷ χη νεμαῦ πε ἕεν νεῖ-
 μωιτ τηροῦ πε πἰλγῖος δε ἐταῖχωκ ἵ κ 20
 ἵρομπι ἐβολ ἵ πἰεπαρχος ῳιρωοῦῳ ἐροῦ εῳ-
 ρεῖρι ἵπερῳοπ νεμ τεῖῳερι οὐοῖ ναῖῑμι
 αν ρω πε χε ἐρε πῳϷ ρωιϷ ἐροῦ ναῖ ἵνοῦ-
 πατῳελετ ἐῑτογβηοῖτ ἵπαρῳενοϷ οὐοῖ ἐτι
 ιῳ. ἐῑμοκμεκ ἵναι ἕεν πεῖῳητ ἵχε πἰεπαρ- 25
 χοϷ ἐαῖῑτον ἵμοῖ ἕεν πῳϷ ἀῖῳωχι ἵφη
 ἐτενταῖ τηρῖ ἵπιμακαριος γεωργῖος πε
 οὐοῖ ἵ φῑ πἰλῳαῳος οῦῳω ἐῳωκ ῳαροῖ

¹) Read παρῑμβολη.

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1) Read. ΦΑΙ.

ΝΤΕ ΤΑΜΑϞ ΝΕΜ ΝΑΣΝΗΟϞ ΕΜΙ ΕΠΑΩΙΝΙ ΝΤΟΥΕΝ
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¹⁾ Sic; read ΚΟΥΟΝΖ.

- ΚΒ. ἡμαγaten an ba νιογρωϋ πε πε ἔτακ
 τωωω nan αλλα νικενογτ ἡδικεον ακτωωω
 νωοϋ ζωοϋ εϑβε φαι xe τνοϋ πετεσϋε ἔροκ
 ἔρεκερμετανοιν οϋοz ἡτεκτασϑοκ βεν
 πεκzητ ἡτεκογωωτ ἡνινογτ ἔρογχω νακ 5
 ἔβολ ἡνεκωορπ ἡμετατῆμι anon δε ba νιογ-
 ρωοϋ τετταωωπ ἔρον νεμακ ἡφρητ ἡνογ-
 ωηρι ἡμενριτ ἡταν οϋοz κηαδι ἔβολ zιτοτεν
 τηροϋ νεμ νινογτ ἡνογνιωτ ἡταιδ νεμ
 ογакζιωμα (sic) ἡβасιλικон ἔρεκωωπι ἡεπαρ- 10
 χοc zιxen ιτ ἡπολιc ἡτε πικοcμοc νεμ
 νογχωρα βεν μαι νιβεν ἔτεκογωωϋ βεν πι-
 κοcμοc τηρq αqερογῶ ἡxe πιναιατq αληϑωc
 παδγιοc γεωργιοc πεχαq ναq xe κc[2]ογορτ
 ἡϑοκ νεμ ναι παρaνομοc ετνεμακ νεμ 15
 νεκιδωλον ετcοq ναι ἔτεκμογτ ἔρωοϋ xe
 νογτ zηηνογτ an ἡε αλλα zαηδεμωη νε
 εκετακο ἡϑοκ νεμωοϋ εγcοπ πογρο δε αq-
 xωητ βεν ογενβон (sic) πεχαq ναq xe λικαзи
 νεμακ ζωc ἡφρητ ἡνογιωτ νεμ πεqωηρι 20
 fol. 119. οϋοz αιτcοβηι νακ ἔπεκταιδ νεμ πεκογχαи
 ἡμιν ἡμοκ οϋοz ἡϑοκ ζωκ ζωc ατκατ
 ἡηατzηт ακτωωω nan πληη ματαμοι xe
 ἡϑοκ ογ ἔβολ ἠων ιῆ nim πε πεκραν ιῆ φραν
 ἡνεκνογτ ἡϑοκ νεμ νεκιοτ ἔταγxφοκ ἐπι- 25
 κοcμοc ιῆ ογ πε ἔτακι εϑβηтq πιμακαριοc δε
 ναqουωω an πε ἔταμοq ἔπεqραν ογδε
 πινιωτ ἡакζиωμα ἡτε νεqιοτ πογρο δε νεμ
 νικεογρωϋ τηροϋ πεxωοϋ ἡπιαδγιοc γεωρ-
 ριοc xe τεηтарко ἡμοκ ὦ παλλογ ἡcαιῆ 30

ἰηηϛ πᾶϛ φαι ἡθουκ ἔτεκμογ† ἐροϛ μακ
 ἰηηογ† ϛεχας ἡτεκταμοι ἐπεκραν μεμ φραν
 ἰηηεκιο† μεμ φραν ἡτεκπολις ἰῆ ϛε ϛεονῃ
 ἡξε ηη ἔτενογνηκ' ἰῆ ογον ϛον ἰῆ ϛωνι ωπο
 μακ ἰῆ εκωῖνι ἡσαογ ἰῆ ἔτακι ἔται πολις 5
 εῶβε ογ ἡζωβ πιάγιος δε γεωργιος ἔταγ-
 тарκοϛ ἐφραν ἡπᾶϛ αῤογωμζ ἐρωογ εῤω
 ἡμος ϛε ἐπιδη ἀρετενταρκοι ἐφραν ἡπα-
 νογ† ἡμον ωϛον ἡμοι ἡταρεπ ζλι ἐρωτεν
 κε. ἀνοκ ογχρηϛτηανος ἡωηρι ἡ χρηϛτηᾶνος 10
 ἡπε ζλι ἡχροϛ ἡτηι ωεμω ἡηηαωλον ἐνεζ
 ζολωϛ ογοζ παῖωτ πε ἀναϛταϛιος πιῆπαρχος
 ἡτε μελιτινη πωηρι ζωϛ πε ἡωαννης πιηω†
 ἡῆπαρχος ἡτε τκαппατοкиᾶ λοιπον ἔτα
 πογρο ναγ εῶμετχωρι ἡπαῖωτ ἀναϛταϛιος 15
 αῤερεῖτιν ἡμοϛ ζιτεν ἡπεϛιωτ ιωαννης
 πιῆπαρχος ἡτε †καппατοкиᾶ αῤῃοκϛ ἡῆπαρ-
 χος ζιτεν μελιτηνη μεμ †παλιϛτινη τηρϛ
 ἡχωρα ἐναῤχη γαρ πε βεν κε ἡροηπι ἡξε
 ἀναϛταϛιος παῖωτ ἔταῤῃ ἡ†μετεπαρχος 20
 ογοζ ἂ πογρο † ναϛ ἡ ϛ ἡωο ηματοι εγῃηκ
 ἐπεϛνογμερον πε βεν πϛιηερεῤῃμαζι δε
 ζιτεν †παλιϛτινη τηρϛ ἡχωρα ογοζ αῤωῖνι
 ζιτεν ηηηω† ἡτε †πολις ἡϛα ογϛζιμῖ εϛται-
 ἡογ† κατὰ πταιδ ἡηημελιτωη εῤϛοπ ζινα 25
 ἡτεῤολϛ ναϛ βεν ογγανος ἡϛεμνηον ογοζ
 παιρη† αγ†ϛοῃνι ναϛ εγχω ἡμος ϛε πενωῤ
 ἡμον βεν ται πολις τηρϛ εϛερπρεπῖ ἡπε-

1) Read ΕΤΕΝΟΥΚ.

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 ΝΤΕ ΤΕΚΜΕΤΝΙΩΤ ΟΥ ΠΑΡΘΕΝΟC ΓΑΡ ΤΕ ΕCΧΗ
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 ΤCΥΗΚΛΗΤΙΚΗ ΑQΜΟΥΤ ΕΠΑΡΑΝ ΧΕ ΓΕΩΡΓΙΟC
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1) Sic; read. ΕΝΑΙ.

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1) Sic; read. ΟΧΕΔΟΝ(?)

2) Sic; read ΓΑΝΑΝΑΝΘΕΑ.

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1) For ΦΟΤΕΦΕΤΕ.

Ε ΝΘΡΙΒΟΥΝΟC ΨΑ ΠΕΦΡΑCΤ ΠΙΜΑΚΑΡΙΟC ΔΕ
 Λ ΠΙΧΡΩΜ ΝΕΖCΙ ΒΕΝ ΠΕΦCΩΜΑ ΤΗΡQ ΟΥΟZ
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1) Sic; read. ΝΙΘΡΟΥΒΟΥΝΟC.

2) Sic; read. ΕΡΟQ.

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1) Sic; read. ΕΘΑΝΩΛ.

ΕΤΑQΒΩΝΤ ΕΡΟΚ ΔΘΑΝΑCΙΟC ΔΕ ΑQΒΙ ΝΝΟΥΛ-
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1) Sic; read. ΤΗΝΑΝΑΖΤ. — 2) Read ΑCQΟΧCС.

3) Sic; read. ΟΥΜΟΥΜΙ.

ἡ ΝΟΜΙΣΜΑ ΚΑΤΑ ἈΒΟΤ ΟΥΟΣ ΝΑΨΩΟΥΝΟΥ
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 ΔΑΝΑΣ ΔΙΧΟΣ ΒΕΝ ΠΑΖΗΤ ΧΕ ΜΕΤΟΥΡΟ ΝΙΒΕΝ
 ΕΘΝΗΟΥ ἘΒΟΛ ΖΙΤΕΝ ΠΣΑΔΑΝΑΣ ΝΕΜ ΝΕΨΩΗΡΙ
 ἘΤΕ ἡ ΘΩΤΕΝ ΠΕ ΜΑΡΟΥΤΑΚΟ ΠΑΙΡΗΊ ΑΊΊ ἡ ΝΙΧ-
 ΡΗΜΑ ΝΕΜ ΝΙΤΑΙΘ ἡ ΝΙΚΟΥΧΙ ἡ ΣΝΗΟΥ ἡ ΤΗΙ ἡ ΤΕ 25
 ΠΑΨΣ ΙΗΣ ΠΧΣ ΝΑΙ ἘΤΕΜ ἡ ΝΙΜΩΟΥ ἘΖΟΤΕ
 ΡΩΤΕΝ ἡ ΘΩΤΕΝ ΟΥΟΣ Α ἡ ΘΩΤΕΝ ἘΘΡΙΣΟΖΙ
 ἡ ΤΕΤΕΝΜΕΤΣΟΒ ΧΕ ΖΑ ἡ ΑΝ ΠΕ ἘΡ
 ΤΕΝΟΥΨΩΤ ἡ ΜΩΟΥ ΑΛΛ ἡ ΕΜΩΝ ΕΤΒΑΒ
 ΝΕ ΙΣ ΖΗΠΠΕ ΑΊΤΑΜΩΤ ἡ ΖΩΒ ΤΗΡ

ἄνοκ οὐχρηστηλῆνος ἡπαρρησιὰ εἰναζῇ
 ἐπαυτῆς τῆς πᾶς φη ἐτεζνωτεν ἀριτῇ νη
 Νιογρωοῦ δε ἐταγσωτεν ἐβολζιτοτῇ κε
 οὐμελιτῶν πε ἡκαπατοκος οὐοῦ κε πῶνρι
 πε ἡπινιωτῇ ἡἐπαρχος σατοτοῦ ἀγενζογρ 5
 πεχωοῦ ναῖ βεν ζανσαχι ἡκολακιὰ κε πι-
 βελωρι ἀνέμι οὐν ἐπεκταῖδ νεν ὁμετεγ-
 γενης ἡνεκιοτῇ τῆοῦ κε ἄμοῦ σωτεν ἡσων
 οὐοῦ μαρε πενσοβῆνι ρανακ ἀριωογωοῦωι
 ἡνινοῦτῇ ἡρεφδρῶ ζινα ἡτεκβῇ ἐβολ ζιτοτοῦ 10
 οὐμονον ἡμετεπαρχος ἡνεκιοτῇ ἀλλὰ τεν-
 ναλιτ κ ἡζγγοῦμενος ζιζεν πικοςμος τηρῇ
 εὔσοπ οὐοῦ μενεσα νιογρωοῦ ἡθοκ πε ζινα
 ἡν ἐτεκογασοῦ ἡτεκβοκοῦ ἡκομης βεν ἡἐ-
 παρχια τηροῦ ἡτε πικοςμος τηρῇ οὐοῦ 15
 ἡτοῦωωπι ἡχε νιζγγεμῶν νεν νιζγγοῦμενος
 νεν νιαογζ βὰ πεκλᾶμαζι βεν μαι νιβεν
 Δφερογῶ ἡχε πιῶμηι εῖρῳ ἡμος κε ρζωοῦ
 ἡμαωῶ ἡχε παι σοβῆνι ἡτῶτεν φαι ετβῇ
 ἐπτακο νενῶτεν πλῆν ματαμοι ὦ νιᾶνομος 20
 κε νιμ ἡνοῦτῇ ἡτῶτεν ἐρετενογῳῳ ἐριωῳτ

fol. 122. ναῖ οὐοῦ ἀφερογῶ ἡχε ζαζιᾶνος κε εἰνογῳῳ
 ἡγιος ἐθρεκῳτ ἡπιαπολλῶν φη ἐταγῳι
 Δφερογῶ ἡχε πιμακαριος κε ιςχε πια-
 ῶν πε ἐταγῳι ἡτφε ὦ πογρο ἡε καλως 25
 νοῦτῇ ἐροῇ κε νοῦτῇ οὐοῦ ιςχε ποσιτῶν πε
 αῖταχρο ἡπικαζι ἡε παι κεοῦαι οὐνοῦτῇ οἷ
 ε κῳπι ἀν ὦ πιαθνοῦτῇ ετσοῇ πιαρακῶν ετ-
 βεν φνοῦν εἰς ται θοῦωτ ἡδεμῶν
 ετβᾶβεν Δνοκ δε εῖβητκ ἀν 30

ἡΝΟΜΙΣΜΑ ΚΑΤΑ ἈΒΟΤ ΟΥΟΣ ΝΑΨΩΟΥΝΟΥ
 ἡΝΕΖΛΙ ΑΝ ΠΕ ΉΕΝ ΠΕΨΗΙ ΉΒΗΛ ΉΦΗ ΉΤΕΨ-
 ΝΑΟΥΟΜΙΨ ΝΕΜ ΦΗ ΉΤΕΨΝΑΣΟΨ ΔΛΛΑ ΑΝΟΚ
 ΠΕ ΕΤΕΨΔΙΚΙΝ ἡΠΕΨΔΛΜΑΖΙ ΝΕΜ ΠΕΨΚΕΝΙ ΟΥΟΣ
 ΑΨΩΠ ἡΤΕΨΨΕΡΙ ΝΗΙ ΕΘΡΙΘΙΤΣ ΉΕΝ ΟΥΓΑΜΟΣ 5
 ἡΣΕΜΝΟΝ ΕΥΣΟΠ ΕΤΙ ΕΨΜΟΚΜΕΚ ΉΡΙ ἡΠΙΖΟΠ
 ΉΡΟΙ ΝΕΜΑΣ ἂ ΠΘΨ ἡΡΩΜΙ ΝΙΒΕΝ ΡΩΠΙ ἡΜΟΨ
 ΑΨΙΝΙ ἡΠΑΙ ΜΑΝΧΩΙΛΙ ἡΤΕ ΠΑΙ ΒΙΟΣ ἡΕΦ-
 ΛΗΟΥ ΔΙΘΟΜΙΨ ΉΕΝ ΠΙΕΜΖΑΨ ἡΤΕ ΠΑΜΑΚΑ-
 ΡΙΟΣ ἡΙΩΤ ΉΡΕ ΠΥΣ ΤΕΜΤΟΝ ΝΩΟΥ ΨΑ ΕΝΕΖ 10
 ΑΜΗΝ ΑΝΟΚ ΖΩ ΑΙΧΩΚ ΉΒΟΛ ἡΤΑ ΜΕΤΜΑΤΟΙ
 fol. 121. ἡΚΑΛΩΣ ΟΥΟΣ ΉΕΝ ΟΥΣΟΘΗΙ ἡΤΕ ΝΑΤΑΧΩΡΑ
 ΝΕΜ ΠΤΜΑΊ ἡΤΑΜΑΨ ΕΥΣΟΠ ΟΥΟΣ ΑΙΘΙ ΝΗΙ
 ἡΖΑΝΧΡΗΜΑ ΝΕΜ ΖΑΝΤΑΙΘ ΑΨΙ ΝΕΜΩΟΥ ΉΕΝ
 ΟΥΧΟΙ ΉΦΩΙ ΠΕ ΉΡΕ ΝΑΉΒΙΑΙΚ ΜΩΨΙ ΝΕΜΗΙ ΠΕ 15
 ΑΨΙ ΉΤΑΙ ΠΟΛΙΣ ΉΘΡΙΊ ΝΩΤΕΝ ΉΑ ΝΙΟΥΡΩΟΥ
 ἡΝΙΧΡΗΜΑ ΝΕΜ ΝΙΤΑΙΘ ΨΕ ΖΙΝΑ ἡΤΕΤΕΝΑΙΤ
 ἡΠΕΑΡΧΟΣ ΉΦΜΑ ἡΝΑΙΟΊ ΉΤΑΨΙΝΙ ΛΟΙΠΟΝ
 ΉΕΝ ΠΧΙΝΘΡΙΝΑΨ ΉΡΩΤΕΝ ΉΤΑΡΕΤΕΝΧΩ ἡΣΩ-
 ΤΕΝ ἡΨΊ ἡΤΕ ΤΨΕ ΝΕΜ ΠΚΑΖΙ ΦΑΙ ΉΤΑΨΊ 20
 ΝΩΤΕΝ ἡΊΜΕΤΟΥΡΟ ΟΥΟΣ ἡΤΕΤΕΝΨΕΜΨΙ ἡΠΣΑ-
 ΔΑΝΑΣ ΑΙΧΟΣ ΉΕΝ ΠΑΖΗΤ ΨΕ ΜΕΤΟΥΡΟ ΝΙΒΕΝ
 ΕΘΗΝΟΥ ΉΒΟΛ ΖΙΤΕΝ ΠΣΑΔΑΝΑΣ ΝΕΜ ΝΕΨΨΗΡΙ
 ΉΤΕ ἡΘΩΤΕΝ ΠΕ ΜΑΡΟΥΤΑΚΟ ΠΑΙΡΗΊ ΑΨΊ ἡΝΙΧ-
 ΡΗΜΑ ΝΕΜ ΝΙΤΑΙΘ ἡΝΙΚΟΥΧΙ ἡΣΝΗΟΥ ἡΤΗΙ ἡΤΕ 25
 ΠΑΥΣ ἡΨ ΠΧΨ ΝΑΙ ΉΤΕΜ(Π)ΨΑ ἡΜΩΟΥ ΉΖΟΤΕ
 ΡΩΤΕΝ ἡΘΩΤΕΝ ΟΥΟΣ ΑΨΙ ΖΑΡΩΤΕΝ ΉΘΡΙΣΟΖΙ
 ἡΤΕΤΕΝΜΕΤΣΟΨ ΨΕ ΖΑΝΝΟΥΊ ΑΝ ΠΕ ΉΡΕ
 ΤΕΝΟΥΨΤ ἡΜΩΟΥ ΑΛΛΑ ΖΑΝΔΕΜΩΝ ΕΤΔΑΉΕΝ
 ΝΕ ΙΣ ΖΗΠΠΕ ΑΙΤΑΜΩΤΕΝ ΉΠΑΖΩΒ ΤΗΡΨ ΨΕ 30

ἄνοκ οὔχρηστηλῆνος ἡπαρρησιὰ εἰναῖτ
 ἐπλῶς ιης πχς φη ετεζνωτεν ἄριτq νη
 Νιοῦρωοῦ δε ἐταγσωτεμ ἐβολζιτοτq xε
 οὔμελιτων πε ἡκαπατοκος οὔοz xε πωηρι
 πε ἡπινιωτ ἡἐπαρχος σατοτοῦ αὔενζοῦρ 5
 πεχωοῦ ναq βεν ζανσαχι ἡκολακιὰ xε πι-
 βελωπι ανῆμι οὔν ἐπεκταῖδ nem ὁμετεγ-
 γενης ἡνεκιοτ †νοῦ xε ἄμοῦ σωτεμ ἡσων
 οὔοz μαρε πενσοῖνι ρανακ ἄριωοῦωοῦωσι
 ἡνινοῦτ ἡρεῖδβο ζινα ἡτεκῶ ἐβολ ζιτοτοῦ 10
 οὔμονον ἡμετεπαρχος ἡνεκιοτ ἀλλὰ ten-
 ναλιτ κ ἡζῦγοῦμενος ζιxen πικοςμος τηρq
 εὔσοπ οὔοz μενενσα νιοῦρωοῦ ἡθοκ πε ζινα
 νη ἐτεκοῦαωοῦ ἡτεκῶκοῦ ἡκομης βεν νιῆ-
 παρχια τηροῦ ἡτε πικοςμος τηρq οὔοz 15
 ἡτοῦωωπι ἡξε νιζῦγεμων nem νιζῦγοῦμενος
 nem νιζοῦz βὰ πεκᾶμαζι βεν μαι νιβεν
 Δεροῦῶ ἡξε πιῶμη εῤσῶ ἡμος xε qzωοῦ
 ἡμαωῶ ἡξε παι σοῖνι ἡτῶτεν φαι ετῶι
 ἐπτακο nemῶτεν πλῆν ματαμοι ὦ νιᾶνομος 20
 xε νιμ ἡνοῦτ ἡτῶτεν ἐρετενοῦωῶ ἐοριωῶτ
 fol. 122. ναq οὔοz αῤεροῦῶ ἡξε δαδᾶλῆνος xε εἰνοῦωῶ
 γεωργιος ἐορεκῶῶτ ἡπιαπολλων φη ἐταῤίωι
 ἡτφε Δεροῦῶ ἡξε πιμακαριος xε ιcxe πια-
 πολλων πε ἐταῤίωι ἡτφε ὦ ποῦρο ιῆ καλως 25
 ακμοῦτ ἐροq xε νοῦτ οὔοz ιcxe ποσιτων πε
 ἐταῤταxρο ἡπικαζι ιῆ παι κεοῦαι οὔνοῦτ οη
 πε κῶπι αν ὦ πιαθνοῦτ ετσοq πιαρακων ετ-
 βεν φνοῦν εκμοῦτ ἐ ται ὁοῦῶτ ἡδεμων
 ετῶαβεν xε νοῦτ Δνοκ δε εῶβητκ αν 30

ἦχε πιάριος γεωργιος ογος αγωπι ἡχωρι
 ἡδηνάτος ερχορ ἡμαω πε ζωσσε ἡτεφ-
 ωπι ἡπολεμαρχος ἡεν πιπολεμος νε
 ἡμον ελι πε ἡεν ἡιάρθμος τηρογ πε ἡμα-
 fol. 115. τοι εφθενθωντ ἐρογ ἡεν τχομ νεμ τμετ. 5
 βερι ογος νारे πιζμοτ ἡτε φτ ωοп немаг
 пе ογος ναqt cai νεμ χομ ναг пе ζωсσε
 нн εθναγ ἐρογ ἡτογερωφһри ἐзрһи ειχεν
 τερχομ νεμ τεqμεтβери ογος ἐωωп ἡτεφ-
 ζωλ ἐπιπολεμος ναqoi ἡγοτ пе ἡнн εθнаγ 10
 ἐροг νεμ нн εθτογвһг ογος ωаре πεqгзоо
 ζωλ ἐβογн пе ἡπεмео ἐвол ἡτπαρβολн¹
 (sic) ἡτε νεqχaxи ἐре τεqчһги θοкем ἡен
 τεqχix εqχω ἡмос нωογ xe ἡноq пе γεω-
 рιος пимелитων ic зһппе аи зарωтєн ἡен 15
 ογχωνт ογος ἡен тоγноγ ωаре ноγзоплон
 ἡмиωи εει ἐвол ἡен ноγxix ογος пairһт
 ωаqωairи ἐρωογ τηρογ ἡτεqωли ἡноγωωλ
 ἡπλωс наре пōс xи немаг пе ἡен неq-
 мωит τηρογ пе πiάριος δε ἐтаqχωк ἡ K 20
 ἡромпи ἐвол ἡ πiεπαρχος qирωογω ἐрог εθ-
 реqiri ἡπεqзоп νεμ τεqωери ογος наqēмi
 аη рω пе xe ἐре пxс рωic ἐрог наг ἡноγ-
 патωелет εqтоγвһογт ἡπαρθενос ογος ἐти
 16. εqмоkмек ἡнаи ἡен πεqзһт ἡхе πiεπαρ- 25
 χος εaqһтон ἡмог ἡен пōс аqсωxп ἡфн
 εтентаг τηрг ἡпiмакариос γεωργιος пе
 ογος ἡ φт πiάгаθос υγωω εсωк ωарог

1) Read παρεμβολн.

ἡΠΑΙ ΝΙΩΨ ἸΔΗΝΑΤΟΣ ἡΠΑΙΡΗΨ ΓΙΝΑ ἸΤΕ
 ΠΕΡΑΝ ΕΘΟΥΑΒ ΔΙΩΟΥ ἡΒΡΗΙ ἡΒΗΤΩ ΟΥΟΖ ΠΑΙ-
 ΡΗΨ ΑΦΕΡΕ ΠΑΙ ΣΟΒΝΙ ΦΑΙ ΕΤΣΟΥΤΩΝ Ἰ ΕΧΕΝ
 ΠΕΡΖΗΤ ΕΡΧΩ ἡΜΟΣ ΧΕ ΙΣ ΖΗΠΠΕ ΑΙΣΩΤΕΜ ΧΕ
 Ἰ ΔΑΔΙΔΝΟΣ ΠΟΥΡΟ ΘΩΟΥΨ ἡΚΕΜΗΩ ἡΝΟΥΡΟ 5
 ΝΕΜΑΖ ΉΕΝ ΣΟΡ ΨΒΑΚΙ ΕΘΒΕ ΝΙΘΩΨ ἸΤΕ ΠΙ-
 ΚΟΣΜΟΣ ΨΝΑΤΩΝΤ ἡΤΑΒΙ ΝΗΙ ἡΖΑΝΤΑΙΔ ΝΕΜ
 ΖΑΝΧΡΗΜΑ ἡΤΑΖΩΛ ΨΑΡΩΟΥ ἡΤΑΤΗΙΤΟΥ
 ΝΩΟΥ ΟΥΟΖ ἡΤΑΕΡΕΤΙΝ ἡΜΩΟΥ ΕΕΡΟΥΑΙΤ
 ἡΕΠΑΡΧΟΣ ΕΦΜΑ ἡΝΑΙΟΨ ΕΤΑΥΣΙΝΙ ΣΑΤΟΤΩ 10
 ΑΓΤΩΝΩ ΑΓΒΙ ἡΖΑΝΧΡΗΜΑ ΕΥΩΨ ΝΕΜ ΟΥΜΗΩ
 ἡΤΑΙΔ ΟΥΟΖ ΑΓΤΑΛΩΟΥ ΕΟΥΧΟΙ ἡΘΟΩ ΝΕΜ
 ΝΕΦΕΒΙΑΙΚ ΟΥΟΖ ΑΓΖΩΛ ΨΑ ΝΙΟΥΡΩΟΥ ΕΤΑΓ-
 ΦΟΖ ΔΕ ΕΡΩΟΥ ἡΧΕ ΠΙΛΓΙΟΣ ΑΓΧΩ ἡΝΕΦΑ-
 λωογῖ ΉΕΝ ΠΙΧΟΙ ΝΕΜ ΨΖΥΛΗ ΤΗΡΣ ΟΥΟΖ 15
 ΠΑΙΡΗΨ ΑΓΙ ΕΠΩΩΙ ΕΘΡΕΦΕΡΑΠΑΝΤΑΝ ΕΝΙΟΥ-
 ΡΩΟΥ ἡΨΟΡΠ ΟΥΟΖ ΕΤΑΦΕΡΑΠΑΝΤΑΝ ΕΔΑΔΙΔ-
 ΝΟΣ ΠΙΔΝΟΜΟΣ ΟΥΟΖ ΑΓΗΑΥ ΕΝΙΙΔΩΛΟΝ ἡΠΕΦ-
 ἡΘΟ ΕΒΟΛ ΕΡΕ ΝΙΡΩΜΙ ΤΑΛΕ ΘΥΣΙΑ ΝΩΟΥ ΕΠ-
 ΨΩΩΙ ΉΕΝ ΟΥΝΙΩΨ ἡΣΠΟΥΔΗ ΑΓΤΩΜΤ ΉΕΝ 20
 ΠΕΡΖΗΤ ΤΗΡΩ ΠΕ ἡΝΟΥΝΙΩΨ ἡΝΑΥ ΟΥΟΖ ΠΕ-
 ΧΑΩ ΉΕΝ ΝΕΦΗΕΥῖ ΧΕ ΟΥΕΡΟΙ ΨΝΟΥ ΠΕ ΕΤΑΙΧΩ
 ἡΠΑΝΙ ἡΣΩΙ ΝΕΜ ΤΑΣΑΙΕ ἡΠΟΛΙΣ ἡΜΑΙΧΡΕ
 ΘΑΙ ΕΤΟΥΨΕΜΨΙ ἡΒΗΤΣ ἡΠΥΕ ἡΤΦΕ ΝΕΜ ΠΙ-
 ΚΑΖΙ ἡΠΙΕΖΟΥ ΝΕΜ ΠΙΕΧΩΡΕ ἡΤΑΙ ΨΑ ΝΑΙ 25
 ΠΑΡΑΝΟΜΟΣ ΕΤΖΩΟΥ ΝΑΙ ΕΤΑΥΧΩ ἡΣΩΟΥ
 ἡΠΥΕ ΑΥΨΕΜΨΙ ἡΠΣΑΔΑΝΑΣ ΙΕ ΟΥ ΕΡΟΙ ΡΩ
 ΠΕ ΧΕ ἡΤΑΚΩΨ ἡΣΑ ΟΥΜΕΤΚΟΜΗΣ ἡΤΟΤΟΥ
 ἡΝΑΙ ΑΘΝΟΥΨ ἡΠΑΡΑΝΟΜΟΣ. ΑΝΑΘΕΜΑ ἡΝΑΙ
 ΠΑΡΑΝΟΜΟΣ ΝΑΙ ΕΤΣΩ ΝΕΜ ΤΟΥΜΕΤΟΥΡΟ 30

ΜΕΛΟΥ ΦΑΙ ΕΘΝΑΙΝΙ ΕΠΑΤΕ ΕΣΚΙ ΩΠΙ ΟΥΟΣ
ΑΙΜΙ ΧΕ ΠΟΣ ΠΕΤΝΕΥΟΠΤ ΕΡΟΦ ΤΗΑΚΩΤ ΗΣΑ
ΜΗΤΟΥΡΟ ΔΗΟΚ ΔΗ ΝΤΕ ΠΑΙ ΚΟΣΜΟΣ ΕΘΝΑΤΑ-
ΚΟ ΑΛΛΑ ΔΙΝΑΚΩΤ ΗΣΑ ΤΗΕΤΟΥΡΟ ΗΠΑΥΣ
ΗΝΣ ΠΧΣ ΘΑΙ ΕΘΜΕΝ [ΕΣ] ΕΒΟΛ ΩΑ ΕΝΕΖ ΤΗΑΤΑΣ 5

ΚΑ. ΩΟΙ ΔΗ ΧΕ ΙΤΑΠΟΛΙΣ ΩΑ ΤΑΜΑΥ ΤΗΟΥ ΔΕΘΣ
ΚΑΤΑ ΠΑΩΗΒ ΒΕΝ ΠΑΙ ΚΟΣΜΟΣ ΑΛΛΑ ΤΕΡΖΕΛ-
ΠΗΣ ΙΠΑΥΣ ΗΝΣ ΠΧΣ ΘΑΙ' ΕΤΗΝΗ ΕΒΟΛ ΩΑ ΕΝΕΖ
Χ' ΦΗΑΤ ΧΟΜ ΜΗΙ ΒΕΝ ΤΕΡΜΕΤΑΓΑΘΟΣ ΗΤΑ-
ΜΟΥ ΖΙΧΕΝ ΠΕΡΡΑΝ ΕΘΟΥΑΒ ΦΗΑΩΛΙ ΗΝΑΚΑΣ 10
ΙΠΑΜΑΝΧΩΛΙ ΕΤΖΙΧΕΝ ΠΚΑΖΙ ΗΚΕΣΟΠ ΗΤΟΥ-
ΧΑΥ ΒΕΝ ΠΙΕΜΖΑΥ ΝΤΕ ΝΑΙΟΤ ΕΤΑΥΕΝΚΟΤ
ΟΥΟΣ ΙΤΑΦΚΗΗ ΕΦΕΡΜΕΛΕΤΑΝ ΒΕΝ ΝΑΙ ΒΕΝ
ΠΕΡΖΗΤ ΟΥΟΣ ΑΦΤΑΣΘΟΦ ΕΠΙΧΟΙ ΩΑ ΝΕΦΕΒΙΑΙΚ
ΑΦΤΑΜΩΟΥ ΕΖΩΒ ΜΙΒΕΝ ΕΤΒΕΝ ΠΕΡΖΗΤ ΗΘΩΟΥ 15
ΛΥ ΑΥΤΖΟ ΕΡΟΦ ΕΥΧΩ ΗΜΟΣ ΧΕ ΠΕΝΥΣ ΙΣΧΕ
ΠΑΙΡΗΤ ΠΕΤΩΟΠ ΜΑΡΕΝΤΑΣΘΟΝ ΕΤΕΝΠΟΛΙΣ
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1) Read. ΦΑΙ.

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1) Sic; read ΚΟΥΟΝΖ.

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1) Read ΕΤΕΝΟΥΚ.

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1) Sic; read. ΕΝΑΙ.

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¹) Sic; read. CΧΕΔΟΝ(?)

²) Sic; read ΖΑΝΑΝΑΝΘΒΑ.

ἡμοq λqτογoνcq' ογoς λqφpλcπλζεcθe
 ἡμοq ογoς λqξιογi ἡτεqxiλ χιxен πεqсωmλ
 τηpλ λqмλeλq ἡxом ογoς πεxλq мλq xε xен
 nom† ογoς θpoῡmοk πλмenpиt λmοk †ωoπ
 мemλk ωατεk†ωиπи ἡnai ογpωoγ ἡλoмoс 3
 †ωpк ἡmοи ἡmиn ἡmοи ω γεωpγиoс πλмenpиt
 xε ἡφpη† ἡπε ογoн τωnλ βen mиmиcи ἡτε
 mиξиdми ἔnλλλq ἔиωλmηиc πиpeq†ωmиc πλиpη†
 ne ογoн ωωπи βen mиmλpтγpoc eqθenθoнт
 ἐpοk ογoς ne ογoн ωωπи eqdнi ἡmοk ωλ 10
 ἔneз ic χηпπε χnλepз ἡpοmπи eγepβacλ-
 mизиn ἡmοk ἡxe πai o ἡnoγpο ἡλoмoс
 χnλep λλmηω ἡxом ογoς χnλmoγ ἡ r
 ἡcoп ογoς †nλtoγнocк ογoς βen πиmλeλx
 ἡcoп †ηnoγ ωλpοk χиxен oγbηπи ἡnoγωиnи 15
 nem mиtαγmλ ἡepωpλnиoн nem mиppoφиtηиc
 nem mиλпocтoλoc nem mиλγиoс ἡmλpтγpoc
 ογoς ἡтаби ἡ†πapaθoηkи ἔтλiδλλoc ἐpοk
 ἔтλλqкηи де eqxω ἡnai мλq ἡxe πиcωτηp
 λq† ἡ†ξиpηηи мλq ογoς λqмλeλq ἡpλωи 20
 τηpλ Δqzωλ ἔpωωи ἔηиφηoγи nem ne-
 qλrгeλoc нape πмλkαpиoс coмc ἡcωq ne
 ογoς λqωωπи ἡxe πиoмни eqpλωи ἡmλωω
 eqcмoγ ἔφ† ωαte πи(oγ)ωиnи ωλи eοβe mи
 ἔтλ πoс xοtoγ мλq Eтλ ωωpη де ωωπи 25
 λqepкeβeγиῖн ἡxe πλλoмoс ἡmογpο nem mи
 eθenemλq eθpoγzωλ ἔπиωтeкo ογoς ἡtoγηλγ
 xε πиoмни oнb ωλλн ἡmοн ογoς ἔтλλoγωн

1) Sic; read. λqtoγhocq.

fol. 125. ΔΕ ἡφρω ἡπιωτεκο ἀγναγ ἐπιαγιος ἐφδζι
 ἐρατq ἐπιωπληλ (sic) ναρε περζο ερωγωini
 ἡφρητ ἡφρη ογος ἀγερωφρη ἡμαω αγ-
 δοχι αγταμε νιογρωου ἐζωb νιβεν ογος
 αγογαςαζνι εερωγὲνq ἐχεν πιβημα ογος 5
 βεν πχινερωγηνq δε ναγxω ἡμος πε xε
 πανογ† πανογ† ματζοηκ ἐροι εεβε ου πα-
 νογ† εκναxατ ἡcωκ πανογ† ιωc ἡμοκ
 ἐπχινναζμετ ἐταγφος δε ἐπιβημα πεxαg xε
 πιβημα πιβημα δι γαροκ οη ἡθοκ νεν νεκ 10
 (sic) πεκαπολλων ανοκ ζω νεν παυc ιηc πxс
 ἐταγναγ δε ἐροq ἡxε νιανομος ἀγερωφρη
 πεxωου ναg xε εεβε ου ἡμον ελι ἡπετζωου
 ωοп ἡμοκ αν ω γεωργιος ογος nim πε ἐταg
 ταλδοκ πεxε πιθμη νωου xε τετενενμωα 15
 ἡωωτεν αν ω νιανομος ἐcωτεμ ἐφραν
 ἡφἡεταgταλδοι βεν νετενμαωx ετζωου
 τοτε αγxωnt βεν ογевон (sic) ἀγερκελεγιν
 εερωγδωлк ἐβολ ἡπιαγιος ἡxἡωμου εγδοci
 ογος ἡce† ναg ἡ γ ἡταγρελ βεν περcoi 20
 ογος ἡceφονεg ογος ἡce† ναg ἡке γ ἡτεq-
 неxи παιρη† λ νεqсарz φωтфет¹⁾ ογος αγzei
 гixен пикагi ἡκογx κογxι ογος ναρe πεqс-
 нoq cωк ἡφρη† ἡноγμωου παιρη† αqθ-
 роγini ἡноγkoniλ ἡατωωem ογος ἡceταлоq 25
 гixен πεqсωma ογος αqθρωγφωη ἡноγгemx
 нem ογθηη гixен πεqсωma ογος αqθρωγ-
 роиc ἐροq βεν πιωτεκο ἡxε η ἡματοι νεν

1) For φωтгфетг.

Ε ΝΘΡΙΒΟΥΝΟC ΨΑ ΠΕΦΡΑC† ΠΙΜΑΚΑΡΙΟC ΔΕ
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¹) Sic; read. ΝΙΘΡΥΒΟΥΝΟC.

²) Sic; read. ΕΡΟQ.

ΚΑΙ ΕΝ ΤΑΙΣ ΕΠΙΣΤΟΛΑΙΣ ΜΕΙΣΤΕΡΑΙΣ ΜΕ ΑΥΤΟΥ
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1) Sic; read. ΕΘΑΒΩΛ.

ἔταqῶντ ἐροκ ΔΘΑΝΑCΙΟC ΔΕ ΑQΒΙ ΝΝΟΥΛ-
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 ΝΑΤΗΙQ ΝΑΚ ΕΨΩΠ ΝΝΕ ΖΛΙ ΝΠΕΤΖΩΟΥ ΨΩΠΙ
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 ΔQΒΙ ΝΠΙΛΦΟΤ ΝΧΕ ΛΘΑΝΑCΙΟC ΠΙΜΑΓΟC ΑQΧΩ
 ΝΖΑΝΝΙΩΤ' ΝΡΑΝ ΝΔΕΜΩΝ ΕΥΖΩΟΥ ΕΖΟΤΕ ΝΙ 10
 ΨΟΡΠ ΑQΤΗΙQ ΝΠΙΘΜΗΙ ΑQCΟQ ΝΠΕ ΖΛΙ ΝΠΕΤ-
 ΖΩΟΥ ΨΩΠΙ ΝΜΟQ ΔΘΑΝΑCΙΟC ΔΕ ΑQΖΙΤQ
 ΕΠΕCΗΤ ΉΑΡΑΤQ ΝΠΙΛΓΙΟC ΕQΧΩ ΝΜΟC ΝΑQ ΧΕ
 †ΩΡΚ ΕΡΟΚ ΝΠΗC ΠΧC ΜΟΙ ΝΗΙ ΖΩ ΝΤCΦΡΑΓΙC
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 ΝΑΥ ΕΠΕQΝΑΖΤ' ΝΧΕ ΠΙΜΑΡΤΥΡΟC ΕΘΟΥΑΒ
 ΑQΤ' ΝΟΥΨΕΝΦΑΤ ΉΕΝ ΠΙΚΑΖΙ ΟΥΟZ ΑCQ-
 ΟΧCQ' ΕΠΨΩΙ ΝΧΕ ΟΥΜΩΜΙ' ΝΜΩΟΥ ΕCΜΕΖ
 ΝCΘΟΙΝΟΥQΙ ΕΤCΟΤΠ ΝΜΑΨΩ ΟΥΟZ Λ ΠΙΜΑ- 20
 ΚΑΡΙΟC ΤΩΒΖ ΉΕΝ ΠΕΤΖΗΠ ΑQΙ ΝΧΕ ΘΩ-
 ΜΑC ΠΙΛΠΟCΤΟΛΟC ΑQ†ΩΜC ΝΝΑΘΑΝΑCΙΟC ΠΙ-
 ΜΑΓΟC ΉΕΝ ΦΡΑΝ ΝΦΙΩΤ ΝΕΜ ΠΩΗΡΙ ΝΕΜ
 ΠΙΠΝΛ ΕΘΟΥΑΒ ΑQΒΙ ΝΠΙΧΩ ΕΒΟΛ ΝΤΕ ΝΕQΝΟΒΙ
 Λ ΠΙΛΠΟCΤΟΛΟC † ΝΩΟΥ ΝΤΖΗΡΗΝΗ ΉΕΝ ΠΕΤΖΗΠ 25
 ΑQΖΟΠQ ΕΒΟΛΖΑΡΩΟΥ ΟΥΟZ ΠΑΙΡΗΤ' Λ †ΜΟΥ-
 ΜΙ ΝΜΩΟΥ ΤΑCΘΟC ΕΠΕCΜΑ ΠΟΥΡΟ ΔΕ ΕΤΑQ-

1) Sic; read. †ΝΑΝΑΖΤ. — 1) Read ΑCQΟΧCС.

2) Sic; read. ΟΥΜΟΥΜΙ.

ΠΑΥ ΝΕΜ ΝΗ ΕΘΕΜΕΛΩ Τ-ΡΟΥ ΕΦΗ ΕΤΑΔΩΠ
 ΑΥΤΩΝΤ ἸΜΑΩ ΟΥΟΣ ΑΥΕΡΩΦ-Ρ ΔΘΑΜΑ-
 ΟΟΣ ΔΕ ΑΥΩΣ ΕΒΛ ἸΓΕΜΕΘ ἸΝΟΥΡΩΟΥ ΧΕ
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 ΤΑ ΟΥΟΣ ΤΕΡΓΕΛΠΙΣ ΧΕ ΠΕΡΝΑΙ ΚΑΤΑΖΟΙ ΖΩ
 ΖΙΤΕΝ ἸΠΩΒΩ ἸΝΤΕ ΠΙΔΙΟΣ ΓΕΩΡΓΙΟΣ ΠΗΜΑΡ-
 ΤΥΡΟΣ ΕΘΟΥΑΒ ΟΥΟΣ ΠΙΤΥΝΑΤΟΣ ΟΥΟΣ ΑΥ-
 ΧΩΝΤ ἸΧΕ ἸΠΔΙΟΜΟΣ ΑΥΕΡΚΕΛΕΥΙΝ ΕΘΟΥΩΛΙ 10
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 ΒΕΝ ΡΩΣ ἸΝΗΓΙ ΦΑΙΡΗΤ (sic) ΑΥΧΩΚ ΕΒΟΛ ἸΝΤΕ-
 ΜΑΡΤΥΡΙΑ ἸΝΟΥ ΚΡ ἸΠΙΔΒΟΤ ΤΩΒΙ ἸΝΟΥΕΖΟΥ
 ἸΝΑΒΒΑΤΟΝ ΕΡΕ ΠΕΡΣΗΟΥ ΕΘΟΥΑΒ ΩΠ ΝΕΜΑΝ
 ΤΗΡΟΥ ΩΑ ΕΝΕΖ ἸΝΤΕ ἸΠΕΝΕΖ ΤΗΡΟΥ ΕΤΑΔΚΟΤΩ 15
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 ΠΟΥΡΟ ΠΕΧΑΩ ΝΑΩ ΧΕ ΩΕ ἸΝΟΥΤ ὦ ΓΕΩΡΓΙΟΣ
 ΧΕ ΤΗΑΣΚΩΤΩ ΕΡΟΚ ΠΑΙΡΗΤ ΑΦΕΡΟΥΘΩΟΥΤ
 ἸΖΑΝΑΜΩΕ ΝΕΜ ΖΑΝΣΕΒΝΗΤ ΑΦΕΡΟΥΘΑΜΙΔ 20
 ἸΝΟΥΤΡΟΧΟΣ ΕΦΒΟΙ ἸΜΑΩΩ ΟΥΟΣ ΑΦΕΡΟΥ
 ΤΩΙΣ¹⁾ ΕΡΩΩ Ἰ Ρ ἸΝΕΤ ΕΥΟΙ ἸΝΟΥΜΑΖΙ ΕΦΟ-
 ΥΑΙ ΑΥΜΑΖΩ ΤΗΡΩ ΒΕΝ ΖΑΝΦΕΡΟΝΙΟΝ ΕΥΧΗΡ
 ἸΜΑΩΩ ΟΥΟΣ ΑΥΖΙΟΥΓΙ ΕΠΩΩΙ ΒΕΝ ΝΕΡΩΩΛΕ
 ἸΖΑΝΛΑΒΟΥ ΝΕΜ ΖΑΝΩΤΕΝ ἸΒΕΝΙΠΙ ΕΥΜΟΚΕ 25
 ἸΜΑΩΩ ΑΦΕΡΟΥΘΑΜΙΔ ἸΠΙΤΡΟΧΟΣ ἸΦΟΧΙ ΒΤ
 ΕΥΟΙ ἸΝΑΣΤΗΡΙΟΝ ἸΒΩΚ ΣΑ ΠΑΙ ΣΑ ΕΦΜΕΖ ἸΝΙΤ
 ΝΕΜ ΦΕΡΟΝΙΟΝ ΣΑ ΠΑΙ ΚΕΣΑ ΕΦΜΕΖ ἸΝΗΓΙ ἸΡΩΩ

1) Sic; read ΑΦΕΡΟΥΤΩΤΣ.

ἸΒΑΩΟΥΡ ἔρε λαβем в Ἰχωит βεν νογσωτε
 ογορ ἔρε ἧ ἸΖΥΠΕΡΕΤΗΣ CΩK KATΛ OYAI ἸΤΕ
 ΝΙΛΛΒЕМ OYOZ AΦEPKEΛEYἶN EΘPOYἶNἸNἸ ΠΙΜΑ-
 KAPIOC ΠEΧAQ NAG XE ΓEΩPΓIE IC XE EKNA-
 ΩΩT ἸΠΙΛΠOΛΛΩN ἸΕ ΧNABἸ ἸNNOYBPHΠἸ ἸNNOYPO 5
 ἘΒOΛ ZITOT OYOZ IC XE EKHP ἘΠXῚ ἸΕ COMC
 ἘΠIMANΓANON ἘTAIΘAMIOQ NAK ZITK ἘBOYH
 ἘPOQ EΘPEΦEPΔOKIMAZIN ἸΠEKCΩMA XE Ἰ[ΘOK]
 OYXΩPI ἸMATOI ΠEXE ΠIΔΓIOC XE TἸHP ἘΠXῚ
 ΠῚ. ΦH ETEZNAK APITQ NIII AΦEPKEΛEYἶN ἘTHIQ 10
 ἘBOYH ἘΠITPOXOC EΘPOYBOK ἘXΩQ ἸΧΕ ZH
 ἸΖΥΠΕΡΕΤΗΣ ΠIMAKAPIOC ΔE ἘTAQNAY ἘΠ-
 MANKANΩN ἘTCHOX βEN ΘMHῚ ἸΠITPOXOC AΦEP-
 ZOῚ EΘBE OYPOMH ZΩQ EΦEPΦOPIN ἸNNOYCAPZ
 MΛICTA ECXHἸN ἸΠAI PHῚ OYOZ ΠEΧAQ ἸBPHἸ 15
 ἸBHTQ XE ΓEΩPΓIOC ZAPA XHAYNOZEM ἸΠAI
 COT [AN] CATOTQ AQΦΩPΩ ἸNEQXIX ἘΒOΛ AQ-
 TΩBZ ἸΠAIPIHῚ EΦXΩ ἸMOC XE TZOC ἘPOK ΠAῚC
 IHῚ ΠXῚ OYOZ TΩEPZMOT ἸTOTK XE AKAIT
 ἸEMΠΩΔ ἸTMEῚΩΦHP ἸTE NEKEMKAZ ἸNNOYXAI 20
 ἸΦPHῚ ἸΘOK ΠAῚC ἘTAΓλΩK ZIXEN OYΩE OYOZ
 AYXAT' βEN ΘMHῚ ἸCONI B IC ZHPPE AYΘAMἸD
 MHἸ ἸNNOYTPOXOC EPOI ἸB EΘBE ΠEKPAH ἘΘOYAB
 ΠANH B CΩTEM XE TNOY Ω ΠACΩTHP ἘΠEKBOK
 ΓEΩPΓIOC Ω ΦH ἘTE ἸΠE OYON EPΩOPH ἘPOQ 25
 ἘNEZ ΠIATΩIBῚ ΠIXLOM ἸTE MIMAPTYPOC ΦH
 ἘTAQBΩLK ἸTFE ἸΦPHῚ ἸOYKAMAPA AQΩITC
 βEN OYEMI ἘΠXINTECΩOYDἸ IΩῚ ZIXEN ΠICΩNT

1) Sic; read AYXAK.

129. ΤΗΡΩ ΦΗ ΕΤΑΦΘΑΜΙΔ ἸΝΙΘΗΠΙ ΕΘΡΟΥΩΟΥ
 ΜΟΥΖΩΟΥ ΖΙΧΕΝ ΠΙΚΑΖΙ ΕΣΕΝ ΝΙΘΜΗ ΝΕΜ
 ΝΙΡΕΦΕΡΝΟΒΙ ΕΥΣΟΠ ΦΗ ΕΤΑΦΘΑΜΙΔ ἸΝΙΤΩΟΥ
 ΝΕΜ ΝΙΚΑΛΑΜΙΦΟ ΒΕΝ ΟΥΩΙ ΝΕΜ ΟΥΜΑΩΙ
 ἸΝΤΕΡΩΦ ΦΗ ΕΤΑΦΕΡΕΠΙΔΙΜΑΝ ἸΝΙΔΣΕΒΗΣ ΤΗ- 5
 ΡΟΥ ΟΥΟΣ ἸΠΑΡΑΝΟΜΟΣ ΝΑΙ ΕΤΑΦΕΡΑΤΣΩΤΕΜ
 ΟΥΟΣ ΔΡΖΙΤΟΥ ΕΖΡΗ¹ ΕΠΙΤΑΡΤΑΡΟΣ ἸΝΤΕ ΑΜΕΝΤ
 ΣΕΧΗ ἸΜΑΥ ΤΝΟΥ ΒΕΝ ΠΙΧΡΩΜ ΝΕΜ ΖΑΝΜΟΥ-
 ΧΛΟΣ ἸΝΤΕ ΑΜΕΝΤ ΟΥΟΣ ΕΥΕΡΚΟΛΑΖΙΝ ἸΜΩΟΥ
 ΕΒΟΛΖΙΤΕΝ ΖΑΝΔΡΑΚΩΝ ΕΥΖΩΟΥ ΑΡΙΠΙΔΙΜΑΝ² 10
 ΠΑΝΟΥΤ ἸΝΙΔΣΕΒΗΣ ΤΗΡΟΥ ΟΥΟΣ ἸΜΟΝ ΖΛΙ
 ΝΑΩΤ ΕΒΟΥΝ ΕΖΡΕΝ ΠΕΚΟΥΑΖΣΑΖΝΙ ΦΗ ΕΤΕ
 ΒΕΝ ΝΙΕΖΟΥ ἸΒΛΙΕ ΕΑΚΟΥΟΝΖΚ ΝΑΝ ΕΒΟΛ
 ΖΙΧΕΝ ΠΙΚΑΖΙ ΟΥΟΣ ΑΚΒΙ ΣΑΡΖ ΒΕΝ ΤΘΕΔΑΟΚΟΣ
 ΜΑΡΙΔ ΤΠΑΡΘΕΝΟΣ ΒΕΝ ΟΥΜΥΣΤΗΡΙΟΝ ἸΝΑΤ 15
 ΒΕΤΒΩΤΩ ΟΥΟΣ ἸΑΤΕΜΙ ΕΡΟΥ ΠΙΧΦΟ ἸΝΑΛΙΝ-
 ΘΙΟΝ³ ΦΗ ΕΤΑΦΜΙΩΙ ΖΙΧΕΝ ΝΙΧΟΛ ΕΤΕ ἸΠΕ
 ΝΕΦΔΑΛΑΥΧ ΘΩΛΕΒ ἸΜΩΟΥ ΦΗ ΕΤΕ ΕΒΟΛΖΙΤΕΝ
 Ε ἸΩΙΚ ΑΦΕΡΕ Ε ἸΩΟ ἸΡΩΜΙ ΟΥΩΜ ΑΥΣΙ ΦΗ
 ΕΤΑΦΕΡΕΠΙΔΙΜΑΠ ἸΦΙΟΜ ΝΕΜ ΝΙΘΗΟΥ ΟΥΟΣ 20
 ΑΥΧΑ ΡΩΟΥ [ΕΝΧΑΙ] ΝΙΒΕΝ ΣΕΣΩΤΕΜ ΝΑΚ ΧΕ
 [Σ]ΑΝΘΑΜΙΔ ἸΝΤΑΚ ΤΗΡΟΥ ΝΕ ΜΑΡΕΦΙ ἸΧΕ ΠΕΚΝΑΙ
 ΕΖΡΗ ΕΧΩΝ ΝΕΜ ἸΝΟΚ ΒΑ ΠΕΚΒΩΚ ΓΕΩΡΓΙΟΣ
 ΧΕ ΟΥΗ ΕΡΕ ΠΙΝΑΙ ΧΗ ἸΝΤΟΤΚ ΦΩΚ ΠΕ ΠΙΩΟΥ
 ΝΕΜ ΠΕΚΙΩΤ ἸΛΓΑΘΟΣ ΝΕΜ ΠΙΠΝΑ ΕΘΟΥΑΒ ΩΑ 25
 ΕΝΕΖ ἸΜΗΝ ΕΤΑΦΤ ΔΕ ἸΠΙΔΜΗΝ ΑΥΖΙΤΩ ΕΒΟΥΝ
 ΕΠΙΤΡΟΧΟΣ ΕΤΑΦΖΕΙ ΔΕ ΒΕΝ ΘΜΗΤ ἸΝΙΟΡΓΑΝΟΝ

1) Read ΕΒΡΗ.

2) Read ΑΡΙΕΠΙΔΙΜΑΝ.

3) Read ἸΝΑΛΗΘΙΟΝ.

ΕΤΧΟΡΧ ΑΥΣΩΚ ἔσχω ἡΝΟΥΣΟΠ ἡΝΟΥΩΤ ΟΥΟΖ
 ΑΥΒΩΛ ἔβολ ἥΕΝ ΟΥΙΩΣ ΝΙΚΑΣ ΝΕΜ ΝΙΑΦΟΥΙ
 ΑΥΜΟΥΝΚ ΕΥΣΟΠ ΠΙΤΥΡΑΝΟΣ ΔΕ ΑΥΩΨ ἔβολ
 ἡΠΕΜΘΟ ἡΝΙΟΥΓΡΩΟΥ ΕΤΚΩ† ἔροϋ ΕΥΧΩ ἡΜΟΣ
 ΧΕ ἡΜΟΝ ΝΟΥ† ἔβηλ ἑΠΙΛΠΟΛΛΩΝ ΝΕΜ ΠΙΕΡ- 5
 ΜΗΣ ΝΕΜ ΠΙΖΕΥΣ ΝΕΜ ΠΙΔΡΑΚΛΗΣ ΝΕΜ †ΑΘΕΝ-
 ΝΑΣ ΝΕΜ †ΚΑΜΑΝΑΡΑ ΝΕΜ ΠΟCΙΤΩΝ ΝΑΙ ἔΤΟΥ-
 CΟΛCΕΛ ἡΤΦΕ ΝΑΙ ΕΤ†ΜΕΤΟΥΡΟ ἡΝΙΟΥΓΡΩΟΥ
 ΕΥΘΕΡΟ ἡΝΙΧΩΡΙ ἡΜΑΖΙ ἡΠΙΚΑΖΙ ΑΥΘΩΝ †ΝΟΥ
 Φ† ἡΓΕΩΡΓΙΟΣ ΦΗ ΕΤΑ ΝΙΡΑΒΤΟΥΧΟΣ ἡΙΟΥΓΙΔΑΙ 10
 ἡΘΟΒΕϋ ΕΘΒΕ ΟΥ ἡΠΕϋ ἡΤΕϋΝΑΖΜΕϋ ἔΒΟΛἩΕΝ
 ΝΑΧΙΧ ΟΥΟΖ ΑΥΕΡΚΕΛΕΥΙΝ ΕΘΡΟΥΩΛΙ ἡΠΙΩΩΨ
 ἡΤΕ ΝΕΥΚΑΣ ΝΕΜ ΝΕΥΑΦΟΥΙ ΝΕΜ ΠΙΚΑΖΙ ἔΤΑΥCΩ
 ἡΠΕΥCΝΟΥ ΕΘΟΥΑΒ ΑΥΖΙΤΟΥ ἔΠΕCΗΤ ἔΟΥΛΑΚΚΟΣ
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 ΧΙΜΙ ἡΝΟΥΨΩΨ ἡΤΟΥΙΡΙ ἡΖΑΝCΟΜ ἡΒΗΤϋ ΜΕ-
 ΝΕΝCΩC ΑΥΤΩΝϋ ἡΘΟΥ ΝΕΜ ΠΙΚΕ ΞΘ ἡΝΟΥΡΟ
 ΟΥΟΖ ΑΥΖΩΛ ἑΠΙΔΡΙCΤΟΝ ΝΑΥΡΑΨΙ ΠΕ ΧΕ
 ΑΥΒΡΟ ἑΠΟΥCΑCΙ ΠΕ ΟΥΟΖ ἥΕΝ †ΟΥΝΟΥ ἂ 20
 ΠΙΔΗΡ ΤΗΡϋ ΕΡΧΑΚΙ ΟΥΟΖ ἂΤΦΕ ΖΩΒC ἡΒΗΠΙ
 ἂ ΖΑΝΒΑΡΑΒΑΙ ΝΕΜ ΖΑΝCΕΤΕΒΡΗC ΨΩΠΙ ἂ
 ΠΙΚΑΖΙ ΤΗΡϋ CΘΕΡΤΕΡ ΨΑ ΝΕΥCΕΝ† ἂ ΠΙΑΡ-
 ΧΗΑΓΓΕΛΟΣ ΕΘΟΥΑΒ ΕΡCΑΛΠΙΖΙΝ ἥΕΝ †CΑΛ-
 ΠΙΓΓΟΣ Αϋ ἡΧΕ ΠΩC ΖΙΧΕΝ ΟΥΖΑΡΜΑ ἡΧΕΡΟΥ- 25
 ΒΙΝ ΝΕΜ ΖΑΝΑΝΘΒΑ ἡΑΓΓΕΛΟΣ ΟΥΟΖ ΑΦΟΥΟΖ
 ΖΙΧΕΝ ΠΙΛΑΚΚΟΣ ΠΕΧΘ ΠΩC ἡΜΙΧΑΙΛ ΧΕ ἂCΟΣ
 ἡΠΑΙΔΑΚ[Κ]ΟΣ ΧΕ ΜΟΙ ΝΗ ἡΜΙCΗΟΥ ΝΕΜ ΝΙΚΑΣ

1) Read ἡΤΕΜ.

ΝΕΜ ΝΙΑΦΟΥΪ ΝΕΜ ΝΙΩΩΙΩ ΝΤΕ ΠΙΘΜΗ ΓΕΩΡΓΙΟΣ
 ΕΘΒΕ ΧΕ ΑΡΧΟΣ ΧΕ ΤΝΑΩΝΟΖΕΜ ΝΠΑΙ СОП ΑΝ
 ΖΙΝΑ ΝΤΕΦΕΜΙ ΉΕΝ ΠΕΦΖΗΤ ΤΗΡΩ ΧΕ ΑΝΟΚ ΠΕ
 ΦΤ ΝΑΒΡΑΑΜ ΝΕΜ ΦΤ ΝΙСААК ΝΕΜ ΦΤ ΝΙΑΚΩΒ
 ΟΥΟΣ Α ΜΙΧΑΗΛ ΧΑΥ ΝΠΕΦΝΙΘΟ ΕΒΟΛ ΑΦΘΙ ΝΝΙ- 5
 ΚΑΣ ΝΧΕ ΠΩΪ ΉΕΝ ΤΕΦΧΙΧ ΕΦΧΩ ΝΜΟΣ ΝΠΑΙΡΗΤ
 ΧΕ ΓΕΩΡΓΙΟΣ ΠΑΛΛΟΥ ΤΧΙΧ ΕΤΑСЕРПАЗΙΝ'
 ΠΗ. ΝΝΑΔΑΜ ΝΘΟΣ ΟΝ ΤΝΟΥ ΠΕ ΕΤΕΡΠΛΑΖΙΝ
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1) Read ΕΤΑСЕРПАЗΙΝ.

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¹) Read ΝΙΓΤ.

²) Read ΝΟΥΙΝΑΜ.

ΒΕΝ ΝΑΙ ΒΑCΑΝΟC ἘΒΟΛΖΙΤΕΝ ΝΙΟΥΡΩΟΥ ἸΑCΕ-
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 (sic) ΠΙΡΗ† (sic) ἘΝΕΜ (sic) ΠΙΙΟZ¹ ΝΕΜ †ΑΡ-
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¹) Read ΠΑΝΗΒ ΠΙΡΗ ΝΕΜ ΠΙΙΟZ.

²) This break does not occur in the Ms., but it is clear that the sense requires it.

ΟΥΠΝΑ ἰ ἔΞΕΝ ΝΙΘΡΟΝΟΣ ΑΥΤΟΥΩ ἔΒΟΛ ΑΥΘΕ-
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1) For ΝΟΥΖΠ.

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1) Sic; for ΑΥΝΟΥΩΠ.

ἐθοροῦδοτδὲτ ἡσα νιμῆω ιςχεν αχπ Ὶ¹ ἡπι-
 ἐροῦ ὡα φναγ ἡναχπ ι† ἡπιἐροῦ ἡμαρβ
 εὔωτες ἡσωοῦ πε αὔωπι ἡξε τηβι² ἡτε
 νη ἐταῦδι ἡπιχλὸμ βεν πιεροῦ ἐτεμμαγ
 σεῖρι ἡη ἡωο νεν φ ἡψγχη αὔωλ ἐνιφνοῖ⁵
 βεν οὔωοῦ ἐρε ποῦσμοῦ εῦογαν ὡωπι νεμαν
 τηροῦ ὡα ἐνεζ ἡμην μενενσα ναι αὔκοτοῦ
 ἡξε νιοῦρωοῦ ἐπιἁγιος γεωργιος πεχωοῦ
 ναῖ χε γεωργιος πωσ ακτωνκ ἐβολβεν νη

fol. 138. εῦωοῦτ πεξε πιμακαριος νωοῦ χε παῦς¹⁰
 ιης πᾶς πε ἐταῦτοῦνοστ ἐβολβεν νη εῦω-
 οῦτ εῦβε φαι †ωωπ ἡναι βιςι τηροῦ ζιχεν
 πεφραν εῦογαν αὔεροῦω ἡξε οὔαι ἐβολ
 ἡβητοῦ ἐπεφραν πε ρακλιλος οὔοζ πεχαῖ
 ἡπιῶμνι ἡπαι ρη† χε ὡ γεωργιος ἀλλὰ ἡλῆως¹⁵
 †οι ἡωφῆρι ἡμὸκ χε πωσ ακι ἐβολβεν παι-
 λεβης εκοι ἡφαχι φαχι οὔοζ εκσα† ἐπεснт
 ἐпкази †ноу χε εκοῦωω ἡταναζ† ἐπεκνοῦ†
 εῦβε νιῶρονος ἡε ἐταῦτοῦω ἐβολ οὔοζ
 ἡτενῆμι χε πεκνοῦ† πε ἐταῦερ παι μῆνι²⁰
 ὡαν νεννοῦ† νε ἀλλὰ ις οὔςλῆ ἡνῶνι
 ἡπαι μα ἐρε ζανρεφμωοῦτ ἡβηтс ἡτε νι-
 ἁρχεος οὔοζ ἐωωπ ἡτεκτωβз ἡπεκνοῦ†
 οὔοζ ἡτεῖτοῦνοσοῦ εῦονб οὔοζ †наназ†
 ἐροῖ ζω αὔεροῦω ἡξε πιμακαριος γεωργιος²⁵
 πεχαῖ χε †ῆμι ἡνὸκ χε τετενναζ† αν ἀλλὰ
 πιχωμ εῦναοῦεμῶννοῦ τηροῦ πλῆν εῦβε
 2Δ. φαι μῆω εὔδρι ἐρατοῦ †наѳε πωοῦ ἡπαῦς

1) Read Ὶ†.

2) Read τηπi.

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1) Read ΕΤΑCΝΑΥ.

2) Read EPHNAET.

ΝΑΘΙΣΕΥ ΕΤΑΣΕΩΛ ΕΒΟΛ ΝΧΕ ΤΣΕΙΜΙ ΝΑΡΕ
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 ἸΤΕQCΩΤΕΜ ἘΤΑCΜΗ ἸΤΕQΜΩΙ ἸΤΕQΧΩΚ ἘΒΟΛ
 ἸΠΑCΑΧΙ ΟΥΟΣ ἸΠΕCΨΧΕΜΧΟΜ ἸΝΟΥᾶQΕΜ ΝΑQ
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 ΕΤΒΟCΙ ἘΤΑQΦΙΡΙ ἘΒΟΛ ἸΠΑΙ ΜΑ ΠΕΧΩΟΥ ΝΑQ

1) Read ΤῆΠΟΛΙC.

XE ΕΤΑ ΤΑΙ ΣΟΗ ΘΩΠΙ ΕΒΟΛΞΙΤΕΝ ΓΕΩΡΓΙΟC
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 ΙΗC ΠΧC ΑQΙ ΕΧΕΗ ΟΥΘΗΠΙ ΗΗΟΥΩΙΗΙ ΝΕΗ
 ΝΕQΑΓΓΕΛΟC ΕΘΟΥΑΒ ΝΑΥΖΩC ΒΑΧΩQ ΠΕ ΑΘΟΥ-
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 ΗΠΙΛΓΙΟC ΓΕΩΡΓΙΟC ΟΥΟZ ΑQΗΟΥΤ ΗΞΕ ΠΩC
 ΒΕΝ ΤΕQCΜΗ ΗΗΟΥΤ ΕQXΩ ΗΗΟC XE ΓΕΩΡΓΙΟC

¹) Read ΑΥCΟΡC.

ΠΑΛΛΟΥ ΤΩΝΚ ὦ ΠΑΜΕΝΡΙΤ ἔΒΟΛΒΕΝ ΠΙΕΝΚΟΤ
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1) The scribe has left out some words here.

2) We must add here some few words like ΟΥΟΖ ΑΥΩΨ
ΕΥΧΩ ἸΜΟΣ.

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¹) Sic; read ἢΤΑΤΗΙΤΟΥ.

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ωποτ ἐροκ ζωc ιωτ ογοz ἀμογ nemini ἐβογν
 ἐπιπαλλатиον πιμα ἐρε τογρω αλεξανδρια
 χη ἱμοq βεν πικοιτων ετcαβογν παρinh
 αqολq ἐβογν ἵχε πογρο αqειτq ἐβογν ἐπι-
 κοιτων ἵτε πιμα ἐρε τογρω χη ἱμοq ογοz 5
 αqι ἐβολ ψα νιογρωογ αqερὰριcτον nemωογ
 ἐτα ρογzi xε ωπι ἀ πιλγιοc γεωργιοc κωλx
 ἵνεqκελι αqτωβz εqxω ἱμοc ἱπαρinh πe
 xε πῶc πανογ† ἱμον φη ἐτὸνι ἱμοκ βεν
 νινογ† τηρογ ἵθοκ πε πῶc φ† ἱμον πετ- 10
 ναωῖνι ἱμοκ ογοz εῶβε ογ ἀ zανεθνοc
 αγωω ἐβολ zανλαοc αγερμελεταν ἵzανet-
 πη. ωογit ογοz αγωωγ† εγμα ἵχε νιογρωογ
 τηρογ ἵτε πκαzi νογκεαρχων αγi εογμα
 αγcαχι ἵca πῶc nem ἐτογβε πεqχρc εγcоп 15
 acερογω ἵχε τογρω πεxαc xε παῶc γεωρ-
 γιοc nim ne νιογρωογ ἐταγωωγ† nem νογ-
 αρχων iε nim πε πῶc ἐταγ†ογβhγ nem
 πεqχρc min (sic) πε ματcαβοι ἐροq ω παῶc γε-
 ωργιοc αqογων ἵρωq ἵχε πιμακαριοc αqβωλ 20
 ἐροc ἵνιζητιμα ετωhκ ἵτε νιγρaφh ἐνὰπac
 nem †βερι ογοz αqταμοc ἵπιρinh ἵcογeν-
 φιωτ nem πωhρι nem πιπῆα εθογab ογοz
 αqταμοc ἵπιρinh ἐτα πῶc θαμιδ ἵτφε nem
 πκαzi nem πιρh nem πῖοz nem νicioγ nem 25
 πιθαμιδ τηρq ογοz αqταμοc он xε ἐταq-
 θαμιδ ἵπιρωmi ἐβολβεν ογκαzi ω τογρω
 mh ἐταqcωnt ἱμοq an ἐβολ ἵβhтq ογοz
 ἐταqxiμι ἵθων ἵnai καc nem nai mo† nem
 παι ωap nem nai βαλ nem παι λac nem τai 30

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1) M^a. à ΠΕQCΑΧΙ.

ΜΗΩΟΥ¹ ΟΥΟΣ ΑΥΧΑ ΠΟΥΡΕΘΑΜΙΔ ΝΣΩΟΥ Φ†
 ΕΤΒΟCΙ ΠΕΧΕ †ΟΥΡΩ ΟΥΝ ΝΑQ ΧΕ ΟΥΚ ΟΥΝ
 ΠΑΥC ΓΕΩΡΓΙΟΣ ΠΑΥC ΜΕΝΕΝCΑ Φ† ΝΑΙ ΙΔΩΛΟΝ
 ΖΑΝΔΕΜΩΝ ΝΕ ΠΕΧΕ ΠΙΜΑΚΑΡΙΟΣ ΝΑC ΧΕ ΑΖΑ²
 ΖΑΝΔΕΜΩΝ ΕΤΖΩΟΥ ΝΕ ΟΥΟΣ ΠΕΧΕ †ΟΥΡΩ ΝΑQ³
 ΧΕ ΠΑΥC ΓΕΩΡΓΙΟΣ ΡCΩΟΥΝΟΥ ΝΦ† ΑΝ ΝΧΕ
 ΠΟΥΡΟ ΕΒΗΛ ΕΠΙΑΠΟΛΛΩΝ †ΝΟΥ ΟΥΝ ΜΑΤΑΜΟΙ
 ΧΕ ΕΤΑ ΠΩΗΡΙ ΝΦ† Ι ΕΠΙΚΟCΜΟC ΝΑΩ ΝΡΗ†
 ΟΥΟΣ ΠΕΧΕ ΠΙΜΑΚΑΡΙΟΣ ΓΕΩΡΓΙΟC ΧΕ CΩΤΕΜ
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 ΟΥΟΝΖΚ ΕΒΟΛ ΟΥΟΣ QΑΙ ΝΤΕΚΜΕΤΧΩΡΙ ΑΜΟΥ
 ΩΑΡΟΝ ΕΦΝΑΖΜΕΝ ΟΥΟΣ ΠΕΧΕ ΔΑΥΙΑ ΟΝ ΧΕ
 ΕQΕΙ ΕΠΕCΗΤ ΝΦΡΗ† ΝΝΟΥΜΟΥΝΖΩΟΥ ΖΙΧΕΝ
 ΟΥCΟΡ† ΕΤΕ †ΠΑΡΘΕΝΟC ΤΕ CΩΤΕΜ Ω †ΟΥΡΩ¹⁵
 [Ε]ΑΒΒΑΚΟΥΜ ΠΙΠΡΟΦΗΤΗC ΕΡΧΩ ΝΙΜΟC ΧΕ ΠΥC
 ΑΙCΩΤΕΜ ΕΠΕΚΗΡΩΟΥ ΑΙΕΡΖΟ† ΟΥΟΣ ΑΙ† ΝΙΑΙΤ³
 ΝΝΕΚΕΖΒΗΟΥΙ ΑΙΤΩΜΤ ΚΕΓΑΡ ΠΙΠΝΑ ΕΘΟΥΑΒ
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 ΧΕ ΠΑΥC ΕΤΑ ΠΙΠΡΟΦΗΤΗC CΩΤΕΜ ΕΠCΑΧΙ ΝΠΥC²⁰
 ΟΥΟΣ ΑQΕΡΖΟ† ΕΘΒΕ ΟΥ ΙΕ ΕΤΑQ†ΝΙΑΤQ ΝΝΟΥ
 ΒΕΝ ΝΕQΖΒΗΟΥΙ ΑQΤΩΜΤ ΠΕΧΕ ΠΙΜΑΚΑΡΙΟΣ ΝΑC
 ΧΕ CΩΤΕΜ Ω †ΟΥΡΩ ΕΤΑ ΠΙΠΡΟΦΗΤΗC ΕΜΙ
 ΧΕ ΠΥC ΝΝΟΥ ΕΒΟΛΒΕΝ ΤΦΕ ΑQΕΡΖΟ† ΑQΕΜΙ
 ΟΝ ΧΕ ΦΝΑΩΩΠΙ ΝΕΜ ΝΙΡΩΜΙ ΟΥΟΣ ΑQΤΩΜΤ²⁵
 ΟΥΟΣ ΑCΕΡΟΥΩ ΝΧΕ †ΟΥΡΩ ΧΕ ΑΛΗΘΩC ΚΑΛΩC
 ΑΚCΑΧΙ Ω ΠΙΡΕQΕΡΟΥΩΙΝΙ ΕΤΧΗΚ ΕΒΟΛ ††ΖΟ

¹) Read ΝΙΜΟQ.

²) Ms. ΑΖΑΑ.

³) Sic; read ΝΙΑΤ.

⁴) Sic; read ΑQΧΕ.

- ςβ. ἔροκ τωβ2 ἰπῶς ἔχωι ἔορεσφωτ σαβολ ἰμοι
 ἵχε ἱπλάνη ἵτε νηιδῶλον ετσοq πεχε πι-
 ριοc γεωργιοc νας χε ναρῑ νε ἵθο ἵθῑριαc
 εθογав ἵνομοογcιοc ογο2 ἵμον 2λι ἵαδνι
 ἵτε νηιδῶλον ναψῶντ ἔρο αν ἐπτηρq ογο2 5
 πεχας χε ἱναρῑ παῶς αλλα ἱερ2οῑ εθε
 παι θηριον ετ2ωογ ογο2 ἵνογρο ἵπαρα-
 βατης χε ογνι ὦ παῶς ογρεφογемсар2 ἵρωμι
 πε βεν ογμεθμνι ογο2 ογὰνομοc πε ἐ2οτε
 ογον νιβεν ετ2οп 2ιχεν πκα2ι πλнν ὦ παῶς 10
 γεωργιοc ἀρε2 ἐπαι ηγcτηριον ψαῑι ἔρατк
 ἐῑαγλн ἵτε πῡς πινιωῑ ἵνογρο χат δεοc
 ἵταεμтон ἵμοι ἵνογκογχι ὦ παῶς ἵωτ
 εθογав ογο2 πῶς cωογноγ χε αιῑ2ноγ ἔροκ
 ἵμαψω ογο2 ἐτα τοογῑ δε ψωπι αqер- 15
 келегин ἵχε πιὰνομοc ἵνογρο ετ2ωογ 2ινα
 ἵсfини ἵπιμακαριοc νaq εβολβεν πιπαλλα-
 тιον ἐπιερφнι ἵτε ἱποlic ογο2 αqоγωрп νaq
 fol. 153. ἵχε πογρο χε ἵωс ἵμοκ ἀмоγ ψароι ογο2
 ἵτεκογψωт ἵνιноγῑ ογο2 ἵτεкδι ἵноγнιωῑ 20
 ἵтаио ἵтотоγ ἵνιογρωογ τηρογ υγο2 ἵтоγῑ
 ἔχωк ἵноγδρнпι ἵноγро ογο2 ἵτε πεк2нт
 оγноq ἔροк ὦ πιμεнrit ογο2 ετ2олх ἵмаψω
 ογο2 ἵτε огон νιβεν νaq ἔροк ἵпатен2ωλ
 ἐπιὰricтон ογο2 πεχε πιμακαριοc νaq χε 25
 2емci νак ἵθок нем нιογρωογ ἵпайма ψа-
 ῑоγψωт ἵнιноγῑ ἵтатасθои ἔрок υго2
 пайрнῑ ἵ πικериз ωψ εβολ βεν ογнιωῑ ἵχομ
 χε ὦ нилаос τηρογ θωογῑ τηρογ ἵфооγ
 еγсоп ἐβογн ἐπιερφει 2ινα ἵтетеннаγ ἐ ге- 30

ωργιος πινηψ† ἵτε νιγαλιλεος εφναουωψ†
 ἡπιὰ πολλων πινηψ† ἡνογ† ογορ παρη† βεν
 †ογνογ αἰθωογ† τηρογ ἡξε να†πολις τηρς
 νιρωμι νεν νιζιδμι εγσον ναγοι ἡωφηρι
 πε ἑμαωω εθεε πιμακαριος γεωργιος πινηψ† 5
 ςδ. ἡρεφερογωινη ογορ ναγχω ἡμος πε ἡνογε-
 ρη†¹ ξε πως φαι ναωωπι ἡπιθμη† †χηρα δε
 ἡςζιμι ςως ἑτασσωτεμ ἑναι εθεε πιμακα-
 ριος γεωργιος βεν θμη† ἡπιμηψ τηρς εσχω
 ἡμος ξε ὦ παῦς γεωργιος πιματοι ἡχωρι 10
 ἡτε πογρο πᾶς ιης παῦς ὦ φη ἑταφερ ογθα
 ἡμμηι νεν χομ βεν ται πολις ογορ ακ-
 τογνος νιρεφνωογ† ογορ ακ† ἡφογωινη
 ἡνιβελλεγ ακορε νιδαλεγ μοωι νιέβο δε ον
 ακορογσαχι ογορ νικογρ ακορογ σωτεμ νι- 15
 κακσεστ ακτογβωογ νιχেমων ακριτογ ἑβολ
 ογορ ον ακωωπι ἡνογρεφερογωινη βεν πι-
 κοσμος τηρς ὦ παῦς γεωργιος νιωην ἑταγερ-
 ςολι ακορογωωπι ἡμασογταρ ἡκεσον ὦ φη
 ἑταρι ἑβογν ἑπανι ειοι ἡζηκι αιωωπι ειοι 20
 ἡραμαδ ἡμαωω ογορ εικορεμ αqτασθοι ςα
 fol. 154. †† πιπαντοκρατωρ ἡμμη μενεσκα ναι τηρογ
 ἑτακαιτογ βεν φραν ἡπᾶς ακναουωψ† ἡπι-
 ἀπολλων ετδαβем ογορ ἡτεκ†ωπι ἡπλαος
 τηρς ἡνιχρηστιανος πιαγιος δε γεωργιος 25
 ἑταρσωτεμ ἑρος εσχω ἡναι σαχι ναι ογορ
 αqραωι ἑχεν πταχρο ἡτε πεснаρ† ογορ
 αqνητq ρωq ἡςωβι εθογав ἑβογн ἑχως εqχω

¹) Sic; read ἡνογερνογ.

ἥΜΟϞ ἡΠΑΙΡΗ† ΧΕ ΧΩ ἡΠΕΨΗΡΙ ΕΞΡΗΙ ΕΧΕΝ
 ΠΚΑΖΙ ΟΥΟϞ ΑΣΧΑϞ ΕΠΕCΗ† ΟΥΟϞ ΑΦΕΡΟΥΩ
 ΟΝ ἡΧΕ ΠΙΛΓΙΟϞ ΟΥΟϞ ΠΕΧΑϞ ἡΠΙΛΛΟΥ ΧΕ ΠΧΕ
 ΠΑΝΟΥ† ΠΕΤΧΩ ἡΜΟϞ ΝΑΚ ΧΕ ΤΩΝΚ ἂΜΟΥ
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 ΓΕΩΡΓΙΟϞ ΠΕΧΕ ΠΙΛΓΙΟϞ ΓΕΩΡΓΙΟϞ ἡΠΕΜΘΟ
 ἡΠΙΜΗΨ ΤΗΡϞ ΧΕ ΜΑΨΕ ΝΑΚ ΕΒΟΥΝ ΕΠΙΕΡ-
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 ΠΟΛΛΩΝ ΠΙΘΟΥΩ† ΧΕ ΕΙΒΕΡΟΚ ἡΘΟΚ ΠΙΒΕΛΛΕ
 ϞϞ. ἡΚΟΥΡ ΟΥΟϞ ἡΑΤΚΑ† ΟΥΟϞ ἡΑΤΕΜΙ ἂΜΟΥ
 ΕΒΟΛ ΧΕ ϞΜΟΥ[†] ΕΡΟΚ ἡΧΕ ΠΙΒΩΚ ἡΤΕ Φ†
 ΓΕΩΡΓΙΟϞ ΟΥΟϞ ΑϞΖΩΛ ΕΒΟΥΝ ΕΠΙΕΡΦΕΙ ἡΧΕ
 ΠΙΚΟΥΧΙ ἡΝἂΛΟΥ ΟΥΟϞ ΑϞΧΟϞ ἡΠΑΙΡΗ† ΠΙΠΗΑ 15
 ΧΕ ΕΤΒΑΛΗΟΥ† ΕΠΙΘΟΥΩ† ΑϞΩΨ ΕΒΟΛ ΧΕ Ω
 ΙΗC ΠΙΝΑΖΩΡΕΟϞ ΑΚCΕΚ ΟΥΟΝ ΝΙΒΕΝ ΕΡΟΚ ΠΑΙ
 ΚΟΥΧΙ ΔΕ ἡΝἂΛΟΥ ΟΝ ΑΚΤΟΥΝΟCϞ ΕΞΡΗΙ ΕΧΩΙ
 ΟΝ ΕΒΟΛ ἡΘΩΝ †ΗΝΟΥ ΟΥΟϞ CΑΤΟΤϞ ΑϞϞΟCϞ
 ΕΒΟΛ ΖΙΧΕΝ ΤΕϞΒΑCΙC ΟΥΟϞ ΑϞΙ ΖΑ ΠΙΘΜΗΙ 20
 ΓΕΩΡΓΙΟϞ ΠΕΧΕ ΠΙΛΓΙΟϞ ἡΠΙΘΟΥΩ† ΧΕ ἂΝΟΚ
 ΑΝ ΠΕ Φ† ἡΝΙΧΡΗCΤΙΑΝΟϞ ΟΥΟϞ ΠΕΧΕ ΠΙΔΕΜΩΝ
 ἡΠΙΛΓΙΟϞ ΧΕ ΩΟΥἡΖΗ† ΝΕΜΗΙ ἡΟΥΚΟΥΧΙ Ω
 ΠΑΥC †ΝΑΤΑΜΟΚ ΕΖΩΒ ΝΙΒΕΝ ΟΥΟϞ ΠΕΧΕ ΠΙ-
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 Φ† ΖΩ ἡΨΟΡΠ ΛΟΙΠΟΝ ΒΕΝ ΠΧΙΝΘΡΙΕΡΑΤCΩΤΕΜ
 ἡCΑ Φ† ΟΥΟϞ ΑϞΟΥΑϞCΑϞΗΙ ΟΥΟϞ ΑΥΨΘΑΜ
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[illegible]

1) Read **ИЖЕРИЖ**.

2) Read and φνογν.

ΠΕΧΑΖ ΗΠΙΠΝΑ ΔΕ ΝΘΟΚ ΒΑ ΠΙΘΟΥΩΤ ΝΕΜ
 ΦΗ ΕΤΒΑΛΗΟΥΤ ΕΡΟΚ ΜΑΨΕ ΝΑΚ ΕΠΕCΗΤ
 ΕΦΝΟΥΝ ΗΤΕΚΤΛΟΓΟC ΒΑ ΝΙΨΥΧΗ ΤΗΡΟΥ ΕΤΑΚ-
 CΟΡΜΟΥ CΑΒΟΛ ΗΦΤ ΟΥΟΖ ΒΕΝ ΤΟΥΝΟΥ ΑΓΖΩΛ
 ΕΠΕCΗΤ ΕΦΜΟΥΝ' ΗΠΕΜΘΟ ΗΝΟΥΟΝ ΝΙΒΕΝ ΟΥΟΖ 5
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 ΕΡΑΤΟΥΩΝΖ ΕΒΟΛ Α ΠΙΛΓΙΟC ΧΩ ΗΠΕΡΒΩΚ
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 ΕΤΑΥΝΑΥ ΕΠΙΤΑΚΟ ΗΤΕ ΠΙΕΡΦΕΙ ΟΥΟΖ ΑΥΦΩΒ
 ΗΝΟΥΖΒΩC ΟΥΟΖ ΑΥΖΩΛ ΨΑ ΝΙΟΥΡΩΟΥ ΑΥ-
 ΤΑΜΩΟΥ ΕΖΩΒ ΝΙΒΕΝ ΕΤΑΥΨΩΠΙ ΗΘΩΟΥ ΔΕ
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 ΨΑ ΝΙΟΥΡΩΟΥ ΟΥΟΖ ΝΑΡΕ ΠΙΜΨ ΟΥΕΖ ΗCΩΖ
 ΤΗΡΟΥ ΠΕ ΟΥΟΖ ΝΑΨΩ ΕΒΟΛ ΤΗΡΟΥ ΠΕ ΧΕ
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 ΩΡΓΙΟC ΠΕΧΕ ΠΟΥΡΟ ΔΑΔΙΑΝΟC ΗΠΙΛΓΙΟC ΓΕΩΡ- 25
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 ΤΗΡΟΥ ΜΗ ΗΠΕΚΩΡΚ ΝΗΙ ΗΡΟΥΖΙ ΧΕ ΤΝΑΕΡ-
 Ρ. ΨΟΥΨΩΟΥΨΙ ΗΠΙΛΠΟΛΛΩΝ ΠΕΧΕ ΠΙΘΜΗ ΝΑΖ

1) Read ΕΦΝΟΥΝ.

ΧΕ ΜΑΨΕ ΝΑΚ ὦ ΠΟΥΡΟ ΑΝΙΟΥΓΙ ΝΗΙ ἸΠΙΔ-
 ΠΟΛΛΩΝ ἸΤΑΟΥΨΤ ἸΜΟQ ἸΠΕΚἸΘΟ ἘΒΟΛ
 ΤΗΝΟΥ ΠΕΧΕ ΠΙΜΑΚΑΡΙΟΣ ΝΑQ ΟΝ ΧΕ ἘΨΩΠ
 ἸΤΕΚΙΝΙ ἸΠΙΔΡΑΚΛΗΣ ἸΘΟQ ΠΕ ἘΤΗΝΑΟΥΨΤ
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 ΨΕΡΒΟΗΘΙΝ ἘΡΩΟΥ ἸΜΑΥΑΤΟΥ ἸἘ ΠΩC ΟΥ-
 ΟΝΨΧΟΜ ἸΜΩΟΥ ἘΝΑΖΜΕΚ ἪΕΝ ΠΙΝΙΨΤ ἸΝἘ-
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1) Read ΚΑΤΑ ΤἪΕ.

2) Read ΕΦΜΟΥΝ.

3) Read ΠΟΥΝΟΥΤ.

ἔβοϋν ψαροι οϋοζ πεχας ναϩ ἰπαιρη† χε
 ἐρε παῦς ιηϫ πᾶς θαρμεν βεν πιωρμε
 εθοϋαβ ἵτε γεωργιος πἰλνομος δε ἵνοϋρο
 ἔταϩωτεμ ἐφραν ἰπᾶς ἐβολβεν ρως οϋοζ
 αϩκωντ ἵμαψω αϩλμονι ἰπιϩωι ἵτε τεϫάφε 5
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 ἐζωβ νιβεν ἐετβοσι¹ ἵβασανιζητηριον αϩενς
 ἐβολ ψα νιοϋρωϋ οϋοζ αϩταμωϋ ἐζωβ
 νιβεν ἔταϫοτοϋ νιοϋρωϋ δε αϣερκελεϣιν
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 νιχρηστιλνος πεχε πιμακαριος νας χε χεμ-
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1) Read αϩι ἐβολ

2) Read ετβοσι.

3) Read ἵτε ποϣνοϩ?

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¹) After this number the Coptic numbering of the pages
 ceases.

²) Sic; read ΕΥΕΜΙ.

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¹) Sic; read †ΝΑΘΩΤ.

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 οὐ γορ ἀγσεμνὶ ἡπερ γλῆψανον εἰσογὰς ἡβητῆρ
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ἡπλάζιωμα ἡβασίλικον οὐοὺς ἕεν πχινὲρεφι
 ἐβολ ἅ οὐμνω εφοῶ οὐαζο ἡσῶφ σαμνη
 ἡμοφ νεν σαμναι ἡμοφ οὐοὺς αἰναῦ ἔνη
 εθοῦαβ τηροῦ εὑερπροσκύνιν ἡμοφ αἰ[ναῦ]
 δε αἰτωμτ οὐοὺς ναι[οῦωῶ ἔε]μι ἐροφ χε 5
 νιμ πε οὐοὺς αἰσομς σαοῦῖναμ ἡμοι αἰναῦ
 ἐοῦμοῦναχοc εφοῖ ἐρατφ ἐρε ζαντενς
 ἡμοφ ἡφρητ ἡνοῦαγγελοc ἡτε φτ οὐοὺς
 ναερφοριν ἡνοῦχλομ ἡνοῦρο νεν οὔζεβω
 ἡμον ἑλι ἕεν νιμετοῦρωοῦ ἡτε πικοcμοc 10
 ὀνι ἡμοc οὐοὺς ἐρε οὔωβωτ ἡνοῦβ ἕεν
 τεφχιx ἡνοῦῖναμ οὐοὺς ναρε πεφζο¹ μεζ
 ἡραῶι οὐοὺς ἐρε οὔνιῶτ ἡνωοῦ κῶτ ἐροφ
 οὐοὺς αἰτζο ἐροφ εἰχω ἡμοc χε παῖωτ
 ††ζο ἐροκ ματαμοι χε ἡθοκ νιμ εκῶοπ 15
 ἕεν παῖ νιῶτ ἡταῖδ ἡπαῖρητ οὐοὺς ἡθοφ
 δε αερὰμαληx ἐροι οὐοὺς πεχαφ νηι χε ἄνοκ
 πε παῦλε πῖρεμταμμα καλῶc ακὶ ὦ πῖμα-
 νεcωοῦ ἡτε πενοῦρο ἡμνι πενῶc τῆc πῶc
 οὐοὺς ἕεν πχινὲρεφχε ναι νηι αἰραῶι χε 20
 αἰχημ παρρηcιὰ ναζραφ οὐοὺς πεχηι ναφ χε
 ὦ παῦc ἡῖωτ εθοῦαβ ††ζο ἐροκ ιc χε ακαῖτ
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 κύνιν ἡμοφ οὐοὺς ἡθοφ δε πῖμακαριοc αφ-
 [N]ετφ ρῶφ ἡcῶβι ἡπῆατικον πεχαφ νηι χε
 fol. 169. ἡπεκcoῦεν φαι ῶα †νοῦ πεχηι ναφ χε εἰναῶ-

1) Ms. πεφζομ.

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ΓΙΟΣ ἰ ΞΩΡΟΙ (sic) ἔρε περὶο ριακτιν ἡνογ-
 ωινι ἐβὼλ ἀφρασπάζεσθε ἡμοὶ οὖορ ἀφμαστ
 ἡραψι νεν οὖνορ οὖορ πεχαρ νηι χε Ξωπι
 ἡτεκρῶλ ἡτεκπολις (sic) ἀνκγρὰ κωτ ἡνογνι
 νηι ἡβητς ρινα ἡταὶ ἡταψωπι βατοτκ εἴβε 5
 χε κεῖ νεν ἔ νηλβοτ ψατεκὶ ψαροι ἔται
 πολις εἴβογαν ναι δε ἔταρχοτοῦ νηι αἰτωογ-
 νοῦ βεν τογνοῦ ἐβὼλβεν πιζοραμα πογρο
 δε νεν πικε τβ ἡπεπισκοπος ἔταγναγ ἐπρὸ
 ἡπιεπισκοπος εἴοι ἡνογωινι ἀγέμι χε ἀρναγ 10
 ἐογδωρπ ἐβὼλ οὖορ ἀγτρὸ ἐρορ ἐρερεχω
 ἐρῶοῦ ἡνη ἔταρναγ ἐρῶοῦ ἡθορ δε ἔταρὶ
 ἐρορ ἡχε περρηντ ἀρχω ἐρῶοῦ ἡτοπτασιὰ
 τηρς ἔταρναγ ἐρορ οὖορ ἀγερῶφρηι ἡμαῶω
 οὖορ ἀγτῶοῦ ἡφτ νεν πιμαρτγρος εἴβογαν 15
 πιλγιος γεωργιος οὖορ λ πογρο ερογῶ πεχαρ
 χε βεν [πι]ἐρσοῦ ἔτα πῶτ τρεμσοὶ ριχεν
 [περ]ονος ἡνιρῶμεος παρὰ παεμ[πῶ]λ οὖορ
 αἰναγ βεν ναβαλ ἡρερ[ερ]νοβι ἐπιλγιος γεωρ-
 γιος ἔταρὶ ἐβὼλβεν τφε εἴταιῖνογτ ἐπερρθο 20
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 ἡνογῖναμ ἔρε πιαρχηαγγελος μοῶι νημαρ
 οὖορ αἰναγ ἐογδρηπι ἡνογβ τοι ἔχεν τερὰφε
 ἔρε ζ ἡχλομ τοι ἔχεν τερὰφε οὖορ ναφερ-
 ογωινι ερῶτε φρη ἡνογῶβα ἡκωπ ἡσοπ 25
 οὖορ ἀρὶ ψαροι εἴμερ ἡραψι ἀραμονι ἡμοὶ
 οὖορ ἀτρεμσοὶ ριχεν περονος ἡτμετογρο
 οὖορ ἔρε οὖμνω βεν νη ετεμψα βεν πι-
 στρατεῦμα ερεῶριν ἡμορ ἡρὸ ογῆ (sic')

1) Read ογβε.

20 ΟΥΟΣ ΔΙΜΑΥ ΕΡΟQ ΝΚΕCΟΠ ΒΕΝ ΤΕΡΕΚ-
 ΚΛΗΣΙΑ ΕΘΟΥΑΒ ΑQΤΑΜΟΙ ΝΗΝ ΕΤΕΡΝΟQΡΙ ΝΤΑ-
 ΨΥΧΗ ΑΝΟΚ ΔΕ ΕΤΑΙCΩΤΕΜ ΕΝΔΙ ΔΙCΗΟΥ ΕΠΑΥC
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 ΦΡΑΝ ΝΦ† ΝΕΜ ΠΙΔΓΙΟC ΓΕΩΡΓΙΟC ΟΥΟC ΑQΕΡ-
 ΑΓΙΑΖΙΝ ΝΗΟC ΝΗΕQΧΙΧ ΝΠΑΤΕQΙ ΕΒΟΛ ΒΕΝ
 CΩΜΑ ΝΕ ΟΥΔΙ ΖΩQ ΠΕ ΕΒΟΛ ΒΕΝ ΠΙΤΗ ΝΕΠΙC-
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 ΝΩ[ΤΕΝ] Ω ΝΑΜΕΝΡΑ† ΝCΗΝΟΥ ΕΒΟΛΒΕΝ ΝΙ-
 ΝΙΩ† ΝΤΑΙΔ ΕΤΑ Φ† ΤΗΙΤΟΥ ΝΠΙΜΑΤΟΙ ΝΧΩΡΙ
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 ΤΗΡQ ΝΕΜ ΒΕΝ ΝΙΦΗΟΥΙ ΠΙΚΕCΕΠΙ ΝΤΕ ΠΕQΩΟΥ
 ΝΕΜ ΠΕQΝΙΩ† ΝΤΑΙΔ ΕΤΘΟCΙ ΕΑQΧΗ ΒΕΝ ΙΛΗΗ
 ΝΤΕ ΤΦΕ ΤΠΟΛΙC ΝΠΟΥΡΟ ΠΧC ΛΟΙΠΟΝ †ΝΟΥ
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ΙΗC ΠΧC ΖΟΠΩC ΝΤΕΡΩΕΝΖΗΤ [ΖΑ]ΡΟΝ ΟΥΟZ
ΝΤΕΡΩC ΝΑΝ ΕΒΟΛ ΝΝΕΝΝΟΒΙ ΟΥΟZ ΝΤΕΡCΜΟΥ
ΕΠ[Θ]ΩΟΥ† ΕΒΟΥΝ ΝΤΕ ΠΕΝΛΑΟC ΝΙΚΟΥΧΙ ΝΕΜ
ΝΙΝΙΩ† ΝΙΒΕΛΛΟΙ [ΝΕΜ] ΝΙΛΛΩΟΥ† ΝΙΧΗΡΑ ΝΕΜ
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ΛΜΗΝ

fol. 172 obverse.

† ΉΕΝ ΠΡΑΝ ΝΠΕΝ¹
ΥC ΙΗC ΠΧC ΑΓΩΩΠΙ ΝΧΕ 15
ΠΑΙ ΛΓΑΘΟΝ ΝΩΕΝΕΡΦΜΕΓΙ
ΝΤΕ ΠΑΙ ΧΩΜ ΕΒΟΛ ΖΙΤΟΟΤΟΥ
ΝΝΕΝΜΑΙΝΟΥ† ΝCΗΟΥ ΝΜΑΙ
ΑΓΑΠΕ ΠΙΔΙΑΚΟΝ ΠΕΤΡΟC ΕΝΕ.....
ΠΙ†ΑΚΟΝ ΚΕΛΛΟΥΧ ΝΕΜΝΟΥΩΗ[ΡΙ ΝΠΗΧΤΙΚ](?) ΟΝ 20
ΑΓΩΟΦΩ ΕΒΟΛ ΉΕΝ ΠΟΥΉΙCΙ ΝΗ[ΗΙ ΑΥΤΗΙΩ](?)
ΕΒΟΥΝ Ε†ΑΚΙΛ ΝΕΚΛΗCΙΑ ΕΤΕ
ΜΙΧΑΗΛ ΝΤΕ †ΧΕΦΡΟΝΕ Ή
ΕΥΩΕΝΕΡΦΜΕΓΙ ΝΩΟΥ ΝΕΜ ΝΟΥΙΟ†
††ΖΟ ΕΒΟΝ ΝΙΒΕΝ ΕΘΑΩΩ ΝΉΗΤΩ ΙΕ ΝΗ 25
ΕΘΑCΩΤΕΜ ΕΡΟΓ ΝΤΟΥΧΟC ΧΕ ΝΗ ΕΤ ΟΝ[Ζ](?)
ΝΤΩΟΥ ΝΤΕ ΠΥC ΕΡΠΕΓΝΑΙ ΝΝΙΩ† ΝΕΜ[ΑΥ]

¹) This and the following 17 lines are written below the last lines of the text.

ΚΕ ΝΗ ΕΤ[ΑΥCΙΝΙ](?) ἔΒΟΛ ἡΤΩΟΥ ΤΕ ΠΥC †
 ΤΟΝ ἡΟΥΨΙΧΗ ΤΕΡΟΘΒΟΥ ΞΕΝ ΚΕΝQ
 ΝΕΝΙΟ† ΕΘΟΥΑΒ ΑΥΡΑ[ΞΑΜ ΝΕΜ ΙCΑΑΚ]
 ΝΕΜ ΙΑ[ΚΩΒ]

fol. 172 reverse.

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CTPC ΠΥC Φ† ἡΤΕ ΝΙCΟΜ ΠΗ ΕΤΞΕΝ ΚΕΝQ ἡΠΕΡΙΩΤ
 ἡΛ[ΓΑΘΟC]¹
 ΠΗ ΕΡΕ ΝΕQΑΞΩΡ ΜΕΞ ἡΝΑΙ ΝΕΜ ΜΕΤΩΝΕΞΗΤ ΠΗ
 ΕΤΧ.....

COMC ἡΝΟΟΥ ΝΙΒΕΝ ἡCΑ ΘΜΕΞΑΝΙΑ ἡΝΙΡΕQΕΡΝΟΒΙ 10
 ΠΗ ΕΘΒΟΥΩ ΦΜΟΥ ΔΗ ἡΠΙΡΕQΕΡΝΟΒΙ ἡΠΡΗ† ΤΕQ
 [ΤΑC]ΘΟQ ΤΕQΩΝΞ ΤΕΝΤΩΒΞ ἡΤΕΚΜΕΤΑΓΑΘΟC
 [Φ†] ΠΙΜΑΙΡΩ[ΜΙ] ΖΙΤΕΝ ΝΙ†ΞΟ ἡΤΕ ΠΙΛΓΙΟC ΓΕΩΡΓΙΟC
 ΤΕΚΕΡΠΙΝΑΙ ΝΕΜ ΟΥΟΝ ΝΙΒΕΝ ΕΡΕ ΞΙCΙ ΕΩΝΕΡΦΜΕΥΙ
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 ΤΟΤΚ ΠΙΩ[ΟΥ] ΝΕΜ ΠΙCΜΟΥ ΕΡΠΡΕΠΙ ΝΑΚ ΦΙΩΤ
 ΝΕΜ ΠΩΗΡΙ ΝΕΜ ΠΙΠΝΑ ΨΑ ΝΙΞΕΞ ΤΗΡΟΥ ἡΜΗΝ.
 ΧΡΟΝΟΝ ΜΑΡΤΥΡΟ ΧΩΞ. 20

¹) These lines are written in the middle of the page.

FRAGMENTS OF A SAHIDIC VERSION

OF THE

MARTYRDOM OF SAINT GEORGE

Fragment A.

[Codex Borgianus CLII.]

- page 12. ΔΘΑΝΑΣΙΟΣ¹ ΔΕ ΑΡΧΙ ΝΟΥΑΠΟΤ ΜΜΟΥΝΩΡΩ
col. I. ΑΡΕΠΕΙΚΑΛΕΙ ΝΖΝΡΑΝ ΝΔΑΙΜΟΝΙΟΝ ΕΞΡΑΙ ΕΧΩΡ·
ΑΡΤΑΛΑΡ ΝΑΡ. ΑΥΩ ΝΤΕΡΕΡΣΟΟΡ ΜΠΕΛΑΛΥ ΜΠΕ-
ΘΟΥΥ ΩΩΠΕ ΜΜΟΡ ΕΠΤΗΡΡ. ΑΘΑΝΑΣΙΟΣ ΔΕ
ΠΕΧΑΡ ΜΠΡΡΟ ΧΕ ΕΤΙ ΚΕΚΟΥΙ ΠΕ ΝΤΑΔΟΚΙΜΑΖΕ 5
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page 12. ΜΜΟΥΝΩΡΩ (sic) ΑΥΩ ΑΡΤΕΖ ΖΝΚΕΠΑΖΡΕ ΕΡΟΡ
col. II. ΑΡΕΠΕΙΚΑΛΕΙ ΝΖΝΚΕΝΟΒ ΝΡΑΝ ΝΔΑΙΜΟΝΙΟΝ ΕΥ- 10
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ΝΑΡ ΟΝ. ΑΥΩ ΑΡΧΙΤΡ ΝΤΟΟΤΡ ΜΠΜΑΓΟΣ· ΑΡ-
ΣΦΡΑΓΙΖΕ ΜΜΟΡ ΝΩΟΜΗΤ ΝΣΟΠ ΕΠΡΑΝ ΜΠΕΙΩΤ
ΜΗ ΠΩΗΡΕ ΜΗ ΠΕΠΝΛ ΕΤΟΥΑΔΒ. ΑΥΩ ΝΤΕΥΝΟΥ
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page 14. ΝΑΣΙΟΣ ΔΕ ΑΡΩΠΗΗΡΕ ΜΜΟΡ ΠΕΧΑΡ ΝΑΡ ΧΕ
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ΕΡΟΚ ΜΠΕΣΤΑΥΡΟΣ ΜΠΕΧΥ ΙΣ ΠΝΟΥΤΕ ΝΤΑΡΕΙ
ΕΠΚΟΣΜΟΣ ΕΝΟΥΖΜ ΝΝΕΤΣΩΡΜ (sic) ΤΗΡΟΥ ΝΑ² 20

1) For the memphitic version of this fragment see page 8,
line 15.

2) Memphitic version, p. 9.

ἡΤΑΨΥΧΗ· ΑΥΩ ΝΓ† ΝΑΙ ἡΤΕΦΡΑΓΙ· ΕΤΖῆ
 ΠΕΧΤ ΧΕΚΑC ΕΥΕΘΩΝ ΝΑΙ· ἡΤΕΡΕΦΝΑΥ ΔΕ
 ἡΒΙ ἡΖΑΓΙΟC ΓΕΩΡΓΙΟC ἔΤΕΦΠΙCΤΙC· ΑΦΛΑΚΤΙΖΕ
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 ΑCΩΩΠΕ ΔΕ ἡΤΕΡΕΦΟΥΩ ΕΦΒΑΠΤΙΖΕ ἡΜΟQ
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 ἡἡΖΑΓΙΟC ΓΕΩΡΓΙΟC· ἔΠΕΩΤΕΚΟ ἡΚΕCΟΠ ΩΑΝ- 15
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 ΔΕ ἡΤΕΡΕΦΩΩΠΕ ΑΦΚΕΛΕΥῆ ΕΤΡΕΥCΜΙΝΕ ἡΟΥ-
 ΝΟC ἡΤΡΟΧΟC· ἡΠΕCΜΟΤ ἡΟΥCΛΙC· ἡΖΑΜΩΕ·
 ΕΦΧΙΡΑ ἡΖῆCΗQΕ ΕΤΠΕ ΖΙΠΕCΗΤ ΔΕ ΖῆCΟΡΤΕ·
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 col. II. ἔΠΜΑ ἔΤΕΡΕ ἡΜΑῆΓΑΝΟΝ ἡΖΗΤQ· ΑΦΝΑΥ ἔΠΕ-
 ΤΡΟΧΟC ΕΤΕ ἡΜΑῆΓΑΝΟΝ ΠΕ ΕΦΧΙΡΑ ἡCΗQΕ 25
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 CΝΑΥ· ΕΥCΟΒῆ ἔΖΟΥΝ ἔΡΟQ· ΑΦΧΟΟC ἡΤΕΥΝΟΥ
 ΖΡΑΙ ἡΖΗΤQ ΧΕ ΝΑΜΕ· ἡἡΝΑΟΥΧΑΙ ΑΝ ἔΒΟΛ-
 Ζῆ Π[Ε]ΙΜΑῆΓΑΝΟΝ· ΜῆῆCΩC ΔΕ ΑΦΚΤΟQ Ζῆ
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page 16. ΕΤΒΕ ΟΥ ΕΚΜΟΚ[2] ΖΙ ΝΑΙ ΝΟΕΙ ΝΠΕΚΛΗΡΟC
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ΤΜΗΤΕ ΝΛΙCΤΗC ΕΝΑΥ. ΝΤΕΡΕQΧΕ ΝΑΙ ΔΕ.
ΛQQΕΙ ΝΝΕQΒΑΛ ΕΖΡΑΙ ΕΤΠΕ ΝΝΑΖΡΗ ΝΧΟΕΙC·
ΝΠΕQΡΠΕΤΝΑΝΟΥQ ΝΑQ. ΠΕΧΑQ ΧΕ ΝΧΟΕΙC ΠΕΤΕ- 5
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1) Memphitic version, p. 10.

2) Memphitic version, p. 11.

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¹) Memphitic version, p. 12.

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¹ A later hand has written on the margin the Arabic equi-
 valent of this word: 'سج'

² Memphitic version, p. 13.

αωτq εzpaī ἡcαxωq· ἡcezωk ἡμοq. παικαιoc
 δε neqcoπc̄ eqxω ἡmoc xε παxoeic ιc̄ πεx̄c̄
 naзmeт εβολz̄n̄ neι bacanoс. m̄h̄nc̄a naī
 δε aqkeleyē ἡb̄i πεapaκων etz̄n̄ ἡnoyn.
 etpeyтаm̄iδ̄ noyēze ἡzom̄nt̄ ἡceoq̄t̄¹ εzoyn 5
 ēroc ἡz̄neib̄t̄ eywoī m̄h̄ zenoime eywoī.
 ἡcenoyxe εzoyn ēroc ἡἡaικαιoc. ayō
 aqkeleyē etpeykwote ἡz̄n̄zom̄nt̄ m̄h̄ zen-
 maḡranon. zowcte ἡte neqmeλoc etzi zoyn
 wōw εβολ ἡθē noyxn̄ooy ἡἡwom̄. ntepeqqei 10
 δε za †kebacanoс (sic) z̄n̄ oȳmnt̄xowpe. aqke-
 leye etpeyxit̄q̄ ēπεwteko· ἡce noxq̄ εβολ·
 w̄anteqmowt̄q̄ xε z̄ḡaw ἡkolacic· q̄na
 anz̄aliske ἡἡca ἡteq̄m̄nt̄b̄rpe. a pxoeic δε
 oyōn̄z̄ ēroq̄ z̄n̄ teywn̄ et̄m̄maγ̄ पेx̄aq̄ naq 15
 xε twk ἡmok γεωργioc ἡnok gar †woop
 ἡḡmak. eic z̄n̄hte akmoγ̄ ἡἡworp ἡcop
 aitoγ̄noc̄k̄ p̄mezqtooy δε [ἡ]cop †nhγ
 [ē]pok̄ z̄ix̄n̄ ne[k̄]loð̄le. ta xi [ἡ]ἡpara-
 oñk̄h̄ [ἡtai] baλwoγ̄ [ē]pok̄ ēte pek̄] cōma 20
 [m̄h̄ tek̄] ψyxn̄ te. tekmap̄tyriā gar na-
 wōpe ec†coeit̄ z̄n̄ ἡm̄nt̄epwoγ̄ ἡcawpe
 ἡrompe· b̄m̄bom̄ tenoy· ayō n̄ḡm̄bwōl̄ εβολ·
 ayō ἡ pxoeic ac̄paze ἡmoq. aqbowk̄ εzpaī
 m̄h̄nye m̄h̄ neqaḡgeloc. ntepe² z̄tooyē δε 25
 wōpe· aqkeleyē etpeyeyne ἡmoq̄ ep̄b̄hma.
 पेx̄aq̄ naq ἡb̄i p̄r̄ro maḡnentioc xε γεωργioc

1) Memphitic version, p. 14.

2) Memphitic version, p. 15.

†ΑΙΤΙ ΝΗΜΟΚ ΝΟΥΑΪΤΗΜΑ [ΧΕ] ΝΗΕΚΡΜΑΓΙΑ
 [Ν]ΖΗΤΩ ΨΕ ΠΑ ΧΟΕΙΣ ΠΡΡΟ [ΜΗ ΠΕ]ΨΒΕ [Ν]ΝΟΥ-
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1) Memphitic version, p. 16.

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 col. II. ἸΤΕΛΤΙΛΕ. ΕΤQΩΘΕ ΕΞΡΑΪ ΖΗ ΠΕΧΑΛΧΙΩΝ (sic)
 ΕΤΕQΩΟΟΠ ἸΖΗΤQ [ΑΥΤΑΜΕ ΠΡΡΟ ΧΕ Α ΠΙΤΑΛΑΙ-
 ΠΟΡΟC ΡΩΚΖ ΜΠΤΗΡQ ΛΟΟΥΑΖΣΑΖΝΕ ἸΣΕΤΟΜCQ
 ἸΠΚΑΖ ΜΗ ΠΕΧΑΛΧΙΩΝ (sic). ΕΤΕQΩΟΟΠ ἸΖΗΤQ]²
 ΧΕΚΑC ἸΝΕ ΝΕΧΡΙCΤΙΛΝΟC ΖΕ ΕΡΟQ ἸΣΕQΙ 15
 ΕΒΟΛ ΖΗ ΝΕΦΜΕΛΟC. ἸΣΕCΜΙΝΕ ΝΟΥΜΑΡΤΥΡΙΟΝ
 ΕΡΟQ. ΕΥΒΗΚ ΔΕ ΕΤΑΜΕ ΠΡΡΟ. ΑΥΝΟΒ ΔΕ
 ἸΩΤΟΡΤΡ ΔΕ ΩΩΠΕ. ΖΩCΤΕ ἸΤΕ ΤΠΕ ΡΚΑΚΕ
 ἸΣΕΤἸΡΟΥΘΕΙΝ ἸΘΙ ἸCΙΟΥ. ΝΕ Α ΠΧΟΕΙC ΓΑΡ
 ΕΙ ΕΠΕCΗΤ. ΜΗ ΝΕQΑΓΓΕΛΟC ΕΧἸ ΠΕΧΑΛΧΙΩΝ 20
 page 26. (sic) ΕQΧΩ ἸΜΟC ΧΕ ἸΝΟΚ³ ΠΕ ΠΝΟΥΤΕ ἸΤΑQ-
 col. I. ΤΟΥΝΕC ΛΑΖΑΡΟC. ΕΒΟΛ ΖΗ ΝΕΤΜΟΟΥΤ. ἸΤΟΚ
 ΖΩΩΚ Ω ΓΕΩΡΓΙΟC †ΧΩ ἸΜΟC ΝΑΚ ΧΕ ἸΜΟΥ
 ΕΒΟΛ ΖΗ ΠΕΧΑΛΧΙΩΝ (sic) ἸΓΑΖΕΡΑΤΚ ΕΧἸ
 ΝΕΚΟΥΕΡΗΤΕ ΕΜἸΛΑΑΥ ἸΤΑΚΟ ΩΟΘΠ ἸΖΗΤΚ. 25
 ΑΥΩ ἸΤΕΥΝΟΥ ΑQΤΩΟΥΝ ΕΒΟΛ ΖΗ ΝΕΤΜΟΟΥΤ

1) The page ends here. 2) The words enclosed by
 brackets have been written on the margin by a later hand.

3) Memphitic version, p. 17, l. 4.

ἡδὲ ἱμάρτυρος ετοῦαας γεωργίος· ὥς
 ἦπε λααγ ἡπεθοογ ὥπε ἡμογ ἐπτηρῆ
 πεσε ἡχοεῖς ναγ σε γεωργίος οὐν οὐνοῦ
 ἡρασε ὥοπ ζῆ τπε· ἡπεντο ἐβολ ἡναγτελος
 page 26. ἔσῃ πεκλῶν. ἀνοκ δε ον τῆνγ ὡαροκ ριχῆ 5
 col. II. νεκλοῦλε τατῶν νακ· ἡθε ἡαβραζαμ μῆ
 ἰσαακ μῆ ἰακωβ νακληρονομος δῆδον αὔω
 ἡῖχρο· ἀνοκ γαρ τῶοπ ἡῖμακ. πχοεῖς
 δε ἰς αρωκ ἐζραῖ ἡπηγὲ μῆ νεραγτελος.
 μῆνσως δε ον μεταζερατοῦ ετσαρτε ρα 10
 πεχλλχιον ἡτερογναγ ἐπενταρῶπε· αὔπωτ
 αὔταμε πῖρο σε γεωργίος· πεντακνοσχῆ ἐπε-
 χαλκιον· εἰς ζῆντε τενογ ερτςω ζῆ τῖολις.
 αὔω αρκελεγὲ ἐτρεγῆτῆ ναγ.¹

. 15
 page ? γεωργίος ταμογ ἐρογ αρωβῖνε ἡῖνογβ εγκῆ
 col. I. ἐζραῖ αρωιτοῦ ἐζογν ἐπτοπος. πρῶμε δε
 ἡταρωρῆ ἡνογχ ἡτερε παλῖμονιον κααγ
 ἡογκογῖ αρωω ἐβολ σε ἡνογτε ἡῖραγιος
 γεωργίος κω ναῖ ἐβολ· αὔω αρωομολογεῖ 20
 ἡπερνοβε ἡπεντο ἐβολ ἡογον νῖμ λ πνογτε
 ὡνεεζητηγ ραρογ αρωεχ παλῖμονιον ἐβολ
 ἡζητηγ. ἡτερε πογχαῖ δε ὥπε ναγ πεχαγ
 ἡτερςζιμε σε αῖρνοβε ἐπνογτε ἡῖραγιος
 γεωργίος τενογ δε τωογν ἡτεωκ ἐπενῆ 25
 ἡτεσῖνε ἡῖνογβ ἡπτ[οπο]ς. παν²

page ?
 col. II.

κων

¹) The page ends here.

²) The column ends here.

NOBE
 ΝΑQ ΝΟΙ ΤΕQCΖΙΜΕ ΧΕ ΧΙΝΧΠCΘΗCΑQ ΑΥΡΩΜΕ
 ΧΕ ΓΕΩΡΓΙΟC ΕΙΝΕ ΝΑQ ΗΠΕΚΖΟΥΡ· ΑΙΤΝΑQ
 ΗΝΗΟΥΒ. ΑΥΩ ΟΥΡΩΜΕ ΠΕ ΝΟΥΟΒΩ ΗΚΑΡΟΥC.
 ΛΗΟΚ ΔΕ ΑΙΜΟΟΨΕ ΝΗΜΑQ ΨΑΖΟΥΗ ΕΠΤΟΠΟC. 5
 ΑΥΩ ΑΙΛΟ ΕΙΝΑΥ ΕΡΟQ. ΠΡΩΜΕ ΔΕ ΑQΕΙΜΕ
 ΧΕ ΗΖΑΓΙΟC ΓΕΩΡΓΙΟC ΠΕ ΑΥΩ ΑQΩΗΖΜΟΤ
 ΗΤΜ ΠΝΟΥΤΕ ΕΧΜ ΠΕΖΜΟΤ ΗΤΑQΤΑΖΟQ ΜΗ ΘΕ
 ΗΤΑQΟΥΧΑΙ ΕΒΟΛ ΖΗ ΗΔΑΙΜΟΝΙΟΝ. ΑΥΩ ΝΕQ-
 ΨΟΟΠ ΖΗ ΠΤΟΠΟC ΗΠΖΑΓΙΟC ΓΕΩΡΓΙΟC ΕQΑΙΑ- 10
 ΚΟΝΕΙ ΝΑQ ΨΑ ΠΕΖΟ[ΟΥ] ΗΠΕQ [ΒΙΟC] . . .

page ?
 col. I.

. [ΩΠ]ΗΡΕ
 ΗΠΕ
 ΗΜΟΟΥ. ΑΥΩΨΕ ΖΗ ΠΤΟΠΟC ΗΠΖΑΓΙΟC ΓΕΩΡ- 15
 ΓΙΟC ΖΩCΤΕ ΗΤΕ ΠΕQCΘΕΙΤ ΠΩΖ ΨΑ ΝΕΧΩΡΑ
 ΤΗΡΟΥ ΕΤΒΕ ΗΒΟΜ ΕΤΨΟΟΠ ΗΖΗΤQ. ΝΕΤΨΩΝΕ
 ΗQΤΑΛΒΟ ΗΜΟΟΥ ΗΔΑΙΜΟΝΙΟΝ ΗQΝΟΥΧΕ ΗΜΟΟΥ
 ΕΒΟΛ. ΑΥΕΙ ΨΑΡΟQ ΗΟΙ ΗΡΡΩΟΥ ΜΗ ΗΚΩΜΗC.
 ΑΥΠΑΖΤΟΥ ΑΥΧΙCΜΟΥ ΖΗ ΠΕQΤΟΠΟC ΕΤΟΥΑΑΒ 20
 ΑΥΕΙΝΕ ΝΑQ ΗΖΝΑΩΡΟΝ. ΖΟΙΝΕ ΑΥΤΑΜΙΟ ΗΖΗ-

page ?
 col. II.

ΖΙΚΟΝ ΗΝΟΥΒ ΑΥΤΑΖΟΟΥ ΠΕQΤΟΠΟC
 ΖΗ ΚΟΟΥΕ ΔΕ ΑΥΤΑΜΙΔ ΗΖΗΛΙΜΗΝ ΗΝΟΥΒ. ΜΗ
 ΖΕΝΚΥΜΕΛΙΟΝ ΜΗ ΖΝΕΥΑΓΓΕΛΙΟΝ ΕΥΡΗΜΕΕΥΕ
 ΗΝΕΥΩΗΡΕ. ΑΥΩ ΝΕΡΕ ΗΖΑΓΙΟC ΓΕΩΡΓΙΟC· 25
 ΧΙΖΜΟΤ ΕΖΡΑΙ ΕΧΩΟΥ ΗΝΑΖΡΗ ΠΝΟΥΤΕ. ΑΥΩ
 Λ ΠΕΧC ΤΝΑQ ΗΠΕΙ ΚΕΝΟΒ ΗΖΜΟΤ· ΗΘΕΗΤΑQΩΡΚ
 ΝΑQ ΕQΧΩ ΗΜΟC ΧΕ ΔΙΩΡΚ ΗΜΟΙ ΗΜΙΝ ΗΜΟΙ·
 ΧΕ ΡΩΜΕ ΝΙΜ ΕΤΨΟΟΠ ΖΗ ΟΥΛΝΑΓΚΗ ΜΗ ΠΙ-
 ΡΑCΜΟC ΝΙΜ· ΕQΨΑΝΩΨ ΕΖΡΑΙ ΕΡΟΙ ΖΗ ΠΕQΖΗΤ 30

page ?
 col. I. τῆρῃ νεφθοοῦς σε πνοῦτε ἡπζαγιος γεωργιος
 βοῖθαι ἐροῖ. †ναναζμοῦ ἐβολ ζῆ πιδασμος
 νιμ· μὴ ἀναγκη νιμ εἰς ναῖ μεν ἀνθοοῦ
 εἰσβῆντκ ὡ πμαρτγρος ἡπεῶς αὐὼ ἡσωφρε
 ἡδγνατος· πεντα πνοῦτε †ταειδὸ ναq ζῆ 5
 ππε αὐὼ ζισὴ ἡκαζ· τῆςοπὲ ἡμοκ ἀριπρε-
 βευε εἰραῖ ἐχων ἡηαζρῆ πεντακμεριτq
 πεῶς νεφωενεζηηq ζαρον. νεφayζανε ἡνεν-
 page ?
 col. II. σωψ, μὴ νενγενημα. ἡqσαῖω ἡρ[ω]με
 νεq†δομ ἡντβῆνοογε αὐὼ νεqζωτῇ ἡῖμαν 10
 ἡπεqνα· μὴ τεqαγαπη ζι οὔςοπ. ἡqῖ ἡμαγ
 ἡνιζισε· μὴ πιπολγμος ἐβολ ζισων. αὐὼ
 νεppωοῦ μὴ νεζογσιὰ μὴ ναρχων μὴ νε-
 κριτης· ἐταρχει ἐχων. ἡqαay ἡζγμερος ἐζοῦν
 ἐπεqπλασμα εἰτογaaβ· αὐω ἡq† ναν ἡζῆουγ- 15
 οειω ἡειρηνικον· σε τῆςοοῦν σε οὔῆδομ
 page ?
 col. I. ἡμοκ ἐπρεσβ[ευε εἰ]ραῖ ἐχων [ἡ]τῆν τεχαρις
 μὴ τμῆνταῖρωμε ἡπενσxoεῖς ιc πεῶς παῖ
 ἐβολ ζιτοδῶτq ἐρε πεοοῦ μὴ πταειδ· μὴ τε-
 προσκγνεσις ἡρεπει ναq μὴ πεqειωτ ἡαγα- 20
 θος μὴ πεπηᾶ ἐτογaaβ· ἡρεqτανζο ἡπτηρηq
 αὐὼ ἡζομοογσιον· τενοῦ μεν αὐὼ ἡογδειω
 νιμ αὐὼ ψα ναιων τηροῦ ἡηαιων ζαμην.

ασχωκ ἐ[βολ ἡb]ι τμαρτγρια [μὴ ἡδομ] 25
 ἡπζαγιος [γεωργιος] ζῆ οὔειρηνη [ἡτε]
 πνοῦτε ζαζαμην (sic) ιΓ μπα

col. II. p?

εγω ελαχ στεφανος και ιωαννης αδελφου 30

γραψα ἀριπενμεεγε· πῶς τῷ πεῖχῃ εἰς εἰς
 ἀγῶ νεφελρεε εἰπωνε μὴ ἥταρο ἐρατῇ
 ἡπαπα ιακωβ πῶγ ἡπαρχηπαπα ληγς μὴ
 κογλβαν ἀποχωριον ὡμιν πανος κε· ἡτοῦ
 ἀρῇ προογῶ ἡπεισῶμε ἡγυπομνημα ἡπι- 5
 γαγιος γεωργιος εἰ πογχαῖ ἡτεφψγχι κε
 κας ἐρε παγιος γεωργιος ναχιζμοτ ἐσῶγ
 ἡναερε μὴ πῶρο πεῖχῃ ἡτογχογ εἰ πειλιων
 ἡπονηρον ἀγῶ ἡῖτῆναγ ἡογμερος μὴ ογ
 κληρος μὴ νετογλαβ τηρογ εἰ πελιων 10
 ετηνγ [εαμην].

Fragment B.

- ΠΕ. ΜΟΥΤΕ' ΕΡΟQ ΧΕ ΛCΗΡ· ΛΥΝΟΧῆ ΕΒΟΛ ἸΜΑΥ
 col. I. ἸΘΙ ἸΖΥΠΗΡΕΤΗΣ ΔΥΚΟΤΟΥ ΕΠΕCΗΤ. ΑΥΟΥΕ ΔΕ
 ΕΒΟΛ ἸΠΤΟΟΥ ἸΟΥCΤΑΔΙΟΝ. ΑΥΩ ἸΤΕΥΝΟΥ
 ΕΙC ΟΥΝΟΘ ἸΖΡΟΥΜ ΠΕ ΛΦΩΠΕ· ΖΩCΤΕ ΕΤΡΕΪ-
 ΤΟΥQ ΤΗΡῆ ΝΟΕΙ. ΑΥΩ Ἰ ΠΧΟΕΙC ΕΙ' ΖΙΧΝ 5
 ΝΕΚΛΟΟΛΕ· ΑΦΜΟΥΤΕ ΕΓΕΩΡΓΙΟC ΕΦΧΩ ἸΜΟC
 ΝΑQ· ΧΕ Ω ΠΑCΩΤΠ ἸΖἸΖΑΛ ΤΩΟΥΝ ΕΖΡΑΪ
 ΖΙΧΜ ἸΚΑΖ. ΖἸ ΤΕΥΝΟΥ ΔΕ ΕΤἸΜΑΥ ΑΦΤΩΟΥΝ
 col. II. ἸΘΙ ἸΠΕΤΟΥΛΑΒ ΓΕΩΡΓΙΟC ΕΒΟΛΖἸ ΝΕΤΜΟΟΥ.
 ΛΦΠΩΤ ΖΙΠΑΖΟΥ ἸἸΖΥΠΕΡΕΤΗΣ ΑΦΧΙΩΚΑΚ ΕΒΟΛ 10
 ΧΕ Ω ΝΗΤἸ ἸΟΥΚΟΥἸ. ἸΖΥΠΗΡΕΤΗΣ ΔΕ ἸΤΕΡΟΥ-
 CΩΤἸ ΕΤΕΦCΜΗ ΔΥΚΟΤΟΥ ΕΠΑΖΟΥ· ΑΥΩ ἸΤΕ-
 ΡΟΥΝΑΥ ΕΠΠΕΤΟΥΛΑΒ ΓΕΩΡΓΙΟC· ΕΦΠΗΤ ΖΙΠΑΖΟΥ
 ἸΜΟΟΥ ΕΦΧΙΩΚΑΚ ΕΒΟΛ· ΑΥΖΕ ΖΑ ΝΕΦ ΟΥΕΡΗΤΕ
 ΕΥΧΩ ἸΜΟC ΧΕ Ω ΠΕΝΜΕΡΙΤ ἸΕΪΩΤ ΕΤΤΑΦΙΝΥ 15
 ΑΥΩ ἸΖἸΖΑΛ ἸΠΝΟΥΤΕ ΖἸ ΟΥΜΕ· ΜΑ ΝΑΝ
 ΖΩΩΝ ἸΤΕCΦΡΑΓΙC ΕΤΖἸ ΠΕΧC Π· ΑΥΩ ἸΤΕΥ-
 ΠΕ. ΝΟΥ ΑΥΜΟΟΥ ΟΥΩΝΖ ΕΒΟΛΖΙ ΖἸ ἸΠΔΙΚΑΙΟC
 col. I. QΒΑΠΤΕΙΖΕ ἸΜΟΟΥ ΕΠΡΑΝ ἸΠΕΪΩΤ ΜἸ ΠΩΜΡΕ
 ΜἸ ΠΕ ΠΠΧ ΕΤΟΥΔΑΒ. ἸΜΑΤΟΪ ΔΕ ἸΤΑΥΧΟΟΥ· 20

1) Memphitic version, p. 24, l. 24.

2) Memphitic version, p. 25.

COY ἡδὶ μερρωου. ἐνουξε ἐβολ ἡπσωμα
ἡππετογλαβ γεωργιος. πετληγων· μὴ κλη-
γατιος μὴ λανασιὰριος μὴ μαμαριὰνος με-
ρουρειδε θα πῆρο αὔχωκακ ἐβολ εὔχω
ἡμος σε ἄνον ζήχριστιὰνος παρρησια. πῆρο 5

col. II. δε αἰωωπε ζῆ οὔνοβ ἡζβα· αἰκελεγε σε
κλήγων ετρεγаштῆ ἡσα χωφ. μαμαριὰνος δε
μὴ λανσιὰριος ετρεγμοογτοῦ ζῆ ἰσηφ.
αὔω κληгадиος ετρεγμοσχῆ επкенικιον μεφ-
миже μὴ μεθорион αὔω ἡτειζε αὔχωκ ἐβολ 10
ἡτεγμартγρια ζῆ οὔζομολογια ἐνανοус
ἡἱμαγ ἡσῆψите ἡсоуψис ἡпевот παρῆζот
ζῆ οὔειρηνη ἡτε πноуτε замнн.¹ εἰτα μὴ-
ἡса नाῖ ἂ πῆρο μοуτε επζагiос γεωργιος
πεχαq наq σε we παχοεic πῆρ μὴ ἡται ου- 15
χοут ψис ἡноуτε· αὔω тартнмис ἡмаγ
ἡἡноуτε ἡἡсо ἐрок ἡθε νογωhre ἡμεριт.
αμοу² δε теноуῶ паωhre γεωργιος ἡῖ сωтн
ἡсωῖ εἡἡсῶ наκ· επεтеωwe πε нῡἡ ἡпекοуoi
ἡῖ таде οὔсiа εзраῖ ἡпаπολλων πεттоуcho 20

col. II. ἡτοικοуμeнн тнрс. пexε ἡпπεтоγлаб наq σε
ἐρε νεi waxe των θα ποоу eic co ἡромпе
εκвасанизе ἡμοῖ ἐакаат ἡμελος μελος ἡωо
μῆἡ ἡсоп ἡпeicωтн ἐνει waxe етголд
ἡтоотк ἐнез ἡса ποоу. ара бе ὠ πῆρο ἡῖсооун 25
ан се ἡгeнoc ἡнeχpиcтiὰнoc мeγe ωмооу-

1) At the foot of this page, under the second column, is written in smaller letters ✧ ΠМЕΖΔ ἡсоп ἡωω ✧

2) Memphitic version, p. 26.

ΤΟΥ ΕΝΕΞ ΑΛΛΑ ΕΨΑΓΩ ΕΥΤΟΥΒΕ ΝΩΛΞΕ
 ΕΤΟΥΣΩ ΝΙΜΟΥ ΝΑΥ. ΤΕΝΟΥ ΔΕ ΑΚΠΡΟΤΡΕΠΕΙ
 ΝΙΜΟΙ ΖΗ ΖΕΝΓΟΛΑΓΙΑ ΤΗΝΑΤΑΛΕ ΘΥΣΙΑ ΕΖΡΑΪ·
 ΕΝΟΥ ΝΙΠΝΟΘ ΝΗΟΥΤΕ ΠΑΠΟΛΛΩΝ. ΠΗΡΟ ΔΕ
 ΑΥΤΗΡΕΙ ΕΞΗ ΤΕΥΛΑΠΕ. ΠΠΕΤΟΥΛΛΑΒ ΔΕ ΓΕΩΡΓΙΟΣ 5
 ΑΡΗΟΧΩ ΝΕΑΒΟΛ ΝΙΜΟΦ ΕΦΣΩ ΝΙΜΟΣ ΞΕ ΜΕΝΤΕ
 ΝΓΑΛΙΛΑΙΟΣ ΣΥΝΗΘΙΑ ΝΤΗΜΙΝΕ ΕΤΙΠΕΙ ΕΞΗ
 ΤΕΥΛΑΠΕ ΕΙΜΗΤΕΙ ΝΤΑΤΑΛΕ ΘΥΣΙΑ ΕΖΡΑΪ ΝΩΡΟΠ
 ΝΗΕΚΝΟΥΤΕ. ΟΥΕΖΣΑΖΝΕ ΔΕ ΕΤΡΕΥΑΣΦΑΛΙΖΕ
 ΝΙΜΟΙ. ΕΠΩΕ. ΕΠΕΙ ΔΗ Α ΠΕΖΟΥ ΟΥΕΙ ΝΕ ΑΥΩ 10
 Α ΠΡΗ ΡΙΚΕ ΕΖΩΤΗ ΑΛΛΑ ΞΕΚΑΣ ΕΙΨΑΝΤΩΟΥΝ
 ΕΖΤΟΥΕ ΕΡΕ ΠΜΗΩΕ ΤΗΡΦ ΣΩΟΥΖ ΑΝΟΚ ΔΕ
 ΖΩΩΤ ΝΤΑΤΑΛΕ ΘΥΣΙΑ ΕΖΡΑΪ ΝΗΗΝΟΥΤΕ. ΠΕΧΑΦ
 ΔΕ ΝΠΜΑΡΤΥΡΟΣ ΞΕ ΝΗΕΣΩΩΠΙ Ω ΓΕΩΡΓΙΟΣ
 ΕΤΡΑΚΩΛΑΖΕ ΝΙΜΟΚ ΝΚΕ ΣΟΠ ΑΛΛΑ ΝΚΕΣΕΨΕ 15
 ΝΤΑΪΤΑΛΥ ΝΑΚ ΕΥΣΒΩ ΝΘΕ ΝΟΥΕΙΩΤ ΕΦΠΑΪΔΕΥΕ
 ΝΠΕΦΩΗΡΕ. ΤΕΝΟΥ ΔΕ ΑΜΟΥ ΝΓ ΒΩΚ ΕΖΟΥΝ¹
 ΨΑ ΠΠΑΛΛΑΤΙΟΝ ΨΑ ΤΡΡΩ ΑΛΕΞΑΝΤΡΙΑ ΝΓ
 ΝΤΟΝ ΝΙΜΟΚ ΨΑ ΖΤΟΥΕ. ΝΤΕΡΟΥΧΙΤΩ ΔΕ ΕΖΟΥΝ
 ΨΑ ΤΡΡΩ ΑΛΕΞΑΝΤΡΙΑ ΑΦΩΤΑΜ ΝΠΡΟ ΕΡΟΥ 20
 ΑΦΕΙ ΕΒΟΛ ΡΟΥΖΕ ΔΕ ΝΤΕΡΕΦΩΩΠΕ ΑΦΚΩΛΞ
 ΝΗΕΦΠΑΤ ΑΦΩΛΗΛ ΕΦΣΩ ΝΠΕΙ ΨΑΛΜΟΣ ΞΕ ΝΙΜ
 ΠΕ ΠΝΟΥΘ ΝΗΟΥΤΕ ΝΘΕ ΝΠΕΝΝΟΥΤΕ ΝΤΟΚ ΠΕ
 ΠΝΟΥΤΕ ΕΤΕΙΡΕ ΝΗΕΨΩΠΗΡΕ ΝΑΥΑΛΑΦ. ΑΥΩ ΟΝ
 ΞΕ ΑΖΡΟΥ ΝΖΕΘΝΟΣ ΑΥΣΙΣΕ ΝΖΗΤ. ΑΝΙΛΑΟΣ (sic) 25
 ΜΕΛΕΤΑΝ ΝΖΕΝΠΕΤΩΟΥΕΙΤ. ΑΥΑΖ ΕΡΑΤΟΥ ΝΒΙ
 ΝΕΡΡΩΟΥ ΝΠΚΑΖ. ΑΥΩ ΑΝΑΡΧΩΝ (sic) ΣΩΟΥΖ
 ΕΥΜΑΝΟΥΩΤ ΕΤ ΟΥΒΕ ΠΧΟΕΙΣ ΜΕΝ ΠΕΦΧΡΕ. ΝΤΕ-

ΠΠ.
 col. I.

col. II.

ΠΠ.
 col. I.

¹) Memphitic version, p. 27.

col. II. ρε ππετογλαβ δε γεωργιος ογῶ εφωληλ αq†
 ἡπζαμην. πεxас naq ἡbi τῖρῳ ἀλεξαν-
 τριὰ xε παxοεις γεωργιος ниη ne νεirrῳου
 ἡταγxice ἡζηт ἡ ниη ne neι αρχων ἡταγ-
 μελετα ἡZenπετωγειт αγῶ on ταμοὶ xε 5
 ниη ne πεxῖpc αγῶ ἀnok †насωтῖ ἔροq. ἀ
 ππετογλαβ δε γεωργιος ογῶν ἡτεqтаπpo
 πεxαq xε cωтῖ ὦ τῖρῳ ἀλεξαντῖριὰ та
 ψaxe нῖме· ἡπεzooy δε ἡта ποyτε тамиδ
 ἡтπε мῖη ἡкаz. ἡтереqογῶ δε εqтамиδ ἡтпнq 10
 N. col. I. aqxi ἡογκαz ἔβολzῖη ἡкаz. aqῖлacce ἡογ-
 ρоме αγῶ ἡкаz aqῳπε ἡογсарz мῖη Zen-
 ψaar ἔpe Zenmoγт мῖη Zenneypon moγp
 ἡmoq ayctomaxoc δε ψοπε ἡζηтq мῖη Zenβαλ
 ἡη Zenmoγт ἡη ογлас мῖη ογῳογῶbe· мῖη 15
 Zenδix мῖη Zenoyῖhтe· αγῶ ἡкеμεлос тнpoγ¹.
 naῳ ἡze ὦ τῖρῳ ἀλεξανтῖριὰ α тει ογciὰ
 co l. II. ἡογот ἔte ἡкаz ne ψοπε zῖη †тexнη ἡογот
 ἡте пxοεις мη ογῖδom ἔειме xε ἡтаqтами
 ἔπpоме naῳ ἡze. таи on те θε мῖη δom 20
 ἔειме ἔteγnoγ ἔtepe ἡnoγte naῳиη ἡca
 ἡpоме ἡζηтc εтpeqвoк ψapoq. εтbe πpоме
 rap ἡтаγπεpῶ тπε ἔβολ. αγῶ εтвннтq ἡта
 пн pογοειη ἔpe ποoz λγτοyргει εтвннтq
 ἡтаγпωpῶ ἔβολ ἡпанp ἔpe неστοиxиoη λze- 25
 N. col. I. patoγ zῖη neγaazic εтвннтq α epwῖ δε ei-
 ψaxe ὦ τῖρῳ aλγzαηδpιὰ εтвннтq. τῖρῳ δε
 ἀλεξανδpιὰ πεxас ἡῖπετογλαβ γεωργιος xε

¹) Memphitic version, p. 28.

ΠΑΧΟΕΙΣ ἰΟΥΩΩ ΕΕΙΜΕ ΧΕ ἸΤΑ ΠΧΟΕΙΣ ΕΙ ΕΒΟΛ-
 ΖΗ ἸΠΕ ΝΑΩ ἸΖΕ. ΠΕΧΑQ ΔΕ ΝΑΣ ἸΒΙ ΠΠΕΤΟΥΑΑΒ
 ΓΕΩΡΓΙΟΣ ΧΕ ΕΠΕΙ ΔΗ ΑQΝΑΥ ΧΕ Α ΤΟΙΚΟΥΜΕΝΗ
 ΤΗΡC ΧΩ ΖΗ ΖΗΤΕΘΥCΙΑ ἸΝΔΑΪΜΟΝΙΟΝ ΝΑΪ
 ΕΤΕΡΕ ἸΡΩΜΕ ΩἸΩΕΝΑΥ ΖΗ ΠΤΡΕΥΚΩ ἸCΩΟΥ 5
 col. II. ἸΠΝΟΥΤΕ. ΠΕΧΕ ΤΡΡΩ ἸΠΠΕΤΟΥΑΑΒ ΧΕ ΟΥΚ
 ΟΥΝ ἸΝΟΥΤΕ ΖΗΔΑΪΜΟΝΙΟΝ ΝΕ. ΠΕΧΕ ΠΠΕΤΟΥ-
 ΑΑΒ ΓΕΩΡΓΙΟΣ ΧΕ ΕΖΕ. ΠΕΧΑΣ ΝΑQ ΧΕ ἸΤΑ
 ΠΕΧC ἸΡΩΜΕ ΝΑΩ ἸΖΕ. ΠΕΧΑQ ΔΕ ΝΑΣ ἸΒΙ
 ΠΠΕΤΟΥΑΑΒ ΓΕΩΡΓΙΟΣ ΧΕ CΩΤΗ ὦ ΤΡΡΩ ἈΛΕ- 10
 ΖΑΝΤΡΙΑ ἸΘΕ ἸΤΑΥΠΡΟΦΗΤΕΥΕ ΕΤΒΗΗΤQ ΖΗ
 ΠΕΠΝΑ ΕΤΟΥΑΑΒ ἸΒΙ ΝΕΠΡΟΦΗΤΗΣ. ΔΑΥΕΙΑ
 ΜΕΝ ΧΙΩΚΑΚ ΕΒΟΛ ΕQΧΩ ἸΜΟΣ ΧΕ ΠΕΤΖΗΜΟΣ
 ΝΒ. ΕΖΡΑΪ ΕΧΗ ΝΙΧΑΙΡΟΥΒΗ ΟΥΩΝΖΚ ΝΑΝ ΕΒΟΛ
 col. I. ΑΥΩ ΟΝ ΕQΧΩ ἸΜΟΣ ΧΕ ΜΑΤΟΥΝΕC ΤΕΚΒΟΜ 15
 ΗΓ ΕΙ ΕΤΟΥΧΟΝ. ΠΑΛΙΝ ΟΝ ΧΕ ΕQΗΗΥ ΕΠΕCΗΤ
 ἸΘΕ ΝΟΥΖΩΟΥ ΕΧΗ ΟΥCΟΡΤ ΕΤΕ ἸΠΑΡΘΕΝΟC
 ΜΑΡΙΑ ΤΕ. ΕQΧΩ ΔΕ ἸΜΟΣ ΖΩΩQ ἸΒΙ ΑΒΒΑΚΟΥΜ
 ΠΕΠΡΟΦΗΤΗΣ. ΧΕ ἸΧΟΕΙC ΑΙCΩΤΗ ΕΠΕΚΖΡΟΟΥ
 ΑΙΡΖΟΤΕ. ΑΙCΟΥΝ ΝΕΚΖΒΗΥΕ ΑΙΡΩΠΗΡΕ. ΠΕΧΑΣ 20
 ΔΕ ΝΑQ ἸΒΙ ΤΡΡΩ ἈΛΥΖΑΝΑΡΙΑ. ΧΕ ἸΤΑ ΠΕ-
 col. II. ΠΡΟΦΗΤΗΣ CΩΤΗ ΕΡΟQ ΖΗ ΟΥ ΑQΡΖΟΤΕ Ἰ ἸΤΑQ-
 ΝΑΥ ΕΝΕQΖΒΗΥΕ ΖΗ ΟΥ ΑQΡΩΠΗΡΕ. ΠΕΧΑQ ΔΕ
 ΝΑΣ ἸΒΙ ΠΠΕΤΟΥΑΑΒ ΓΕΩΡΓΙΟΣ ΧΕ CΩΤΗ ὦ
 ΤΡΡΩ ΧΕ ἸΠΕ ΠΡΟΦΗΤΗΣ ΩΟΒΤΑ . . . ΕQΩΛΧΕ. 25
 ΑQCΩΤΗ ΓΑΡ ΧΕ ἸΧΟΕΙC ΝΗΥ ΑQΡΖΟΤΕ' ΑQCΟΥ-
 ΩΝQ ΔΕ ΟΝ ΧΕ ἸΝΑΔΝΑCΤΡΥΦΗ ΜΗ ἸΡΩΜΕ

1) Memphitic version, p. 29.

αὐτὸ ἀρῶπηρε. πεχας δε ναρ κε name πα-
 χοεις καλως ακωλε αὐτὸ ἀνοκ ζω ἰοῶω
 ἐσωτη ἐροκ. ὡληλ θε ἐχωῖ ἵτε τεπλανη

πΓ.
 col. I. ἡνειδωλον οὐὲν саβολ ἡμοι. πεχε ππετοῦ-
 ααβ γεωργιος κε πιστεγε ἐπενταγῆταγροῦ 5
 ἡμοῦ αὐτὸ νεφναρῶρ χοεις ερω αν ἡδι ἡρε-
 σωρῆ ἡ δαῖμονιον πεχας δε ναρ κε ἡπι-
 στεγε ἀλλα ἡρῶτε ζητῇ ἡπεῖρρο ἡανομος
 κε οὔλοimos πε ἡογамсарз. εἵβε παῖ γαρεз
 ἐπμῡστηριον γα γτηκ ὡαν ἡἡπῶα ἡτε πεπῆα 10
 ἡἡχοεις ει εзраῖ ἐχωῖ ἀλλα καат таовῶ

col. II. ἡογκοῖ. ππετοῦααβ δε γεωργιος αqκαас
 ἡπερ ὡαχε ἡἡмас. αqκωλх δε ἡνεqπατ
 αqῶληλ εqχω ἡμος κε πχοεις σωτῆ ἐπαῶληλ.
 μαρε παcopῆ ζωн ἐзоῦн ἐροκ. μαρε παтаеio 15
 ει ἐзоῦн ἡπεκῆто ἐβολ. αὐτὸ αqῶω εqμнн
 ἐβολ εqῶληλ ὡанτε ποῦδεин ει ἐβολ. γтооге
 δε ἡтереqῶωπε αqκεлеге ἡδι ἡρро εтρεqει
 ἐβολ ἡῶωк ἡἡмаq ἐπεpπε. πεχε ἡπεтоῦααβ
 γεωργιος ἡἡрро κε ἡῶан οὔрро ἡοῡωт про- 20
 ελθн ὡаре оῡнδῶ μннῆω εσωоγз ἐроq poco

πΔ.
 col. I. μαλλον νεῖρρωοῦ τηροῦεγῶанει ἐβολ ὡаγзе
 ἐζῆῆта ἡῆта εῡσωоγз ἐρωоу αῡω εῡоῡнз
 ἡσωоу. ἀλλα ἡτωτῆ γμοос ннῆн γῆ ἡπαλλα-
 тιον ἀноκ δε μῆ ἡοῡῆнв τῆннавωк ἐπεpπε 25
 ὡа παπολλων ἡтн таде оῡсiа наq εзраῖ.
 αὐτὸ ἡ ἡрро тpe ἡкγpиз ὡω ἐβολ εqχω
 ἡμος κε σωоγз тнртῆ ἡтетῆ ει ἡтетῆнаγ

col. II. κε ειc псаз нем мῡστηριον ἡἡγαλiλaиоснаei

ἐπερπε νεϱταλѳ οὐσιὰ εἰραὶ ἡπαπολλων.
 нтересѡтем' де ἡβὶ тесѣиме ἡχηра ἡта
 πεсѡнре наγ ἐβολ ἐтеснн ἡпкγριѣ εἰωω
 ἐβολ. асѣи ἡтеγнοу ἐтἡмаγ ἐре ἡβω ἡтес-
 апѳ βηλ ἐβολ ἐре пѡнре ѡнн ἡтоδтс. ас-
 хѡкак ἐβολ есхѡ ἡмос. хе оуοὶ наὶ γεωργιος
 πεнтаqτρε неτмооуτ тѡоуη аqτρε ἡβλѳѳ
 наγ ἐβολ аqτρε ἡβαλε моδѡѳ. πεнтаqτρε
 ἡѡнн етѡѡоу ἐрѡнн ἡкесоп. πεнтаqτρε
 тоуебρѡ ἡпани χιноуне ἐβολ. πεнтаqρει ἐζοуη 10
 ἐпани аqτρε паноус χι оуδεиη ἐроὶ αἰсоуη
 ἡноуτε ἡтаqтаμιοὶ. πεнтаqμoуε ἡтатра-
 пеζа ἐβολεῖη ἀγαθон ним. πεнтаq τѡпѳ
 col. II. ἡἡταλѳβολос μἡη νεqααиμѡн хѳ μἡηηса наὶ
 тнроу ἡтакааγ μἡη нѡбom тнроу ἡтаγѡпѳ 15
 ἐβολεὶ тоδтк екна† ἡпекoуοὶ ἐпаπολλων
 нἡ оуѡѡ† наq нἡѡпѳ ἡнобἡб ἡнехристγ-
 ѳнос. ἡпетoуаав де γεωργιος аqсѡѳѳ пѳхаq
 хѳ ѡ тесѣиме ка поѡнре εἰραὶ етἡη пoу-
 гамнр ἡтос де аскааq εἰраὶ. аqμoуте 20
 ἐроq ἡбὶ ἡпетoуаав γεωργιος хѳ еѳхѡ ἡмос
 нак ἡѡнре ѡнн εἡη ἡрам ἡпхоеис тс пѳхс.
 col. I. πεнтаqрoуδ еиη енет εἡη ἡкапѳ тѡоуη εἰраὶ
 нἡгазѳрат нἡqоб некoу ἐрнте нἡαὶλκoμннѳ
 ἡἡѡахе. нтеγнoу де етἡмаγ а пѡнре ѡнн 25
 qобq аqλзѳратq аqпѡ аqει ѡа ἡнарτγpос
 аqоуѡѡ† ελнеqоуἡрнте. ἡпетoуаав де γεω-
 рιος пѳхаq наq хѳ еѳхѡ ἡмос нак пѡнре

1) Memphitic version, p. 30, l. 2. 2) Memphitic version, p. 30, l. 2.

2) **Memphitic version, p. 32.**

ἔξογν ετεκίλνσιὰ ἡπνοῦτε ἡτὴν ἀξεραιτὴν ῥῆ
 πμα ἐτῆμαγ ἡτὴν ἀπαταν ἡρώμε ῥῆ οὔμντα-
 πιστος· ἡξογὸ δὲ εῤῥωαν πογῆνβ κα οὔαριβολ
 ψανσπογδαζε ἡτὴνσοκὴ ναν ἡπροτρεπει ἡμοq
 ἐνεине ἔξογν ἐπεqζητ ἡνετεμεωθε ετρε- 5
 qααγ. πεχαq δὲ ναq ἡβί ἡμαρτγρος ετογααβ
 col. II. xε ὦ ἡταλαίπωρος εсхе ῥῆ τεκπροζαιρεсic
 ἡμιν ἡмок ακαακ ἡψῆμο ἐπεκεοογ азрок
 екоγωψ ἐxωῶρε ἐβολ ἡνεψxη ἡνεxрист-
 λнос. πεχαq ναq ἡβί πεππᾶ ἡπονηρον xε 10
 †ζομολογει νακ xε ἐνε οὔ ἡταῖ ἔξογcια
 ἡμαγ ἔξογн ἐрок νει натако пе ἡτεκψγxη
 ἡἡ πεκωма zi οὔсоп πεхе ἡμαρτγρος ναq
 NΘ xε οὔк οὔн теноγ ексроqт ἐροῖ ζωωт οὔ
 col. I. монон qi ἐрок некнаγ ἐτεκαγμοριὰ· ἡτεκноγ 15
 δὲ αqлактize ἡἡκαз αqоγων ἡρώq. πεхе
 ἡμαρτγρος ἡπαπολλων xε αμoγ..... κ
 ναк ἐπεснт епноγн ψα пеζооγ ἡпноб ἡзап
 ἡме· παῖ ἐτεκна† логос ἡзнтὴ ῥα νεψγ-
 xооγè ἡтаксормоγ. нтоq δὲ ἡμαρτγρος 20
 col. II. ετογααβ αqβωλ ἐβολ ἡπεqμoγc· αqпωт
 ἔξογн ἐπεрπε αqμoрq епзнт ἡἡзнpаклнс
 αqсoкὴ ἐπεснт αqоγὸбпq αqτρεqψωπε ἡθε
 ἡниεитн. πεχαq δὲ ἔξογн ῥῆ ἡкеωxῆ ἡνει-
 αωлон xε пωт ннтὴ ἐβολзῆ [п]ема ἡноγте' 25
 ἡἡзeλλнн xε αiei ἐтакетнγтн. ἡоγннб δὲ
 ἡтepоγнaγ ептако ἡнеγноγте αγᾶμαзте
 ἡἡпетoγaαβ γεωргиос αγсонзὴ ziπαзoγ ἡмоq

1) Memphitic version, p. 33.

- Ζ. αὐεντῶ ἐρατῶ ἡνερρωοῦ ἀγῶ ἐροοῦ ἡνε-
 col. I. ταῶωπε τηροῦ ἡνεγνοῦτε ἡροῦδ δε νεν-
 ταῶωπε ἡπαπολλων. πεχε πῆρο ααδιᾶνος
 ναῖ χε ὦ γεωργιος πεκμήωα ἡπ[μ]οῦ.
 μη ἡπεκμήν τῶν οἱ ἐταλε θυρία ἐζραῖ 5
 ἡἡνοῦτε· ἡἡβεοῦ ἐπμανῶοῶωτ ναῦ ἡἡταλε
 θυρία ναῦ ἐζραῖ· ἀκ ἀμα ἀκείρε... ἡἡεν-
 ἡἡνῆ ἡἡμενε· ἡἡσοοῦν ἀν χε πεκμοῖ
 col. II. ἡἡαδῖχ. πεχαῖ δε ναῖ ἡἡι γεωργιος χε ἀνοκ
 γαρ ἡἡνοῦτεν ταῖ ἡἡ ἐροοῦ αἰοῶωτ ναῦ. 10
 ἐωχε ἡἡ πιoteῦ ἐναῖ ἀν ὦ πῆρο· εἰῆβωκ
 ἀἡἡε ναῖ ἐπεῖ μα ἡἡαπολλων τατ[αλε]
 [θυ]ρία ναῖ ἐζραῖ ἐπεκῆτο ἐβολ; πεχε πῆρο
 χε αἰοῶ ἐεἡμε ἐβολῖ τοοτοῦ ἡἡοῦἡἡ· χε
 ἀκῖρεῖβωκ ἐπεσῖτ ἐπνοῦν εἰεεκοῶωτ ἐχοοῦ
 τῶωτ εἰπ... ρτπ ἡἡαῦ ἡἡωνῖ· πεχαῖ ναῖ ἡἡι.

TRANSLATION.

IN THE NAME OF GOD.

*The Martyrdom of Saint George¹, the valiant martyr of our [1]
Lord Jesus Christ, who completed his strife on the 23rd of
the month Pharmûthi², in the peace of God, Amen.*

Now in times of old there arose a severe and terrible storm, and a great and mighty storm and persecution came upon the Church. In all places the governors had gone astray, and they dragged the preachers of the truth to the altars of the idols, and compelled them all to offer sacrifices to devilish idols. Thus also did the governor Dadianus³, who had acquired dominion and had obtained the rule over the four quarters of the earth. When Dadianus had become chief, he sat upon the tribune, and wrote edicts to be proclaimed throughout the whole world; and these are the things that were written in them. "Inasmuch

¹ See *Acta Sanctorum*, April 23; Butler, *Lives of the Saints*, April 23, (Dublin edit. 1833, vol. i, p. 508); Smith, *Dict. Christ. Biog.*, ed. Wace, vol. ii, p. 645, and Baring Gould, *Curious Myths of the Middle Ages*, p. 266.

² I. e., April 18. For the proofs that all the churches accept April 23 as the day on which Saint George consummated his martyrdom, see Assemani in *Kal.*, *Eccles. Univ.*, t. vi, p. 284; and Malan, *The Calendar of the Coptic Church*, p. 28.

³ Arab. داديانوس, Syr. ܕܕܝܐܢܘܨ, Ethiop. ደድያኖስ: The Greek version of Metaphrastes, the encomium of Andrew of Crete on S. George, and the discourse of Gregory of Cyprus, state that George was tortured and martyred by Diocletian. Peter Heylin makes Dadianus, or Dacianus, to be Galerius Maximianus, or Galerius Caesar, who was by birth a Dacian, and who succeeded Diocletian in "all those parts that he commanded". See *The Historie of St. George of Cappadocia*, p. 173. Whoever Dadianus may have been, he, according to the Coptic text, was not Diocletian, for this emperor commanded ΕΥΖΙΟC to go to Palestine and destroy the shrine of Saint George "whose head Dadianus the Persian cut off several years ago". See p. 81. There was no king of Persia at this time called Dadianus.

as a rumour has come to my ears that He to whom Mary gave birth is the God who is alone to be worshipped, and that Apollo and Poseidon and Hermes and Astarte and Zeus and Ezabel¹ (*sic*) and Uranus and Scamandros and the other gods are not to be [2] worshipped at all, but that Jesus Christ whom the Jews slew is to be worshipped,—I, therefore, write to every place, and to the governors of every land, and to all rulers under the authority of my government to come to me speedily that they may know the decision of my power.”² Then seventy³ governors from all parts of the world were gathered together there with so great and mighty a multitude, that the land could not contain them for their number.⁴ And Dadianus the governor sat upon the tribune and made them bring forth all the instruments of the torture chamber and lay them before him; and these were they. The brazen bed, the bone smashing choppers, the iron rods (?), the wheels with knives fixed to them, the wooden horses, the wooden

¹ The Greek, Latin, Syriac and Arabic texts do not help us in translating the name of this god, and it is not to be found among the seventy gods and goddesses of Diocletian enumerated by Giorgi, *De Miraculis Sancti Coluthi*, p. cc.

² The Arabic version of this edict in the Oxford MS. is as follows:—

ان صوّنا جا الى مسامعى ان الذى ولدته مريم هو وحده الذى يُسجد له وان الابلون وبوسيطون وهرمس واضين والشترى وبازولل وارنلس وارستقيماس وبقيه الاله لا يسجد لها لکن يسوع المسيح فقط الذى قتله اليهود هو الذى يُعبد فلهذا كتبت الى كل الاماكن والملوك بكل دوره والرووسا الذى هم تحت سلطان ملك تعالوا الى عجلنا لتعلموا مشوره سلطاني

The inventor of the story of St. George was probably thinking of the first edict of Diocletian against the Christians published Feb. 24th A. D. 303. The idea that George was the nameless young man who tore down the edict, and who suffered martyrdom on the 23rd of April following is not supported by the Coptic or Syriac texts. For the arguments on this point see *Acta Sanctorum*, April 23, p. 108.

³ The number of the governors is variously given as three, four, seven, seventy and seventy-two.

⁴ In the martyrdom of Saints Pirion and Athom we are told that Diocletian ordered the eparcha, dukes, counts and governors of every town to assemble at Antioch. See Hyvernat, *Les Actes des Martyrs de l'Égypte*, p. 149.

gloves, the iron gloves, the tongue slitting knives, the tools for drawing out the teeth, the iron bone borers, the sharp saws and other implements of cruel torture.¹ And Dadianus swore an oath, saying, "If I find any people of doubtful mind and refusing to worship the gods, I will reverse the commands of my fathers and will torture them with bitter sufferings, I will break in the towers of their hearts, I will smash their heads, I will cut out their brains with sharp knives, I will saw off their shin bones, I will tear open their bodies, and I will cut off their limbs from their bodies." When the multitude heard these things they feared the tortures greatly, and those who wished to become martyrs [refrained] when they considered the numbers of tortures which^[3] they ran the risk of suffering; and three whole years went by without any one daring to say, "I am a Christian".

Now there was a young man whose name was George, the sun of truth and the glorious star betwixt heaven and earth²; he was a tribune in the imperial army³, and came from Cappadocia. And when he had served his time as tribune and acquired much wealth, he came to the governor Dadianus and wished to be made a count by him. When Saint George had come to the city and saw the frenzied idolatry of the governors and that they had forsaken God, he straightway decided to give up his rank of tribune, saying, "I will become a soldier of my Lord Jesus Christ the King of heaven." And when he had distributed all his wealth and given what he had to the poor, he rushed into the presence of the governors and cried out, saying, "Cease your frenzy, O governors, and proclaim not to be gods the things which are not gods; let the gods who have not made heaven and earth perish! As for me, I will worship one God, the

¹ The Arabic runs:— *أسرة نحاس . وافواس لتكسر العظام . ومعاصير حديد . وبكر وحولها سيوف حادة . والهنبازين . وكفوف خشب . وكفوف حديد . وسكاكين لقطع اللسن وكلبتين لقطع الاضراس ومتاقيب حديد تتقب العظام ومناشير حادة .*

² Read ΝΤΦΕ ΝΕΜ ΠΚΑΖΛ

³ Arab. *مستخدما في طقوس المملكة*.

- Father of our Lord Jesus Christ and the Holy Spirit." The dragon ¹ looked at him, and said, "Every person who has gone forth from the benevolent guidance of the gods perishes, and as for us, we worship things which are beneath [the heavens], for the gods Fire and Sun appear to us as mighty beings; ² know now that thou hast not only despised us, ³ but thou hast also despised the righteous gods.
- [1] Offer sacrifice then to the I gods and to Apollo ⁴ who is the saviour of the whole world, and be convinced that the gods whom thou humblest know those who honour and obey them, and know how to punish those who disobey them. And now, tell me from whence thou comest? what is thy name? and for what purpose hast thou come hither?" Saint George answered, and said, "The chief name which I bear is 'Christian', I am by birth a Cappadocian, I was a soldier in a famous company, and I performed my duties of tribune satisfactorily in Palestine where it served. Who are the gods whom thou wouldst force me to worship, O king?" The governor said to him, "I desire thee to worship Apollo who hung out the heavens, and Poseidon ⁵ who made fast the earth." Saint George answered and said, "Neither for thy sake, O evil dragon, nor for that of the governors thy companions will I speak about the righteous ones and thy dead god, but for the sake of these multitudes here present. Whom wouldst thou compel me to worship, O king? Peter the chosen one of the Apostles, or Apollo who corrupts the whole world? To which of these wouldst thou have me offer sacrifice? to Elijah the Tishbite who was an angel [2] upon earth and who walked upon earth and was taken I up to the gates of heaven, or to Scamandros the sorcerer who worked enchantments by fire and who led many people astray, who com-

¹ Arab. التنين.

² ان من خرج من احسان الاله يهلك ونكن مكسوبين
السفليات وهى الشمس والنار ونكن فنظهر لنا الاله في عظمتهم.

According to the Arabic some word meaning 'to destroy' has dropped out of the Coptic text after $\text{NTE NINOY}\dagger$. The Coptic text of this passage is probably corrupt.

³ Read AKWOTEN AN?

⁴ Arab. أبولون.

⁵ Arab. بوسيطن.

laid him out and beat him with leather whips until the flesh of his body was torn in shreds; and they sprinkled salt upon him. And they brought hair sacks with which to excoriate his body until his blood ran like water; but he was patient under these sufferings.

And again Dadianus commanded, and they brought for him [6] iron boots with holes bored in them, and they drove nails into the soles of his feet through the boots, and his blood flowed out like water; but he endured patiently as if they were not torturing him at all. After these things Dadianus made them build a high platform¹, and bring sixty very sharp stakes and lacerate the flesh of the righteous man with them. Then he commanded and they brought him down from the platform, and cast him into a cauldron of water and boiled him. And the soldiers beat his head with iron nails until they broke in the skull, and his brains poured out through his mouth white as milk; and his whole body was congealed with blood like lead. Then Dadianus commanded and they brought part of a pillar, and eight men rolled it along and laid it upon his belly, and he made them tie it to the saint and leave him until he decided what to do to him.

And it came to pass that during that night the Lord appeared to Saint George, and said to him, "Be strong and of good cheer, beloved George, for I will strengthen thee to bear all these sufferings which they have brought upon thee. And I swear by Myself, and by the holy angels, that among those born of women no one has arisen greater than John the Baptist, and that after thee there shall arise none like unto thee; for behold, I have made thee lord over these seventy governors, and whatsoever thou sayest shall happen unto them. Thou shalt die three times², and I will raise thee up again, but after the fourth [7] time, I Myself will come upon a cloud, and will take thee away to

¹ Arab. *أقون عليه*.

² The account of Saint Macarius of Antioch bears a strong resemblance to that of Saint George. He endured many of the tortures which George endured, he was confronted by a magician called Alexander, whom he overcame, and he died three times. See Hyvernau, *Les Actes des Martyrs de l'Égypte*, pp. 41 and 59.

the place of safe keeping which I have prepared for thee for thy holy dwelling; be strong and fear not, for I am with thee." And when He had embraced him He went up to heaven with His holy angels in great glory.

When it was morning the governor commanded, and they brought him before the tribune. Now Saint George was singing a Psalm, saying, "O God, hasten thou to my help, hasten thou to my defence." When he had come to the tribune², he cried out, saying, "O tribune, I and my Lord Jesus Christ have come to thee and thy stone Apollo." And they laid hold of him and tied him with four leather straps, and beat him with leather whips upon his back and belly; and they cast him back again into prison. And Dadianus the governor wrote a letter in which he thus said, "I write to the whole world, greeting. Let any enchanter or magician who can put an end to the magic of this Christian come hither to me, and I will give him much wealth and any territory that he shall ask for, and he shall be second in the kingdom." When this letter had been sent throughout the whole world, behold a man appeared whose name was Athanasius, and he came to the governor and said, "O king, live for ever! There is nothing which I am not able to perform in thy presence." The governor rejoiced, and said, "What sign wilt thou work before me that I may know that thou art able to put an end to the magic of the Christians?" Athanasius answered and said, "Let them bring me an ox." And when they had brought him he spake some words in his ears,^[s] and he was rent in twain. Athanasius said to Dadianus, "Let them bring me a pair of scales," and they brought them to him; and he threw the one half of the ox into one pan of the scales and the other half into the other, and they were exactly equal, and there was not the least difference between the weight of the two halves. And the governor commanded and they brought Saint George to the tribune, and he said to him, "O George, it is for thy sake that I have summoned this man into my domi-

¹ Psalm xxii. 19.

² Arab. المنبر.

nions; thou must vanquish his magic or he will vanquish thine, thou must slay him or he will slay thee." Saint George looked at the magician and said, "Hasten, my brother, and do unto me speedily whatsoever thou wishest to do, for I see grace drawing nigh unto thee." And straightway Athanasius¹ took a cup,² and washed his face in it,³ and invoked the names of demons over the cup, and gave it to him to drink; and when he had drunk no evil happened to him at all. Athanasius answered and said to George,⁴ "My lord, let me only give thee one other sign, and if no evil befall thee then I will believe upon Him Whom they crucified." Then he took another cup, and washed his face in it,⁵ and invoked the names of demons more evil⁶ than the first over it, and he gave him the cup to drink;⁷ and when the saint had drunk no evil happened to him.⁸ When Athanasius saw that no evil had happened to him, he said to him, "O Saint George, thou hast the cross of Jesus Christ the Son of God, who came into the world to save sinners; have mercy upon my [9] soul, and give me the seal of Christ."⁹ When Dadianus saw what had happened he was greatly enraged, and commanded them to take the magician outside the city and to slay him with the sword; so he consummated his martyrdom, and was esteemed worthy of everlasting life.¹⁰ And the governor commanded them to throw Saint George into prison until he had decided what he should do with him.

¹ Athanasius intended to poison George by his mixtures, and we may see by the martyrdom of Saint Macarius of Antioch what such plotties were made of. See Hyvernat, *Les Actes des Martyrs de l'Égypte*, p. 59.

² D adds 'of cold water'. ³ Arab. *وفسل وجهه فيه*.

⁴ D makes Athanasius address Dadianus.

⁵ D 'and he mixed poisons in it'.

⁶ D 'mightier names of devils.' ⁷ D, 'And he made the sign of the cross over it three times in the name of the Father and the Son, and the Holy Spirit, and straightway drank it before the governor and the sorcerer.'

⁸ Fragment A of the Sahidic version (D) of the martyrdom begins here.

⁹ D adds that when George saw the faith of Athanasius he smote the earth, and water came forth, and he baptised him in the name of the Father and the Son and the Holy Spirit. After that the water returned to its place.

¹⁰ According to D he was martyred on the seventh day of Tôbe.

When it was morning the governor commanded a huge wheel to be made with sharp nails and stakes fastened in it; and the wheel was made after the manner in which he commanded it to be made: the upper part of it was like the edge of a knife, and the lower part like a sharp two-edged sword. And the governor commanded them to bring Saint George out of prison and to throw him upon the instrument of torture. When Saint George turned and saw the shape of the cutting part of the machine, that the upper part of it was like the edge of a knife and the lower part a two-edged sword,¹ he said within himself, "Verily, I shall never come forth alive from this instrument." But again, afterwards, he said within himself, "Woe to thee, O George, why hast thou allowed this thought to enter thy heart? Consider the lot which has come to thee,² and remember that the Jews crucified thy Lord Himself." And after this he lifted up his eyes to heaven, and said, "O Lord, the unchangeable God, the Ruler of eternity, to Whom belongeth victory, Thou Who givest grace to the martyrs, Whose glory and crown Thou [10] art; Thou Who, before Thou hadst created anything, yea, before Thou hadst created the heavens and the earth, didst rest upon the waters, and now Thou restest upon the whole race of man, and knowest Thy place of rest; Who hast spread out the heavens like a chamber, and at Whose command the clouds pour out rain in their season; Who rainest upon the just and the unjust; Who hast weighed the mountains in a balance and the hills in a pair of scales; Who bringest the winds out of Thy store houses; Who hast cast the rebellious angels into the abyss of hell, where they are punished by evil dragons, and fettered and chained with indissoluble bonds; O Thou the least of Whose commands it is impossible to alter; O Lord God Who, in the last days, didst

¹ The Arabic of this passage runs:— فلما كان الصبح امر ان يصنع عجله عظيمه جداً ويستروا فيها مسامير واقصاب كثيرة وعملت البكرة كما امر وقيل اعلاها مثل خد السيف واسفلها سيوف ذو خدين مسنونه.

² Arab. اذكر ما حل بك من الشدايد. But read κληρος instead of κανρος.

send into the world Thy only begotten Son, Who took upon Himself flesh by the Virgin Mary, and became man, without any one being able to understand how to find out the manhood of Him, the Lord Jesus Christ, begotten of Thee in very truth; Who did walk upon the face of the sea as upon dry land; Who did feed five thousand men with five loaves of bread, and they were satisfied; Who did rebuke the waves of the sea and their crests were bowed down; come now, O my Lord, come Jesus, and help my infirmity, for I am a sinner; let these sufferings be light upon me, for Thine is the glory, and Thy name is full of glory for ever, Amen."

- [11] When he had finished [his prayer and had said] 'Amen', they threw him on the wheel, and set it to work; and immediately his body was broken into ten pieces. Then straightway Dadianus lifted up his voice, saying, "Be strong and know, O ye governors, that there is no god save Apollo and Hermes and Zeus and Athene and Scamandros and Hephaistos and Herakles and Poseidon, who work good on the three parts of the sea, and from whose hands kings receive power. Where is now the God of Saint George Whom they call 'Jesus', Whom the Jews crucified and slew? why has He not come and delivered him out of my hands?" And the dragon¹ of the abyss commanded them to throw his bones outside the city into a dry pit, saying within himself, "Lest the Christians find a bone of his, and build a martyrion over it, and bring up his blood against us".

Now it was the hour for eating, and the governor, together with the sixty-nine governors who were with him, went to eat. And while they were eating there came a great earthquake, and suddenly the sky became overcast with clouds, and there was so great a trembling that mountains split asunder suddenly, the earth shook, and the sea was lashed into billows, and the

¹ Small bone plaques with a figure in relief of St. George slaying the dragon were worn as pendants by Coptic Christians. Two of these are to be seen in the British Museum, (Second Egyptian Room, No. 17639).

waves thereof rose to the height of fifteen cubits. And Michael¹ blew with his trumpet, and behold the Lord Jesus came upon His chariot of the Cherubim, and stood on the edge of the pit. And He said to the archangel Michael, "Go down into the pit, and gather together the bones of my son George, for this valiant [12] George thought in his heart, 'I shall not escape from this instrument (into which I had allowed him to fall) this time'; that he may believe with all his heart, and know that I alone am able to deliver him. And Michael went down into the pit, and put together the holy body of Saint George: and the Lord took hold of his hand, saying, "O George my beloved, behold, the hand which formed Adam the first man is now about to create thee anew;" and the Lord breathed upon his face and filled him again with life, and He embraced him, and went up to heaven with His holy angels.

And Saint George arose in haste from the dead, and went through the squares of the city looking for the governors, and he found them afterwards sitting in judgment. Then he ran into their presence, and said to them, "Do ye not know who I am?" Dadianus the governor lifted his eyes guiltily, and said to the Saint, "Who art thou then?" The martyr of Christ replied, "I am George whom ye slew yesterday, because ye despised my God who could destroy you in a moment." Dadianus continued looking into the face of the saint, and said to him, "Thou art not he, but his shade," and one said to him, "Perhaps it is some one like him." And Anatolius the general knew him, and said, [13] "Of a truth this is George who has risen from the dead;" and he believed with all his company. Now the number of those [of the army] who believed upon Christ was three thousand and nine and one woman² from the multitude. And Dadianus the governor commanded them all to be cast forth outside the city in a desert place, and to be divided into four³ divisions and to be slain. Thus they consummated their martyrdom at the ninth

¹ According to Coptic tradition Michael stands at the right hand of God, and Gabriel at the left. See Hyvernat, *Les Actes des Martyrs de l'Égypte*, pp. 9, 144, 169. ² D 3999. ³ D 'ten'.

hour of the Sabbath day on the fifteenth day of Phamenôth,¹ and went to Paradise in glory, and received pardon for their sins.

Then the governor commanded them to bring Saint² George to the tribune; and he commanded them to bring an iron bed to which they might bind the righteous man. Then he made them melt lead until it was liquid, and bring a vessel in the shape of an iron ladle and thrust it³ [full of lead] into his mouth. Then they drove sixty nails through his head into the bed. And Dadianus made them bring a great stone chiselled⁴ out to fit his head, and they thrust his head in it, and made it fast with lead,⁵ and they rolled him down with the stone [from a high place] and severed his bones one from another; but he bore these tortures⁶ with fortitude. Then Dadianus commanded them to remove the stone from him, and to hang him up head downwards, and to tie a large stone to him, and to light a huge fire under him.

After these things⁷ the governor commanded to throw him [14] into a bronze 'bull'⁸ and to drive⁹ sharp nails into it: then he commanded them to bring a machine to revolve inside the 'bull',¹⁰ that the body of the saint might be broken to pieces¹¹ by the nails and his limbs become like the particles of dry summer dust; and Saint George bore all these things with fortitude. Then Dadianus commanded them to cast him into prison and to fasten him to the woodwork until he had decided what to do¹² with him or how he should destroy¹³ him; now he was very handsome¹⁴

¹ I. e., March 11. D Mechir.

² B begins with the letters ΓΙΟC of ἩΠΙΛΓΙΟC.

³ B ἸΝCΕΖΙΤC.

⁴ B ΕΥΦΟΝΚ ΚΑΤΑ ΤΕΓΛΦΕ ΕΒΡΗΙ ΕΡΟQ (sic).

⁵ B rightly ἸΝΤΑΖΤ.

⁶ B ΤΑΙΒΑCΑΝΟC.

⁷ B ΝΑΙ ΔΕ ΟΝ.

⁸ Saint Ap-ater was boiled in a 'bull' of brass, ἸΟΥCΩΔΙΟΝ ἸΖΟΜΤ, and the water from it falling upon the people round about they at once became leprous. See Hyvernat, *Les Actes des Martyrs de l'Égypte*, p. 104.

⁹ B ΕΤΩC.

¹⁰ Arab. معجلة للعجل وان تدور عليه.

¹¹ B ἸΝΤΟΥΒΟΛΒΕΛ.

¹² B ΑQΝΑΞΕΡΟΥ.

¹³ B ΑQΝΑΤΑΚΟQ.

¹⁴ B ΟΥCΑΙΕ ΓΑΡ and omits ΠΕ.

in appearance.¹ And in that night the Lord appeared to him, saying,² "Be patient,³ O George My chosen one, be of good cheer and be not dismayed, for I am with thee, and there shall be great joy in heaven⁴ for thy sake and for the sake of thy contest. Behold, thou hast died once and I raised thee up; thou shalt yet die⁵ twice and I will raise thee up again. But the fourth time I Myself will come in the clouds, and I will bring thee to the place of safety which I have prepared for thy body.⁶ It is I who give strength to thy holy body, and I will make thee to lie down with Abraham and Isaac and Jacob; be not sad of heart for I⁷ am with thee. Thy martyrdom⁸ shall be consummated before these seventy governors, and thou shalt testify of Me before⁹ them. And they will torture thee for seven years for My name's sake, but be not sad of heart, but of good cheer." And the Lord saluted him, and went up to heaven with His holy angels, and the valiant martyr of Christ looked after Him,¹⁰ and continued looking until the day rose;¹¹ and he rejoiced in the encourage-^[15]ment which the Lord had given him.

When it was morning, the governor commanded them to bring Saint George to the tribune. When they had brought him, one of the seventy governors, whose name was Magnentius, said to him, "O George, I seek a sign at thy hands, and if thou do it before me, by our lord¹² the Sun, and by the seventy gods,¹³ and by Artemis the saviour¹⁴ of the whole world, I will believe on thy God, and will worship Him¹⁵ nobly." Saint

¹ B ΠΕΡΙΣΤΗΝΑΥ. ² B ΕΓΧΩ ΝΙΜΟC ΝΑΥ.

³ B ΑΜΟΝΙ. I shall not notice such variants as this in future.

⁴ B ΨΟΠ ΝΑΚ ΝΕΡΗΙ ΒΕΝ ΝΙΦΗΟΥΙ. ⁵ B ΕΤΕΚΝΑΜΟΥ.

⁶ Arab. والوديعه التى اودعتها فى جسدك اخذها.

⁷ B ΧΕ ΑΝΟΚ. ⁸ B ΤΕΚΜΑΡΤΥΡΙΔ.

⁹ B ΝΙΠΟΥΜΕΘ ΕΒΟΛ. ¹⁰ B COMC ΝCΩQ ΝΘΟQ.

¹¹ B omits ΨΑΙ. ¹² B ΠΑΝΗΒ.

¹³ See Giorgi, *De Miraculis Sancti Coluthi*, p. CC; Hyvernat, *Les Actes des Martyrs de l'Égypte*, pp. 78, 102. ¹⁴ B ΕΘΝΑΝΟΖΕΜ.

¹⁵ B rightly ΝΙΜΟQ.

George said to him, "Say what thou wilt ask of me." Magnentius¹ the governor said to him, "Behold there are seventy thrones here, a throne for each of us, and the legs² of them are made of various kinds of wood, some fruit-bearing and some not. Now, if thou wilt make manifest that each wooden leg takes root and blossoms through³ thy prayer; and that each one made of the wood of a fruit-bearing tree⁴ gives fruit; and that each one made of the wood of a tree which does not bear fruit puts forth leaves⁵ [only]; by this will I believe⁶ on thy God." Then Saint George threw himself upon his face and prayed to God a long time,⁷ and sighed. And it came to pass that when he had finished his prayer and said 'Amen', and was rising up, there was a great⁸ trembling and shaking,⁹ for the Spirit of God came upon the thrones, and they budded and the legs put forth roots and blossomed: those that were of fruit-bearing trees put forth fruit, and those that were not put forth leaves¹⁰ only. Then Magnentius the governor said to him, "A great god is Herakles who thus manifests¹¹ his power in dry wood." Saint George [16] answered and said, "Wilt thou compare¹² this blind and dumb idol Herakles with the God who made the heavens and the earth, who made to exist that which did not exist and who can destroy thee with him speedily?" Dadianus the governor answered and said to Saint George, "O excellent Galilean, I know how I will destroy thee."¹³ Then he commanded them to bring a huge saw, and they sawed him in two,¹⁴ and so he yielded up his spirit. And he commanded a large cauldron to be brought

• Β ΜΑΓΝΕΝΤΙΟΣ.

• Β ΑΝΦΑΤΣΙ (sic).

• Β ΦΙΡΙ ΕΒΟΛ ΜΗΗΤΟΥ ΖΙΤΕΝ.

• Β ΗΡΕΨΤΟΥΤΑΣ ΝΟΥΟΥΤΑΣ ΕΦΦΟΡΙ ΕΒΟΛ.

• Β ΕΦΦΟΡΙ.

• Β ΤΕΝΝΑΝΑΣΤ.

• Β ΜΗΜΑΥ.

• Β ΗΧΕ ΟΥΝΙΩΤ.

• Β ΟΥΨΘΟΡΤΕΡ.

• Β ΧΩΟΥΙ.

• Β ΑΥΟΥΩΝΕ.

• Β ΑΚΘΕΝΘΩΝΕ.

• Β ΤΣΩΟΥΝΟΥ ΑΝ ΧΕ ΕΙΜΑΤΑΚΟΨ ΝΑΨΗΡΗΤ.

• Β ΑΥΑΙΩ.

and to throw the two parts of the body of the holy man into it, together with lead, and pitch, and animal fat,¹ and bitumen;² and they heated them together until they melted, and the flames went up to a great height, and that which was melted flowed hither and thither by reason of the intensity of the flames which rose to a height of fifteen cubits. And they brought pieces from the cauldron to the king, saying, "This (wretched man)³ has come to an end and is burnt up." And Dadianus commanded them to bury the cauldron and the pieces of the saint which were in it⁴ in the earth, lest the Christians should find his remains and build a martyrion over them. When the attendants had finished burying the righteous man and were going away, there was a great trembling in the air and the earth shook to its foundations: and behold the Lord Jesus Christ came down from heaven with His holy angels, and stood over the place wherein the cauldron was buried. And He said to Zalathiël⁵ [17] the angel, "Bring up hither the cauldron", and when he had brought it up he laid it down upon the ground. And the Lord, in Whom is might, answered [and said], "O George, my chosen one, arise!⁶ For I am He that raised up Lazarus from the dead, and I now command⁷ thee to arise and come forth from the cauldron and stand upon thy feet; I am the Lord thy God." And straightway the nobly valiant man rose up in great power as one who had suffered no pain⁸ at all; and every one who saw him marvelled. The Lord said to him, "Be strong and of good cheer, George, my beloved, for there shall be great joy to thee in heaven and upon earth, and before My Good Father, and before My angels on account of thy contest; be strong, for I am with thee." And He went up to heaven with His holy angels.

¹ B omits ΝΕΜ ΟΥΩΤ. ² B ΟΥΕΡΠΡΕΣΙ.

³ B ΝΤΕ ΠΙΒΕΡΩΟ. Arab. فنى الزفت الذى فيه.

⁴ Leaf no. 39 is wanting in B. ⁵ I. e., זאלתיאל.

⁶ B fol. 41a, begins with ΤΩΝΚ.

⁷ B ΑΝΟΚ ΠΕ ΕΤΟΥΑΣΤΑΞΝΙ. ⁸ B ΝΕΜΚΑΣ.

who are buried therein arise, I swear by my lord the Sun, and by the Moon and by Artemis the mother of the gods, that I will believe¹ upon thy God and become a Christian." The blessed George answered and said. "There come to me the words which I have heard in the Gospel, saying, If ye² have faith like a grain of mustard seed ye shall say to this mountain, Depart hence, [and it shall depart], and there shall be nothing impossible³ to you.⁴ But now arise, thou and Dadianus and the governors⁵ of [19] Egypt, and open the door of the tomb and bring⁶ hither to me the rotten bones of those who are dead, together with their dust." Then the three governors went straightway to the place of the sepulchre and opened the door, but they found no bones at all of the dead; and they took up the bone dust which they found, and brought it to Saint George: and Saint George threw himself down upon his knees, and prayed for the space of an hour.⁷ When he had finished his prayer and said 'Amen', there was a mighty⁸ trembling, and flashes of lightning shone upon those bones. And there came forth immediately from them five men and nine women and three⁹ little children; and when the governors saw what had taken place, they marvelled. Then the governors cried out to one of those who had risen from the dead, and said to him, "What is thy name?" And he that had risen from the dead answered and said, "My name is Boēs."¹⁰ Dadianus said to him, "How many years is it since thou didst die?" and he replied, "More than two hundred years."¹¹ Dadianus said to him "Had Christ come into the world at that time, or not?"¹² and he that had risen from the dead said, "I do not know, nor

¹ B ΕΙΤΝΑΖΤ. ² B ΕΩΠ ΟΥΝ. ³ B ΝΕΡΑΤΧΟΜ.

⁴ S. Matt. xvii. 20. ⁵ B ΝΙΚΕΟΥΡΩΟΥΙ. ⁶ B λqι.

⁷ B ΩΑ ΦΟΥΩΩ. ⁸ Read ΟΥΝΙΩΤ. ⁹ B Ι 'ton'.

¹⁰ Arab. ساجون, Syr. ܡܕܥܐ, B ΒΙΟΥΒΗΝ. Theodotus gives the name as ΒΟΗΣ. ¹¹ B ΠΕΧΑQ ΝΑQ ΧΕ ΙC ΖΟΥQ Ξ ΝΡΟΜΠΙ.

¹² Piscitios asked this same question of a mummy who complained to him of the tortures he suffered. See Amélineau, *Étude sur la Christianisme en Égypte*, p. 147.

did I ever hear that He had come." Dadianus said to him, "On what god dost thou believe?"¹ and he that had risen from [20] the dead said to him, "Do not force me,² O governor, for I am ashamed to say what god I believed on. I believed on a god whom they called Apollo, a stupid, dumb, deaf³ and blind [idol]. When I left the evil living⁴ of this life, I went to live in a place in the river of fire, until I should go where the worm dieth not.⁵ Hast thou never heard of the Scriptures of the Christians which say, 'Remember me in the day of terror in the place where there is no help,⁶ but disquiet and fear.' There is no mercy there, neither can the Judge be persuaded;⁷ but the work which every man hath done shall be laid before His eyes. Then⁸ the Judge⁹ will answer and say, 'Show me each one his work that I may give him¹⁰ his wages, according to that which he hath done;' hear then, O king, and I will tell thee. Every man who lives on earth, and confesses Him whom they crucified, if he bears many sins in his body when he departs¹¹ from this wicked world, will live in fetters on account of his sins, but on the Lord's day he will have rest because the Lord Jesus looks upon those who are punished on the Lord's day;¹² but as for me, there is no rest at all given to me on the Lord's day because I did not confess Christ's godhead when I lived upon earth. Why thenshould we confess¹³ and worship idols and images which cannot move"? Dadianus the governor answered¹⁴ and said to him, "Thy sense is destroyed through the length of the time of the two hundred years."¹⁵ [21] Then he that had risen from the dead looked upon Saint George

• B ΧΕΙC ΛΝΟΚ ΝΑΖ†. • B ΛΝΑΓΚΗ.

• B ΝΕΒΟ. • B ἸΠΙΧΙΝΩΝΗ.

• B ἘΒΡΗΙ ἘΡΟQ ΑΓΕΜΜΑΥ ἸΝΞ ΠΙQΕΝΤ.

• B ἸΜΙΟΝ ΕΛΙ ἸΒΟΙΘΙΛ. • B ἸΠΑΥQΕΤ ἸΖΗΤ.

• B ἸΤΑ. • Arab. القاضى. We should probably read ΚΡΙΤΗΣ here.

" B ἸΠΙΟΥΑΙ ΠΙΟΥΑΙ ΝΩΤΕΝ ἸΤΑ† ἸΠΙΟΥΑΙ ΠΙΟΥΑΙ ἸΠΕQΒΕΧΕ. " B ἸΤΕQΟΥΩΤΕΒ. " B ἸΤΕ †ΚΥΡΙΛΚΗ.

" B ΑΝΗΑΟΥΟΝΖQ. " B ΑΓΕΡΟΥΩ ΔΕ. " B ΠΑΙΞ.

the martyr of Christ, and said to him, "O my lord the holy martyr of Christ, we beseech thee to give us the holy baptism of Christ, that we may not fall back again into the punishment in which we were."² When Saint George saw their faith, he smote the earth with his foot, and water welled up, and he baptized them in the name of the Father, and the Son, and the Holy Spirit. And he said to them, "Depart in peace to Paradise," and they straightway disappeared and were not seen.³

And Dadianus the governor was stupefied for a time.⁴ Then the governors who were with him said, "This man is a magician⁵, and by his magic has made demons⁶ rise up before us, saying, 'I have raised the dead'." Dadianus said, "I will now disgrace the whole race⁷ of Christians." And he commanded, saying, "Choose me a poor widow woman whose like for poverty there is not in the whole world." And they went round about through the city and found a poor widow, and they put the righteous man with her, wishing to disgrace⁸ the Christians. When they had brought⁹ the righteous man into the widow's house, he said to her, "Give me some bread, for I am hungry." The poor widow woman answered and said to him,¹⁰ "Master, I have no bread in my house." Saint George said to her, "What god dost thou believe on, that thou hast no bread in thy house?" The woman^[22] said to him, "I believe in Apollo and Herakles¹¹ the mighty imperial gods." Saint George said to her, "Verily it is a just judgment of God that thou hast no bread in thy house."¹² And the woman looked upon his face, and saw that it was like that of an angel of God, and she said within herself, "I will go and beg bread from my neighbours and acquaintances, that I may set it before the man of God, and peradventure by reason of

¹ B adds ΕΘΟΥΑΒ.

² B ΕΤΕΝΒΗΤΟΥ.

³ B ἸΠΕΡΛΙ ΝΑΥ.

⁴ B ΝΑΥΟΥΝΟΥ.

⁵ B ΟΥΡΕΦΖΙΚ.

⁶ Read ἸΣΑΝΔΕΜΩΝ.

⁷ B ἸΠΑΙΓΕΝΟΣ.

⁸ B ΕΤΝΑΨΩΨ.

⁹ B ΕΤΑΥΙΝΙ.

¹⁰ B omits ΝΑΥ.

¹¹ B ΠΑΡΑΚΛΗΣ.

¹² B ΠΑΝΙ.

his coming into my house I shall find favour in the sight of my neighbours." And it came to pass that when the poor widow woman had gone out the righteous man sat down¹ by the foot of the wooden pillar in her house; and it straightway took root², and put forth leaves, and became a large tree, and towered up fifteen cubits above the house. And behold Michael the archangel came³ with a table⁴ filled with all good things, and the saint⁵ ate and was comforted; and the table was filled with bread and every good thing. When the poor widow woman came into her house, and saw the great marvels, that is to say, the table set out within and filled with all good things, and the pillar⁶ of dry wood which had taken root,⁷ she said in her heart, "The God of the Christians hath remembered the poverty of the widow, and hath brought His martyr into my house to help me the wretched in spirit;"⁸ and she straightway⁹ threw herself down at the feet of the saint and worshipped¹⁰ him. Saint George [23] answered and said to her,¹¹ "Rise up and stand¹² upon thy feet, for I¹³ am not the God of the Christians, but only His servant,¹⁴ and I endure sufferings for His holy name's sake." And again the woman said to him, "Master, if I have found favour before thee, let me venture to speak one word before thee." The holy¹⁵ man said, "Speak." The woman said to him, "Master, I have here a little boy nine years old who is blind, deaf, dumb, and lame, and I am ashamed to show him to my neighbours: if now thou wilt make him see and hear and speak, I will believe¹⁶ upon thy God." The righteous man answered and said, "Bring hither the child to me;" and she brought him from the third storey of

• B ΗΑΓΓΕΜΕΙ ΠΕ. • B ΑΓΓΕΠΝΟΥΝΙ. • B ΑΓΙΝΙ.

• B ΗΟΥΑΡΑΠΕΖΑ. • B ΑΔΙΔΕ ΓΕΩΡΓΙΟΣ.

• B ΝΕΜ ΠΙΚΕΣΤΥΛΛΟΣ. • B ΕΤΑΓΓΕΠΝΟΥΝΙ ΝΕ ΟΥΩΕ.

• B †ΤΑΛΕΠΩΡΟΣ ΗΧΗΡΑ. • B ΣΑΤΟΤΓ.

• B ΑΣΟΓΟΥΩΥΤ. • B ΑΔΙΔΕ ΝΑΣ. • B ΔΕΙ ΕΡΑΤ.

• B omits the word ΑΝΟΚ. • B ΟΥΒΩΚ ΗΤΑΓ ΑΙΒΙΣΙ.

• B ΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ. • B †ΝΑΝΑΖ†.

her house, and laid him in the bosom of the righteous man. And Saint George prayed over him with his head bowed down¹ over the child lying in his bosom, and he breathed upon him, and the scales fell from his eyes, and he saw straightway with his eyes.² The woman said to the saint, "Master, I beseech thee to make him to speak, and to hear with his ears, and to stand up and walk upon his feet."³ Saint George said to her, "O woman, this is sufficient now, but when I need him⁴ to serve me in a matter, I will call him and he shall hear me,⁵ and shall go and serve me." And the woman was not able to answer⁶ him a word, for she saw that his face was like the face of an angel of God.

And the lawless and impious governor, Dadianus, and the [24] sixty-nine governors who were with him, came out from their meal, and were walking about and enjoying themselves in the open spaces of the city. When the dragon of the abyss, that is to say, Dadianus the governor, saw the tree which had sprung up by means of the righteous man,⁷ he asked one of his rulers,⁸ "[Whence] is this new sight, this fig tree?" And he told him, saying, "This is the place into which George the mighty saint of the Galileans was cast."

Then the governor commanded to bring him and to set him before the public assembly,⁹ and he made them flog him without mercy¹⁰ until his flesh was cut to pieces, [and set fire under him] until his body was consumed through the intensity¹¹ of the flame; and he made them put vessels of fire upon his head. After these things he made them hang him up¹² to torture him, and they filled iron pots full¹³ of fire and placed them under him,

¹ B omits ΕΓΤΩΒΣ ΕΞΡΗΙ ΕΧΩQ ΜΑΡΕ ΧΩQ ΧΟΒΣ ΕΠΕCΗΤ.

² B adds ΞΕΝ ΜΕQΒΑΛ.

³ The next eight leaves in A have been paged and bound up in wrong order.

⁴ B ΙΕΡΕΝΧΡΙΑ. ⁵ B ΉΤΕQΩΤΕΜ. ⁶ B ΕΡΟΥΩ.

⁷ Read ΉΠΙΘΜΗΙ. ⁸ B ΉΝΙΕΝΑΡΧΟΣ. ⁹ B ΔΙΜΩCΙΑ.

¹⁰ B ΞΕΝ ΟΥΜΕΤΑΝΟΙΑ (sic) ΞΕΝ ΟΥΜΕΤΑΘΝΑΙ.

¹¹ B ΠΑΙΩΔΙ. ¹² B ΑΓΕΡΟΥΒΑΩ ΟΝ. ¹³ B ΟΝ CΕΜΕΖ.

until he yielded up his spirit. Then the governor commanded them to take his body and cast it¹ away upon a high mountain, and the dragon said in his heart, "The birds of heaven will come and devour his flesh." When they had taken away the body of the blessed² man to a mountain³ called⁴ Siria,⁵ the attendants cast it away there, and returned. Now when these devilish attendants had come away⁶ from the mountain a short distance, about thirty⁷ stadia, there came mighty thunders [25] and lightnings so that the whole mountain shook. And behold the Lord came upon a cloud, and said to Saint George, "O excellent and chosen one, rise up from where thou liest;" and straightway the martyr of Christ arose. And he ran after the attendants,⁸ crying out after them, and saying, "Wait a little for me until I come up with you." When the attendants looked back, and saw the righteous man running after them, they glorified God, and threw themselves down at the feet of the saint, and besought him, saying, "Give us the seal of Christ," and the blessed and righteous man Saint George baptised them in the name of the Father and the Son and the Holy Ghost. Then they came and stood before the lawless governor, and they all cried out,⁹ "We are Christians, openly;" and the kings were speechless with fear by reason of this thing. Then Dadianus commanded to bring¹⁰ the attendants and to set them before him,¹¹ and he made them crucify one of them who was called Klaudane¹² and torture him;¹³ two others called Lasiri and Lasirianē¹⁴

¹ B ἡ σαρξ ἐν ὄρει. ² B ΠΙΜΑΚΑΡΙΟΣ. ³ B ΠΙΤΩΟΥ.

⁴ E begins here with the letters ΜΟΥ†.

⁵ Arab. سيرين, E ασιρ, Theodotus ασοῦριον.

⁶ B ἐβόλ. ⁷ E a stadium.

⁸ B σαφάροῦ ἡνιγχεπερῆς.

⁹ B ἔγωω. ¹⁰ B ἐθοροῖνι.

¹¹ B omits ἑπατοῦ μαρτυρῶν.

¹² Arab. الكلدانا. ¹³ B ἡ σαρξ ἐν ὄρει.

¹⁴ Arab. لاسيرى ولاسيريانا.

they put to the sword, and Klêkôn¹ they threw to the wild beasts.²

After these things the governors commanded them to bring Saint George. And Dadianus the governor answered and said to him, "O George, I swear to thee by my Lord the Sun, and by the Moon, and by the gods, and by their mother Artemia, that I will treat thee kindly like my beloved son, and that I will gladly give thee every thing that thou askest; only hearken to [26] me as a father, and agree with me only so far as to worship the gods." Saint George answered and said to him, "I marvel at the words which thou³ hast just now spoken. I have been in thy power⁴ until this day, why hast thou not spoken them before?⁵ Behold, thou hast put me to the torture for the past seven⁶ years, thou hast slain me thrice, I died three times, and three times did my Lord Jesus Christ raise me up; but I never heard these words before from thee until this present.⁷ Knowest thou not, O governor, that this race of Christians is one that loves victory, and that it fights⁸ against those who fight against it? But now I rejoice⁹ that I can make thy mightiness glad, and I will offer sacrifice to thy great god Apollo whom¹⁰ thou lovest." When Dadianus the governor heard these things, he rejoiced greatly and took hold of the head¹¹ of Saint George and kissed it. And the righteous man resisted him, saying, "Nay, nay, O governor, for it is not the custom of the Galileans to be thus treated unless they have first worshipped the gods; command¹² that they put me¹³ in

¹ Arab. اكلكون. E calls these martyrs Glêgôn, Klêgâtios, Lanasiarios and Mandrianos, and Theodotus Klêkôn, Lasiri, Dionysius and Joseph.

² According to E they suffered martyrdom on the ninth day of Pharmûthi.

³ Read ΕΤΕΚΣΩ ΝΗΜΟC?

⁴ B ΝΑΥΧΗ ΝΘΩΤΕΝ. Read ΝΤΟΤΚ?

⁵ B ΝΑΙ ΝΗΙ ΙCΧΕΝ ΨΟΡΡ. ⁶ E six years.

⁷ B †ΝΟΥ. With reference to the paging of the leaves in A read

NE. B., NF. A. instead of ΝΖ. B., NH. A. ⁸ B ΕCΕ†.

⁹ B Ε†ΕΡΟΥΟΤ ΝΗΙ ΝΞΕ. ¹⁰ B ΦΑΙ. ¹¹ B ΝΤΑΑΦΕ.

¹² B ΟΥΛΕCΑΖΝΙ. ¹³ B ΝΗΜΟQ.

is the God who has raised me up from the dead, and it is for the sake of His Holy name and of His Good Father, and the Holy Spirit that I have endured sufferings. For Adam's sake, O Queen Alexandra, God made the heavens, and created the sun and the shining moon and the stars and the rest of creation." The Queen answered and said to him, "Explain this matter to me." Saint George said to her, "The idolaters who are in the world to-day worship¹ abominable things and not God, for they serve soulless² idols fashioned by the hands of man, and despise God the Creator of the universe." The Queen said to him, "Then are these gods, demons?" Saint George said to her, "Yes, they are demons." The Queen said to him, "How did the Son of God come into the world?"³ Saint George answered and said⁴ to her, "Hearken unto me, O Queen Alexandra. The Prophet David saith, 'Thou that sittest upon the cherubim, appear, show Thy strength, and come to help us.'⁵ And again he saith, 'He shall come down like rain upon the mown grass'⁶, that is, the blessed Virgin Mary. And again the prophet Habakkuk cried out, saying, 'O God, I heard the noise of Thee, and⁷ I was afraid I considered Thy works and I was speechless.'⁸ When the prophet Habakkuk spake these things, he spake truly, for he knew that Jesus Christ would come down into this world,⁹ and [29] he feared. And he considered that it was God who would become man, that salvation might be ours, and that He might deliver us from the hand of the devil, the enemy of all truth,¹⁰ who leadeth astray these seventy wicked governors." The Queen answered and said, "Verily thou speakost¹¹ well, and hast persuaded me that Christ is the God of the universe;¹² and now I

¹ B ΕΥΘΥΩΩ. ² B ΝΑΝ ΜΦΥΧΟΝ.

³ The text of A is corrupt in this place, but that this is the question that Alexandra asked is certain from Theodotus (p. 145, l. 8) and E, p. 194. l. 8.

⁴ Read ΠΕΣΑΘ ΝΑΣ. ⁵ Psalm lxxx. 1, 2. ⁶ Psalm lxxii. 6.

⁷ B omits ΟΥΟΞ. ⁸ Habakkuk iii. 2. Saint George is quoting the Coptic version of Habakkuk. ⁹ B ΜΠΙΚΟCΜΟC.

¹⁰ B ΜΕΘΗΗ. ¹¹ B ΚCΑΧΙ. ¹² B ΜΠΙΕΠΤΗΡΩ.

beseech thee to pray for me, that all crafts and wiles of demons and idols may straightway flee away from me." Saint George answered and said to her, "If thou believest on Jesus Christ who was crucified, no blemish¹ of demons shall draw nigh thee at all." She said to him, "O George, my master, I believe, but I am afraid of the exceeding wicked governor, Dadianus, who devours flesh² like a wild beast. Keep the matter secret, and tell no one until I wear the crown of martyrdom in the kingdom of Christ; and now let me³ rest until the morning.

When the morning had come the governor commanded the herald to cry out through the whole city, saying, "Gather together, [O ye people,] to see this mighty Galilean worship Apollo." And the governor commanded them to bring Saint George into the courtyard of the temple where he was to offer sacrifice to Apollo; but Saint George said to the attendants who had come after him, "Go ye to the governor, and I, and⁴ the priests, and the ministers⁵ of the temple will go to Apollo, and worship him."

[30] And the herald continued to gather together with diligence the whole city, both small and great, to see the sight.

When the poor widow woman whose son Saint George had healed, saw this, she straightway⁶ uncovered her head and rent her clothes, and set out for the place where the saint was. And she said to him, "O thou who didst raise the dead; who didst make those blind from their birth to see;⁷ who didst make to appear those who were dried up and gone to dust;⁸ who didst make pieces of wood of fruit-bearing trees⁹ to blossom beautifully; who didst make the pillar of my house to take root¹⁰ and become a mighty tree, and didst cause a table¹¹ to be filled with bread and all good things; who didst manifest forth multitudes of miracles and didst put the devil to shame; wilt thou now¹² go to Apollo and worship

• Β ΝΑΤΑΘΝΙ. • Β ΟΥΓΕΜCΑΡΖ. • Β ΧΑΤ ΧΕ ΤΗΝΟΥ.

• Β ΑΝΟΚ ΔΕ ΝΕΜ. • Β ΝΙCΑΤΗΓΟC. • Β CΑΤΟΥΤQ.

• Β ΕΤΕΡΟΝ (sic) ΝΝΙΒΕΛΛΕΥ. • Β ΝΙΩΦΕΕΤΩΟΥΩΟΥ.

• Β ΝΩΩΗΝ. " Β ΩΠΗΝΟΥΝΙ. " Β ΝΤΑΔΡΑΠΕΖΑ.

" Β ΤΗΝΟΥ ΧΕ.

who are buried therein arise, I swear by my lord the Sun, and by the Moon and by Artemis the mother of the gods, that I will believe¹ upon thy God and become a Christian." The blessed George answered and said. "There come to me the words which I have heard in the Gospel, saying, If ye² have faith like a grain of mustard seed ye shall say to this mountain, Depart hence, [and it shall depart], and there shall be nothing impossible³ to you.⁴ But now arise, thou and Dadianus and the governors⁵ of [19] Egypt, and open the door of the tomb and bring⁶ hither to me the rotten bones of those who are dead, together with their dust." Then the three governors went straightway to the place of the sepulchre and opened the door, but they found no bones at all of the dead; and they took up the bone dust which they found, and brought it to Saint George: and Saint George threw himself down upon his knees, and prayed for the space of an hour.⁷ When he had finished his prayer and said 'Amen', there was a mighty⁸ trembling, and flashes of lightning shone upon those bones. And there came forth immediately from them five men and nine women and three⁹ little children; and when the governors saw what had taken place, they marvelled. Then the governors cried out to one of those who had risen from the dead, and said to him, "What is thy name?" And he that had risen from the dead answered and said, "My name is Boēs."¹⁰ Dadianus said to him, "How many years is it since thou didst die?" and he replied, "More than two hundred years."¹¹ Dadianus said to him "Had Christ come into the world at that time, or not?"¹² and he that had risen from the dead said, "I do not know, nor

¹ B ΕΙΤΝΑΖΤ.² B ΕΨΩΠ ΟΥΝ.³ B ΝΕΡΑΤΧΟΜ.⁴ S. Matt. xvii. 20.⁵ B ΝΙΚΕΟΥΡΩΟΥΤΙ.⁶ B ΛΗΙ.⁷ B ΩΛ ΦΟΥΩΩ.⁸ Read ΟΥΝΙΩΤ.⁹ B Ι 'τον'.¹⁰ Arab. ساجون, Syr. ساجون, B ΒΙΟΥΒΗΝ. Theodotus gives the name as ΒΟΗΣ.¹¹ B ΠΕΧΑΘ ΝΑΘ ΧΕ ΙC ΘΟΥΟ Ξ ΝΡΟΜΠΙ.¹² Piscitios asked this same question of a mummy who complained to him of the tortures he suffered. See Amélineau, *Étude sur le Christianisme en Égypte*, p. 147.

did I ever hear that He had come." Dadianus said to him, "On what god dost thou believe?"¹ and he that had risen from [20] the dead said to him, "Do not force me,² O governor, for I am ashamed to say what god I believed on. I believed on a god whom they called Apollo, a stupid, dumb, deaf³ and blind [idol]. When I left the evil living⁴ of this life, I went to live in a place in the river of fire, until I should go where the worm dieth not.⁵ Hast thou never heard of the Scriptures of the Christians which say, 'Remember me in the day of terror in the place where there is no help,⁶ but disquiet and fear.' There is no mercy there, neither can the Judge be persuaded;⁷ but the work which every man hath done shall be laid before His eyes. Then⁸ the Judge⁹ will answer and say, 'Show me each one his work that I may give him¹⁰ his wages, according to that which he hath done;' hear then, O king, and I will tell thee. Every man who lives on earth, and confesses Him whom they crucified, if he bears many sins in his body when he departs¹¹ from this wicked world, will live in fetters on account of his sins, but on the Lord's day he will have rest because the Lord Jesus looks upon those who are punished on the Lord's day;¹² but as for me, there is no rest at all given to me on the Lord's day because I did not confess Christ's godhead when I lived upon earth. Why then should we confess¹³ and worship idols and images which cannot move"? Dadianus the governor answered¹⁴ and said to him, "Thy sense is destroyed through the length of the time of the two hundred years."¹⁵ [21] Then he that had risen from the dead looked upon Saint George

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• В НЕВО. • В ΗΠΙΧΙΝΩΝΗ.

• В ЁЪРΗΙ ЁРОQ ΑΓΕΗΜΑΥ ΗΧΕ ΠΙQΕΝΤ.

• В ΗΜΟΝ ΖΛΙ ΜΒΟΗΘΙΛ. • В ΗΠΑΥQΕΤ ΝΖΗΤ.

• В ІТА. • Arab. القاضی. We should probably read ΚΡΙΤΗΣ here

• В ΗΠΙΟΥΑΙ ΠΙΟΥΑΙ ΝΩΤΕΝ ΗΤΑΤ ΗΠΙΟΥΑΙ ΠΙΟΥΑΙ
ΗΠΕQΒΕΧΕ. " В ΗΤΕQΟΥQΤΕВ. " В ΗΤΕ †ΚΥΡΙΛΗ.

" В ΑΝΝΑQΟΥΟΝΖQ. " В ΑΓΕΡΟΥQ ΔΕ. " В ΠΑΙΤ.

the martyr of Christ, and said to him, "O my lord the holy martyr of Christ, we beseech thee to give us the holy baptism of Christ, that we may not fall back again into the punishment in which we were."² When Saint George saw their faith, he smote the earth with his foot, and water welled up, and he baptized them in the name of the Father, and the Son, and the Holy Spirit. And he said to them, "Depart in peace to Paradise," and they straightway disappeared and were not seen.³

And Dadianus the governor was stupefied for a time.⁴ Then the governors who were with him said, "This man is a magician,⁵ and by his magic has made demons⁶ rise up before us, saying, 'I have raised the dead.'" Dadianus said, "I will now disgrace the whole race⁷ of Christians." And he commanded, saying, "Choose me a poor widow woman whose like for poverty there is not in the whole world." And they went round about through the city and found a poor widow, and they put the righteous man with her, wishing to disgrace⁸ the Christians. When they had brought⁹ the righteous man into the widow's house, he said to her, "Give me some bread, for I am hungry." The poor widow woman answered and said to him,¹⁰ "Master, I have no bread in my house." Saint George said to her, "What god dost thou believe on, that thou hast no bread in thy house?" The woman [22] said to him, "I believe in Apollo and Herakles¹¹ the mighty imperial gods." Saint George said to her, "Verily it is a just judgment of God that thou hast no bread in thy house."¹² And the woman looked upon his face, and saw that it was like that of an angel of God, and she said within herself, "I will go and beg bread from my neighbours and acquaintances, that I may set it before the man of God, and peradventure by reason of

¹ B adds ΕΘΟΥΑΒ.² B ΕΤΕΝΒΗΤΟΥ.³ B ΜΠΕΖΛΙ ΝΑΥ.⁴ B ΝΑΥΟΥΝΟΥ.⁵ B ΟΥΡΕΦΣΙΚ.⁶ Read ΝΖΑΝΔΕΜΩΝ.⁷ B ΜΠΑΙΓΕΝΟΣ.⁸ B ΕΤΝΑΩΩΩ.⁹ B ΕΤΑΥΙΝΙ.¹⁰ B omits ΝΑΥ.¹¹ B ΠΑΡΑΚΛΗΣ.¹² B ΠΑΝΙ.

his coming into my house I shall find favour in the sight of my neighbours." And it came to pass that when the poor widow woman had gone out the righteous man sat down¹ by the foot of the wooden pillar in her house; and it straightway took root², and put forth leaves, and became a large tree, and towered up fifteen cubits above the house. And behold Michael the archangel came³ with a table⁴ filled with all good things, and the saint⁵ ate and was comforted; and the table was filled with bread and every good thing. When the poor widow woman came into her house, and saw the great marvels, that is to say, the table set out within and filled with all good things, and the pillar⁶ of dry wood which had taken root,⁷ she said in her heart, "The God of the Christians hath remembered the poverty of the widow, and hath brought His martyr into my house to help me the wretched in spirit;"⁸ and she straightway⁹ threw herself down at the feet of the saint and worshipped¹⁰ him. Saint George [23] answered and said to her,¹¹ "Rise up and stand¹² upon thy feet, for I¹³ am not the God of the Christians, but only His servant,¹⁴ and I endure sufferings for His holy name's sake." And again the woman said to him, "Master, if I have found favour before thee, let me venture to speak one word before thee." The holy¹⁵ man said, "Speak." The woman said to him, "Master, I have here a little boy nine years old who is blind, deaf, dumb, and lame, and I am ashamed to show him to my neighbours: if now thou wilt make him see and hear and speak, I will believe¹⁶ upon thy God." The righteous man answered and said, "Bring hither the child to me;" and she brought him from the third storey of

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|----------------------------|---------------------------|---------------|
| • B HAQZEMCI PE. | • B AQBEΠNOYNI. | • B AQINI. |
| • B HOGAPAZA. | • B A.L.L. ΓEΩPΓIOC. | |
| • B HEM ΠIKECTYΛΛOC. | • B ETACBEΠNOYNI NE OYΩE. | |
| • B TTAΛEΠWPOC HXHPA. | • B CATOTQ. | |
| • B ACOYOWYT. | • B A.L.L. HAC. | • B OZ E PAT. |
| • B omits the second ANOK. | • B OYBOK HTAQ AIBICI. | |
| • B ΠILΓIOC ΓEΩPΓIOC. | • B TTAHAZT. | |

her house, and laid him in the bosom of the righteous man. And Saint George prayed over him with his head bowed down¹ over the child lying in his bosom, and he breathed upon him, and the scales fell from his eyes, and he saw straightway with his eyes.² The woman said to the saint, "Master, I beseech thee to make him to speak, and to hear with his ears, and to stand up and walk upon his feet."³ Saint George said to her, "O woman, this is sufficient now, but when I need him⁴ to serve me in a matter, I will call him and he shall hear me,⁵ and shall go and serve me." And the woman was not able to answer⁶ him a word, for she saw that his face was like the face of an angel of God.

And the lawless and impious governor, Dadianus, and the [24] sixty-nine governors who were with him, came out from their meal, and were walking about and enjoying themselves in the open spaces of the city. When the dragon of the abyss, that is to say, Dadianus the governor, saw the tree which had sprung up by means of the righteous man,⁷ he asked one of his rulers,⁸ "[Whence] is this new sight, this fig tree?" And he told him, saying, "This is the place into which George the mighty saint of the Galileans was cast."

Then the governor commanded to bring him and to set him before the public assembly,⁹ and he made them flog him without mercy¹⁰ until his flesh was cut to pieces, [and set fire under him] until his body was consumed through the intensity¹¹ of the flame; and he made them put vessels of fire upon his head. After these things he made them hang him up¹² to torture him, and they filled iron pots full¹³ of fire and placed them under him,

¹ B omits ΕΓΤΩΒΣ ΕΞΡΗΙ ΕΧΩΓ ΝΑΡΕ ΧΩΓ ΧΟΒΣ ΕΠΕCΗΤ.

² B adds ΒΕΝ ΝΕΓΒΑΛ.

³ The next eight leaves in A have been paged and bound up in wrong order.

⁴ B ΙΕΡΕΝΧΡΙΑ. ⁵ B ΝΤΕΓCΩΤΕΜ. ⁶ B ΕΡΟΥΩ.

⁷ Read ΝΠΙΘΜΗ. ⁸ B ΝΝΙΕΝΑΡΧΟΣ. ⁹ B ΔΙΜΩCΙΑ.

¹⁰ B ΒΕΝ ΟΥΜΕΤΑΝΟΙΑ (sic) ΒΕΝ ΟΥΜΕΤΑΘΝΑΙ.

¹¹ B ΠΑΙΩΑΙ. ¹² B ΑΓΕΡΟΥΒΑΩ ΟΝ. ¹³ B ΟΝ CΕΜΕΞ.

until he yielded up his spirit. Then the governor commanded them to take his body and cast it¹ away upon a high mountain, and the dragon said in his heart, "The birds of heaven will come and devour his flesh." When they had taken away the body of the blessed² man to a mountain³ called⁴ Siris,⁵ the attendants cast it away there, and returned. Now when these devilish attendants had come away⁶ from the mountain a short distance, about thirty⁷ stadia, there came mighty thunders [25] and lightnings so that the whole mountain shook. And behold the Lord came upon a cloud, and said to Saint George, "O excellent and chosen one, rise up from where thou liest;" and straightway the martyr of Christ arose. And he ran after the attendants,⁸ crying out after them, and saying, "Wait a little for me until I come up with you." When the attendants looked back, and saw the righteous man running after them, they glorified God, and threw themselves down at the feet of the saint, and besought him, saying, "Give us the seal of Christ," and the blessed and righteous man Saint George baptised them in the name of the Father and the Son and the Holy Ghost. Then they came and stood before the lawless governor, and they all cried out,⁹ "We are Christians, openly;" and the kings were speechless with fear by reason of this thing. Then Dadianus commanded to bring¹⁰ the attendants and to set them before him,¹¹ and he made them crucify one of them who was called Klaudane¹² and torture him;¹³ two others called Lasiri and Lasirianè¹⁴

¹ В ѢСΕΒΕΡΒΩΡQ. ² В ПІМАКАΡΙОС. ³ В ΠΙΤΩΟΥ.

⁴ E begins here with the letters ΜΟΥ†.

⁵ Arab. سیرین, E ΑCΗP, Theodotus ΑCΟΥΡΙΟΝ.

⁶ В ΕΒΟΛ. ⁷ E a stadium.

⁸ В CΑΦΛΖΟΥ ἸΝΝΙΖΥΠΕΡΕΤΗΣ.

⁹ В ΕΥΩΩ. ¹⁰ В ΕΘΡΟΥΙΝΙ.

¹¹ B οὐκ εἶρατοῦ μαζραq.

¹² Arab. الكلودانا. ¹³ В ѢCЕ† ἸΤΕQΑΙΝΩΡΙΔ.

¹⁴ Arab. لاسیری ولاسیریانا.

they put in the sword, and **killin'** they threw to the wild waves¹

After these things the governors commanded them to bring Saint George. And **Dadiannus** the governor answered and said to him, "O George, I swear to thee by my Lord the Son, and by the Moon, and by the gods, and by their mother Artemis, that I will treat thee kindly like my beloved son, and that I will **galy** give thee every thing that thou wilt; only hearken to [26] me as a father, and agree with me only so far as to worship the gods." Saint George answered and said to him, "I marvel at the words which thou² hast just now spoken. I have been in thy power³ until this day, why hast thou **not** spoken them before?⁴ Behold, thou hast put me to the torture for the past seven⁵ years, thou hast slain me thrice, I died three times, and three times did my Lord Jesus Christ raise me up; but I never heard these words before from thee until this present.⁷ Knowest thou not, O governor, that this race of Christians is one that loves victory, and that it fight⁸ against those who fight against it? But now I rejoice⁹ that I can make thy mightiness glad, and I will offer sacrifice to thy great god Apollo whom¹⁰ thou lovest." When **Dadiannus** the governor heard these things, he rejoiced greatly and took hold of the head¹¹ of Saint George and kissed it. And the righteous man resisted him, saying, "Nay, nay, O governor, for it is not the custom of the Galileans to be thus treated unless they have first worshipped the gods; command¹² that they put me¹³ in

¹ Arab. اكلكون. E calls these martyrs Glégôn, Klégatios, Ianasarios and Mandrianos, and Theodotus Klékôn, Lasiri, Dionysius and Joseph.

² According to E they suffered martyrdom on the ninth day of Pharmûthi.

³ Read ΕΤΕΚΣΩ ΝΙΜΟC?

⁴ Β ΝΑΥΧΗ ΝΘΩΤΕΝ. Read ΝΤΟΤΚ?

⁵ Β ΗΑΙ ΝΗΙ ΙΧΧΕΝ ΨΟΡΠ. ⁶ E six years.

⁷ Β †ΗΟΥ. With reference to the paging of the leaves in A read ΠΒ. Β., ΠΓ. Α. instead of ΝΖ. Β., ΝΗ. Α. ⁸ Β ΕCF†.

⁹ Β Ε†ΕΡΟΥΟΤ ΝΗΙ ΝΧΕ. ¹⁰ Β ΦΑΙ. ¹¹ Β ΝΤΑΑΦΕ.

¹² Β ΟΥΛΕΣΑΕΝΙ. ¹³ Β ΝΙΜΟQ.

prison until to-morrow." The governor answered and said to him, "Far be it from me to punish thee henceforth; forgive me for all the sufferings that I have inflicted¹ upon thee, for I wrought them on thee in ignorance. Accept me now as² a father, [27] and come, I will take thee into the interior³ of the palace where Queen Alexandra is resting in her chamber." When the governor had brought him in, he put him in the chamber with Queen Alexandra, and he shut the door upon them both and went out, for it was evening. Then Saint George bowed his knees⁴, and began to pray to God, saying, "O God, my God, there is none like⁵ unto Thee among the gods;⁶ Thou art the God who doest marvellous things.⁷ Why do the heathen cry out and the people imagine vain things? All the governors and rulers of the earth are gathered together, and they speak against God and against His Christ."⁸ Alexandra the Queen answered, and said to the saint, "O George, my master, I am listening unto thee attentively, and I like thy words. Who are these who 'cry out'? who⁹ are these who 'imagine [vain things]' and who is 'Christ'? teach me, I pray thee, that I may know him." Saint George answered, saying, "If thou desirest¹⁰ to know Christ and His words, O Queen Alexandra, listen. When God had created the heavens and the earth, He took a clod of earth and made a man like unto Him in His own form and likeness; thus He made flesh out of earth. Then again He created sinews in it, and He made the skin and the various other parts of the man, and the eyes, both seeing and unseeing¹¹ (?), the tongue,¹² the throat, the [28] hands and every thing which is contained in man. Is not that which is within [us] of earth? And the Lord Christ took upon Himself flesh from the holy Virgin Mary, and became man: He

• Β ΕΑΙΤΟΥ. • Β ΑΛΛΑ ΗΦΡΗΤ.

• Β ΣΑ ΒΟΥΝ ΗΠΙΜΩΙΤ. • Β ΗΠΕΡΚΕΛΙ.

• Pa. lxxxvi. 8.

• Β ΠΕΤΟΜΙ.

• Psalm lxxii. 18.

• Psalm ii. 1.

• Β ΝΙΜ ΝΗ.

• Β ΑΡΡΕΡΕΤΙΝ.

¹¹ The text is probably corrupt here.

• ΑΘΑΜΙΘ ΗΟΥΛΑΣ.

is the God who has raised me up from the dead, and it is for the sake of His Holy name and of His Good Father, and the Holy Spirit that I have endured sufferings. For Adam's sake, O Queen Alexandra, God made the heavens, and created the sun and the shining moon and the stars and the rest of creation." The Queen answered and said to him, "Explain this matter to me." Saint George said to her, "The idolaters who are in the world to-day worship¹ abominable things and not God, for they serve soulless² idols fashioned by the hands of man, and despise God the Creator of the universe." The Queen said to him, "Then are these gods, demons?" Saint George said to her, "Yea, they are demons." The Queen said to him, "How did the Son of God come into the world?"³ Saint George answered and said⁴ to her, "Hearken unto me, O Queen Alexandra. The Prophet David saith, 'Thou that sittest upon the cherubim, appear, show Thy strength, and come to help us.'⁵ And again he saith, 'He shall come down like rain upon the mown grass'⁶, that is, the blessed Virgin Mary. And again the prophet Habakkuk cried out, saying, 'O God, I heard the noise of Thee, and⁷ I was afraid I considered Thy works and I was speechless.'⁸ When the prophet Habakkuk spake these things, he spake truly, for he knew that Jesus Christ would come down into this world,⁹ and [29] he feared. And he considered that it was God who would become man, that salvation might be ours, and that He might deliver us from the hand of the devil, the enemy of all truth,¹⁰ who leadeth astray these seventy wicked governors." The Queen answered and said, "Verily thou speakost¹¹ well, and hast persuaded me that Christ is the God of the universe;¹² and now I

¹ B ΕΥΟΥΩΩ. ² B ΝΑΝ ΜΦΥΧΟΝ.

³ The text of A is corrupt in this place, but that this is the question that Alexandra asked is certain from Theodotus (p. 145, l. 8) and E, p. 194. l. 8.

⁴ Read ΠΕΧΑΡ ΝΑC. ⁵ Psalm lxxx. 1, 2. ⁶ Psalm lxxii. 6.

⁷ B omits ΟΥΟC. ⁸ Habakkuk iii. 2. Saint George is quoting the Coptic version of Habakkuk. ⁹ B ΜΠΙΚΟCΜΟC.

¹⁰ B ΜΕΘΗΗ. ¹¹ B ΚCΑΧΙ. ¹² B ΜΠΙΕΠΤΗΡQ.

beseech thee to pray for me, that all crafts and wiles of demons and idols may straightway flee away from me." Saint George answered and said to her, "If thou believest on Jesus Christ who was crucified, no blemish¹ of demons shall draw nigh thee at all." She said to him, "O George, my master, I believe, but I am afraid of the exceeding wicked governor, Dadianus, who devours flesh² like a wild beast. Keep the matter secret, and tell no one until I wear the crown of martyrdom in the kingdom of Christ; and now let me³ rest until the morning.

When the morning had come the governor commanded the herald to cry out through the whole city, saying, "Gather together, [O ye people,] to see this mighty Galilean worship Apollo." And the governor commanded them to bring Saint George into the courtyard of the temple where he was to offer sacrifice to Apollo; but Saint George said to the attendants who had come after him, "Go ye to the governor, and I, and⁴ the priests, and the ministers⁵ of the temple will go to Apollo, and worship him."

[30] And the herald continued to gather together with diligence the whole city, both small and great, to see the sight.

When the poor widow woman whose son Saint George had healed, saw this, she straightway⁶ uncovered her head and rent her clothes, and set out for the place where the saint was. And she said to him, "O thou who didst raise the dead; who didst make those blind from their birth to see;⁷ who didst make to appear those who were dried up and gone to dust;⁸ who didst make pieces of wood of fruit-bearing trees⁹ to blossom beautifully; who didst make the pillar of my house to take root¹⁰ and become a mighty tree, and didst cause a table¹¹ to be filled with bread and all good things; who didst manifest forth multitudes of miracles and didst put the devil to shame; wilt thou now¹² go to Apollo and worship

• Β ΝΑΤΑΘΝΙ. • Β ΟΥΕΜCΑΡΖ. • Β ΧΑΤ ΧΕ †ΝΟΥ.
 • Β ΑΝΟΚ ΔΕ ΝΕΜ. • Β ΝΙCΑΤΗΓΟC. • Β CΑΤΟΥΓ.
 • Β ΕΤΕΡΟΝ (sic) ΗΝΙΒΕΛΛΕΥ. • Β ΝΙΨΕΕΤΨΟΥΨΟΥ.
 • Β ΗΨΩΗΝ. " Β ΨΕΠΝΟΥΝΙ. " Β ΗΤΑΔΡΑΠΕΖΑ.
 " Β †ΝΟΥ ΧΕ.

him, and put to shame the whole race of Christians?" When Saint George heard these things he smiled upon her,¹ and said, "Put down thy child out of thy arms," and she put² him down. Saint George said to the little child, "In the name of my Lord Jesus Christ I wish thee to come and be my servant in this matter," and straightway the little boy heard with his ears, and came leaping towards Saint George. Saint George said to him, "Come, go into the temple of Apollo and say to his idol, 'George the servant of Christ calleth thee'."³ And the child went quickly into the temple and said⁴, "I tell thee,⁵ O blind, [31] dumb and senseless idol, to come forth quickly, for George the servant of Christ calleth thee." And the evil spirit which sojourned⁶ in the idol cried out within him, saying,⁷ "O Nazarene, thou drawest every one to thee, and thou hast sent⁸ this⁹ little boy to me to disgrace me;" and straightway the idol of Apollo leaped down from his pedestal and came to Saint George. And Saint George answered and said to him, "Art thou the god of the heathen?" The demon who sojourned⁶ in the idol said, "Bear with me a little, and I will tell thee¹⁰ every thing before thou askest (?)¹¹ me;" and Saint George said to him, "Speak." And he began to speak and to declare everything, saying, "O master, and saint of God, thou art¹² not ignorant that of old time God made a Paradise in Eden,¹³ towards the east, and that God put in it the man He had made in His own likeness. And God said, "Let the angels come and worship him;" and straightway Michael and all his army of angels came and worshipped him. But I would not worship the man whom God

¹ B ΑΓΝΕΤΩ ΡΩΓ.² B ΑΚΧΩ.³ Read ΜΟΥΤ ἔροκ.⁴ B omits ΝΑΓ.⁵ B ΑΙΒΕΡΟΚ.⁶ B ΕΤΒΑΛΗΟΥΤ.⁷ B omits ΕΓΧΩ ΜΗΜΟΣ.⁸ B ΠΕ ΕΤΑΚΟΥΩΡΠ.⁹ B ΠΑΙΚΟΥΧΙ.¹⁰ B ΠΕΘΝΑΤΑΜΟΚ.¹¹ We might read ΜΠΑΤΕΚΤΑΚΟΙ 'before thou destroyest me'.¹² B ΚΟΙ.¹³ B ΕΔΕΜ.

lies. Thou wast cast forth from heaven on account of thy pride in having prepared a throne for thyself to sit upon, and for having made thyself equal¹ with Him that is more exalted than thou: and He drove thee suddenly forth from heaven, with all thy hosts, into the depths of the sea." When the spirit heard these things from him, he was speechless, and found not a word to say. And straightway Saint George smote the earth with his foot, and it opened its mouth, and he said to the idol, "Go down now into the abyss, O unclean spirit, and give speech to all the souls that thou hast destroyed;" and the unclean spirit went down straightway² into the abyss together with the idol³ in which he dwelt. And Saint George smote the earth with his foot, and it closed up as it was before.⁴ After these things Saint George unloosed his shoe-latchets, and went to the idol of Herakles, and pulled him down upon the ground, and broke him in pieces. And he said to the other idols, "Go down into the abyss, O gods of [33] the heathen, for I have come against you in anger and wrath." When the priests and the ministers and the attendants who waited upon the idols saw the destruction of their gods, they laid hold of Saint George, and tied his hands behind him, and took him to the governor, and showed him everything that had happened to the gods and to Apollo,⁵ saying, "He has been thrown down into the abyss." And it came to pass that when Dadianus the governor heard these things, he was filled with fury, and said to Saint George, "O thou who art worthy of destruction, didst thou not say to me, 'I will worship the glorious gods where thou dost worship them'? and thou saidst that thou wouldst throw⁶ incense to them, and yet thou dost use works of magic in this manner; knowest thou not that thy life is in my hands?" Saint George

¹ B ΖΥCOC. ² B CΑΤΟΤQ ΟΥΝ.

³ B ΠΙΚΕΘΟΥΩΤ ΝΤΕ ΠΙΠΝΑ ΝΑΚΑΘΑΡΤΟΝ ΕΤΧΑΛΗΟΥΤ.

⁴ A martyr called Sarapamon also caused Apollo to sink into the earth. See Hyvernat, *Les Actes des Martyrs de l'Égypte*, p. 307.

⁵ B ΜΑΛΙCΤΑ ΠΙΝΙΩ† ΝΝΟΥ† ΠΙΑΠΟΛΛΟΝ.

⁶ B ΝΤΕΚΤΑΛΟ.

answered and said to him, "Go and bring¹ Apollo hither² to me, and I will worship him before thee." Dadianus said to him, "It has just³ been told me by the priests that he has gone down⁴ into the abyss, and now thou wishest to send me thither alive." Saint George answered and said to him,⁵ "If Apollo was the mighty god in whom thou didst trust⁶ to deliver thee in the evil day, how was it that he was unable to help himself,⁷ and was the first of all thy seventy gods to go to destruction? When my Lord God cometh to change the heavens and the earth, what wilt thou and what will he in whom thou puttest thy trust, do?" Then the governor in great grief⁸ for the destruction of his god Apollo, went into the palace to Queen Alexandra, and said, "I suffer by reason of this race of Christians, and especially through this Galilean⁹ George." Queen Alexandra answered and said to the governor, "Have I not told thee many times to let alone this race of Christians? for their God¹⁰ is the true God, and He will humble thee in thy pride." The governor¹¹ answered and said to the Queen,¹² "Woe is me, O Alexandra, for I fear¹³ that the magic of the Christians has entered into thee;" and he laid hold of the hair¹⁴ of her head, and dragged her along until he brought her to the sixty-nine governors who were with him, and he began (34) to tell them everything that had happened. Then the governors commanded to bring her and to hang her upon the wooden horse to torture her, and she said never a word, but was looking up to heaven. And she looked in the face of Saint George, and said to him, "Pray for me while I suffer these tortures." Saint

¹ Read ΑΝΙΟΥΙ. ² B ἸΝΝΑΙ and omits ΝΗΙ.

³ Read ἡπιρην† with B. ⁴ B ἀκρογῶλα.

⁵ E comes to an end here with the word ἡδὲ. ⁶ B ΕΤΕΡΕΛΠΙΣ.

⁷ B ἡΕΡΒΟΗΘΙΝ ΕΡΟQ. ⁸ B ἡΕΜΚΑΖ ἡΤΕ ΠΕQΖΗΤ.

⁹ B ΜΑΛΙΣΤΑ ΠΑΙΓΑΛΙΛΕΟC.

¹⁰ B ΣΕ ΟΥΗΙ ΠΟΥΝΟΥ† ἡΘΟΚ (sic). ¹¹ B ΠΟΥΡΟ.

¹² Read ἡ†ΟΥΡΩ. ¹³ Read †ΕΡΖΟ†.

¹⁴ B ΟΥΟΖ ΑQΑΜΟΝΙ ἡΠΙQΩΛ.

George answered and said to her, "Bear them patiently for a little, O Queen, that thou mayest receive a crown from the hands of my Lord Jesus Christ." And she said to him, "O George, my master, what shall I do, for I have not received holy baptism?" Saint George said to her, "Go, and thou shalt receive baptism by the pouring out of holy blood." And while they were taking her away¹ to destroy her, she cried out, saying, "O my Lord Jesus Christ, behold I have kept the door of my palace open [to Thee], and have not closed it, do thou, O Lord, not close the [ss] door of the paradise of joy against me." When Alexandra the Queen had said these things she nobly consummated her martyrdom on the fifteenth day of Pharmûthi² at the third hour, and she received her incorruptible crown.

After these things the governors called Saint George and said to him, "Behold thou hast destroyed the Queen, and now we will gain the mastery over thee."³ And Magnentius⁴ one of the governors said, "Let us pass sentence of death upon him," and the thing pleased⁵ them all. Then Dadianus the governor sat down and wrote his sentence of death, saying, "I give George, the chief of the Galileans, who hath put the decrees of the governors behind his back, over to the sword; and know, O ye peoples, that we are innocent⁶ of his blood this day;" and the sixty-nine governors who were with him⁷ signed⁸ the writing. Then Saint George went to the place where he should receive his crown,

¹ B ΕΥΩΛΙ ΟΥΝ ἸΜΟC ΕΒΟΛ.

² I. e., April 10. This is the Queen Alexandra mentioned in the Coptic Church Calendar whose identification the Rev. S. C. Malan has found difficult. See his *Calendar of the Coptic Church*, p. 77, note 23.

³ Read ἔροκ with B.

⁴ Some few lines of the Sahidic Text of the last part of this martyrdom have been printed by Bouriant from two or three badly preserved leaves in the Museum of Bûlâk. See *Recueil de Travaux*, iv, p. 155.

⁵ Read ἃ πιζωB PANA with B.

⁶ B ΤΕΤΕΝΤΕΝΤΟΥΒΗΟΥΤ ΑΝΟΝ ἘΒΟΛΖΑ.

⁷ Read ΕΘΕΝΕΜΑC with B.

⁸ B ΛΥCΒΑΙ ΒΑΡΑΤC ἸΝΤΕC ΕΠΙCΤΟΛΗ ἘΞΕΝ.

rejoicing. When he had come to that spot he said to the soldiers who were holding him, "Brethren, bear with me¹ a little, that I may pray for the seventy governors who have tortured² me during the last seven years." Then Saint George looked up to heaven, and said, "O my Lord Jesus Christ who didst send fire from heaven by Saint Elijah to devour the two captains of fifty and their hundred soldiers, let now I pray Thee that same fire come down from Thee and devour³ these seventy [38] governors and those round about them, that not one of them may be left; for Thine is the glory for ever and ever, Amen." And while⁴ he was praying, there straightway came forth fire from heaven, and it devoured the seventy governors and their hosts, in number about five thousand. And again the saint asked the soldiers to wait a little longer, and he prayed, saying, "O my Lord Jesus Christ, I see a multitude here wishing⁵ to carry away my⁶ body, but my body will not suffice for the whole world. I beseech Thee to grant a favour⁷ to me, grant that my name may heal⁸ all those afflicted by unclean spirits, who shall remember Thy servant George. O Lord my God, let every one who is greatly afraid in the place of judgement come forth in peace if he remembers my name; and do Thou write in the Book⁹ of Life the name of every one who shall write down my martyrdom and the sufferings¹⁰ which I have endured. If the heavens withhold their¹¹ rain from the earth, and men make mention of the name of the God of George, I beseech Thee grant that Thy help may support them speedily. O God of truth, for the sake of whose holy name I have suffered¹² these pains, remember all those who shall show kindness to the poor in my name, and forgive them the sins¹³ which they have com-

¹ Read ΝΕΜΗΙ. ² Β ΛΥCΙ CΕΦΡΒΑCΑΝΙΖΙΝ.

³ Β ΗΤΕΡΡΟΚΖΟΥ. ⁴ Β ΕΤΙ ΔΕ ΕΓΤΩΒΖ.

⁵ Β ΕΡΟΥΩΩ. ⁶ Β ΠΑCΩΜΑ. ⁷ Β ΝΕΜΩΟΥ ΖΗΟΤ.

⁸ Β ΕΟΥΠΕΘΑΝΕΡ. ⁹ Β ΗΠCΩΜ. ¹⁰ Β ΝΙΒΙCΙ.

¹¹ Β ΗΝΕCΜΟΥΗΖΩΟΥ. ¹² Β ΦΗΕΤΩΟΠ. ¹³ Β ΙΝΟΥΜΕΥΙ.

mitted." And when the saint had said these things in the fervour of his heart, behold the Lord Jesus Christ appeared to him, [37] saying, "Come up now into heaven, and rest thyself in the dwelling which I have prepared for thee in the kingdom of My Father which is in heaven. O excellent George, I will fulfil every thing which thou hast asked for, and many other things greater than these." Then Saint George said to the executioners,¹ "Come now, and perform that which has been commanded you;" and he stretched² out his neck, and they took off his holy head, and there came forth water and milk. And Jesus Christ took his blessed soul and embraced it³ and took it up to heaven with Him, and gave it as a gift to His Good Father and the Holy Spirit. Then straightway the earth shook to its foundations, and there were suddenly thunders and lightnings so that no man passed that place for mighty dread. Now all those who became martyrs through Saint George were eight thousand, six hundred and ninety-nine together with Alexandra the Queen. And Saint George consummated his martyrdom on the twenty-third day of the month Pharmûthi, on the Lord's day, at the ninth hour of the day. I Pasikrates⁴ the servant of Saint George was with my master until the end of his contest⁵ by the sentence of death of the impious governors. I have written down his holy martyrdom, and have added nothing thereto nor taken any thing therefrom; and my Lord Jesus Christ helped me, to Whom together with His Good Father and the Holy Spirit be glory for ever and ever, Amen.

¹ B ἸΝΙΚΕΤΩΝΝΑΡΙΟΝ (sic).

² B ΛΟΓΩΟΥΤΕΝ ἸΠΕΡΜΩΙΤ (sic).

³ B ἸΜΟQ.

⁴ Arab. سكرامس, Syr. حسان. ⁵

⁵ B ΠΕΡΑΘΛΥCIC.

[38] *These are the mighty deeds and miracles which God wrought by the hand of Saint George after his martyrdom and after the coming of his body into Diospolis his native city, and after the building of his shrine, which was completed and consecrated on the seventh day of the month Athôr, and after the laying of his body within it. Saint Theodosius,¹ Bishop of Jerusalem, recited the mighty deeds and miracles which God wrought by Saint George, and the gracious acts which took place in his holy martyrdom² when he pronounced the following encomium on the day of his holy commemoration, which is the seventh day of Athôr, when there was gathered together a great multitude of the orthodox³ to celebrate the festival of Saint George in his shrine and to praise our Lord Jesus Christ.*

"I will open my mouth in parables, I will declare the things which have been hidden from the beginning, which we have heard and known, and which our fathers have declared unto us."⁴ As

¹ As this Theodosius, Bishop of Jerusalem, is referred to by Theodotus of Ancyra in his encomium upon St. George (Coptic text, p. 163) he must either have been a contemporary of his, or have lived before his time, for there is no reason to suppose that the mention of him in the encomium of Theodotus is an interpolation, or that it refers to Theodosius the Bishop of Jerusalem who flourished about A. D. 869. See Cave, *Script. Eccles. Historia Literaria*, p. 657, and Le Quien, *Oriens Christianus*, iii, p. 370. The Theodosius here referred to is probably the Palestinian monk who caused such trouble at the Council of Chalcedon, and who afterwards came to Jerusalem and usurped the episcopal throne of Juvenal. Many crimes and murders were committed through his agency in Jerusalem, but he was eventually expelled from that city about the year 453. He fled away and took refuge in the mountains of Sinai and his end is unknown. For his history and a discussion as to whether he appointed himself Bishop or not, see Le Quien, *Oriens Christianus*, iii, col. 164; Tillemont, *Mémoires pour servir à l'Histoire Ecclesiastique*, xv, pp. 197, 300, 672, 731—737, 754—756, and Notes lvi and lviii on pp. 925, 926.

² В ΠΙΜΑΡΤΥΡΟΣ. ³ B adds ΕΓΘΟΟΥΝΤ ΝΧΕ ΟΥΝΙΩΤ
ΝΗΝΩ ΝΤΕ ΝΙΟΡΘΟΔΟΞΟΣ ΕΥΕΡΨΑΙ.

⁴ В ΝΗΝΙΕΤΑΝΘΕΜΟΥ. ⁵ Psalm lxxviii, 2, 3.

the Holy Spirit spake by the mouth of David the righteous king, so also will I show forth to you the gifts and the miracles which came to pass through Saint George the mighty martyr of Christ, and what happened to him in the city of Tyre where he consummated [his martyrdom] under Dadianus, the lawless [governor] of the Persians. Now Tyre was the city of king¹ Nebuchad-⁽³⁹⁾ nezzar who was king of² all the Chaldeans, and he forsook his city Tyre, and went to Babylon,³ and built it in a beautiful manner, and fortified it, and made it his royal city. And it came to pass that when they had taken off the head of Saint George it was separated from the body from the ninth hour of the day⁴ until sunset; and Pasikrates the servant of Saint George stood⁵ by it weeping over it and watching it. And behold God put it into the heart of two of his fellow-servants to come to the city to visit their master, and to learn what had become of him;⁶ and [the people] told them, saying, "They have slain him to-day." And they wept and rent their garments, and came⁷ to the body, and they found Pasikrates sitting and weeping; and they sat down and wept with him. After these things they rose up together and joined the head⁸ of the saint to his body, and it united with it as if it had never been severed at all. And they took the napkin⁹ which one of them had on him and wrapped his holy body smeared with blood in it: and they found a new sepulchre near to them outside the city, and they laid the body of the holy man in it until it was morning, and they sat outside the door. And it came to pass on the morrow that they rose up, and went into the city and bought incense and linen; and they brought them and put them around the body¹⁰ of Saint George; and they found that the head had joined on to the body

¹ B ΝΑΒΟΧΟΔΟΝΟCΟΡ ΠΟΥΡΟ. Theodosius appears to refer to the capture of Tyre by Nebuchadnezzar after a siege of thirteen years.

² B ΕΧΕΝ. ³ B ΕΤΒΑΒΥΛΩΝ. ⁴ B ΉΤΕ ΠΙΕΞΟΥ.

⁵ B ΝΑΚΣΕΜCΙ. ⁶ B ΉΤΟΥΕΜΙ ΧΕ ΟΥ ΠΕ ΕΤΑΚΩΠΙ.

⁷ B ΉΝΟΥΣΒΩC ΑΥΚΩ† ΟΥΟC ΑΥΩΙΝΙ ΉCΑ.

⁸ B ΕΤΕΚΛΦΕ. ⁹ B ΉΔΙ CΥΝΔΩΝΙΟΝ. ¹⁰ B ΉΠCΩΜΑ.

as if he were alive and there was no mark of the sword stroke¹ upon it at all. And the servants marvelled greatly², and believed [40] with all their heart that God had received him to Himself, and that everything which He had promised³ him while he was alive should in truth be done for him. Then they spread incense over him, and carefully prepared him for burial according to the custom of the country, and they buried⁴ him in a sepulchre⁵, and sealed⁶ it with seals, and they set Pasikrates outside to watch it. And the two other servants went into the city to labour for their living, and to obtain money wherewith to carry the body⁷ of the saint with them to their country. And it came to pass that after they had worked for two months the Lord sent to them there a merchant ship from Joppa⁸ laden with merchandise: and when they had sold the cargo the servants of Saint George spake with the sailors, and they agreed⁹ with them for a price to take them and the body of Saint George on board; and by the help of God they came to Joppa. When the sailors and the merchant¹⁰ heard¹¹ that it was the body of Saint George of Melitene of Diospolis who had gone into the country of the Persians, they marvelled greatly at the¹² manner of his martyrdom; and they all arose and worshipped him, and glorified God that they were esteemed worthy of carrying¹³ Saint George in their ship. And one of the sailors, Leontius¹⁴ of Joppa, an acquaintance of Saint George, brought horses and laid the body upon them, and carried it¹⁵ into Saint George's own house [at Diospolis]; and when he arrived there he found Saint George's mother and sisters had gone to their rest.

¹ В ѿѡENCHI. ² В ѿМАΩΩ. ³ В ѿѿ ΧΟΤΟΥ.
⁴ В ΑΥΚΩΣ. ⁵ В ѿΠΙΝΖΑΥ. ⁶ В ΑΥΤΟΠQ.
⁷ В ѿΠΟΥCΩΜΑ. ⁸ В ΙΟΠΠΗ ΑΥΙ. ⁹ В ΑQѿΗΟΥΧ.
¹⁰ В ΠΙΠΡΑΚΜΑΤΕΥΤΗΣ. ¹¹ В ΕΤΑQСΩΤЕМ.
¹² В ΝΑΥΕΡΩΦΗΡΙ ѿΜΑΩΩ ΠΕ ΧΕ ΝΑΩ ѿΡΗѿ ΑΦΕΡ-
 ΜΑΡΤΥΡΟC. ¹³ В ΕΤΑΛΟQ.
¹⁴ Read ΠΕ ΛΕΟΝΤΙΟC, В has ΛΕΟΝΤΙΝΟC.
¹⁵ В ѿΠΕQСΩΜΑ.

lies. Thou wast cast forth from heaven on account of thy pride in having prepared a throne for thyself to sit upon, and for having made thyself equal¹ with Him that is more exalted than thou: and He drove thee suddenly forth from heaven, with all thy hosts, into the depths of the sea." When the spirit heard these things from him, he was speechless, and found not a word to say. And straightway Saint George smote the earth with his foot, and it opened its mouth, and he said to the idol, "Go down now into the abyss, O unclean spirit, and give speech to all the souls that thou hast destroyed;" and the unclean spirit went down straightway² into the abyss together with the idol³ in which he dwelt. And Saint George smote the earth with his foot, and it closed up as it was before.⁴ After these things Saint George unloosed his shoe-latchets, and went to the idol of Herakles, and pulled him down upon the ground, and broke him in pieces. And he said to the other idols, "Go down into the abyss, O gods of [33] the heathen, for I have come against you in anger and wrath." When the priests and the ministers and the attendants who waited upon the idols saw the destruction of their gods, they laid hold of Saint George, and tied his hands behind him, and took him to the governor, and showed him everything that had happened to the gods and to Apollo,⁵ saying, "He has been thrown down into the abyss." And it came to pass that when Dadianus the governor heard these things, he was filled with fury, and said to Saint George, "O thou who art worthy of destruction, didst thou not say to me, 'I will worship the glorious gods where thou dost worship them'? and thou saidst that thou wouldst throw⁶ incense to them, and yet thou dost use works of magic in this manner; knowest thou not that thy life is in my hands?" Saint George

¹ Β ΖΥΓΟΣ. ² Β ΣΑΤΟΤΩ ΟΥΝ.

³ Β ΠΙΚΕΘΟΥΩΤ ΝΤΕ ΠΙΠΝΑ ΝΑΚΛΕΑΡΤΟΝ ΕΤΧΑΛΗΟΥΤ.

⁴ A martyr called Sarapamon also caused Apollo to sink into the earth. See Hyvernat, *Les Actes des Martyrs de l'Égypte*, p. 307.

⁵ Β ΜΑΛΙΣΤΑ ΠΙΝΙΩ† ΝΝΟΥ† ΠΙΑΠΟΛΛΟΝ.

⁶ Β ΝΤΕΚΤΑΛΟ.

answered and said to him, "Go and bring¹ Apollo hither² to me, and I will worship him before thee." Dadianus said to him, "It has just³ been told me by the priests that he has gone down⁴ into the abyss, and now thou wishest to send me thither alive." Saint George answered and said to him,⁵ "If Apollo was the mighty god in whom thou didst trust⁶ to deliver thee in the evil day, how was it that he was unable to help himself,⁷ and was the first of all thy seventy gods to go to destruction? When my Lord God cometh to change the heavens and the earth, what wilt thou and what will he in whom thou puttest thy trust, do?" Then the governor in great grief⁸ for the destruction of his god Apollo, went into the palace to Queen Alexandra, and said, "I suffer by reason of this race of Christians, and especially through this Galilean⁹ George." Queen Alexandra answered and said to the governor, "Have I not told thee many times to let alone this race of Christians? for their God¹⁰ is the true God, and He will humble thee in thy pride." The governor¹¹ answered and said to the Queen,¹² "Woe is me, O Alexandra, for I fear¹³ that the magic of the Christians has entered into thee;" and he laid hold of the hair¹⁴ of her head, and dragged her along until he brought her to the sixty-nine governors who were with him, and he began [34] to tell them everything that had happened. Then the governors commanded to bring her and to hang her upon the wooden horse to torture her, and she said never a word, but was looking up to heaven. And she looked in the face of Saint George, and said to him, "Pray for me while I suffer these tortures." Saint

¹ Read ΑΝΙΟΥΓΙ. ² B ἸΝΑΙ and omits ΝΗΙ.

³ Read ἡπιρνή† with B. ⁴ B ἀκρορῶσα.

⁵ E comes to an end here with the word ἡδὲ. ⁶ B ΕΤΕΡΩΕΛΠΙΣ.

⁷ B ἡΕΡΒΗΘΕΙΝ ἔρω. ⁸ B ἡΕΜΚΑΖ ἡΤΕ ΠΕΡΖΗΤ.

⁹ B ΜΑΛΙΣΤΑ ΠΑΙΓΑΛΙΛΕΟΣ.

¹⁰ B ΣΕ ΟΥΝΙ ΠΟΥΝΟΥ† ἡΘΟΚ (sic). ¹¹ B ΠΟΥΡΟ.

¹² Read ἡ†ΟΥΡΩ. ¹³ Read †ΕΡΖΟ†.

¹⁴ B ΟΥΟΖ ΑΡΑΜΟΝΙ ἡΠΙΩ.

George answered and said to her, "Bear them patiently for a little, O Queen, that thou mayest receive a crown from the hands of my Lord Jesus Christ." And she said to him, "O George, my master, what shall I do, for I have not received holy baptism?" Saint George said to her, "Go, and thou shalt receive baptism by the pouring out of holy blood." And while they were taking her away¹ to destroy her, she cried out, saying, "O my Lord Jesus Christ, behold I have kept the door of my palace open [to Thee], and have not closed it, do thou, O Lord, not close the [35] door of the paradise of joy against me." When Alexandra the Queen had said these things she nobly consummated her martyrdom on the fifteenth day of Pharmûthi² at the third hour, and she received her incorruptible crown.

After these things the governors called Saint George and said to him, "Behold thou hast destroyed the Queen, and now we will gain the mastery over thee."³ And Magnentius⁴ one of the governors said, "Let us pass sentence of death upon him," and the thing pleased⁵ them all. Then Dadianus the governor sat down and wrote his sentence of death, saying, "I give George, the chief of the Galileans, who hath put the decrees of the governors behind his back, over to the sword; and know, O ye peoples, that we are innocent⁶ of his blood this day;" and the sixty-nine governors who were with him⁷ signed⁸ the writing. Then Saint George went to the place where he should receive his crown,

¹ B ΕΓΩΛΙ ΟΥΝ ΝΗΜΟC ΕΒΟΛ.

² I. e., April 10. This is the Queen Alexandra mentioned in the Coptic Church Calendar whose identification the Rev. S. C. Malan has found difficult. See his *Calendar of the Coptic Church*, p. 77, note 23.

³ Read ΕΡΟΚ with B.

⁴ Some few lines of the Sahidic Text of the last part of this martyrdom have been printed by Bouriant from two or three badly preserved leaves in the Museum of Bûlâk. See *Recueil de Travaux*, iv, p. 155.

⁵ Read λ ΠΙΣΩΒ ΡΑΝΑ with B.

⁶ B ΤΕΤΕΝΤΕΝΤΟΥΒΗΟΥΤ ΑΝΟΝ ΕΒΟΛΖΑ.

⁷ Read ΕΘΝΕΜΑQ with B.

⁸ B ΛΥCΒΑΙ ΒΑΡΑΤQ ΝΤΕQ ΕΠΙCΤΟΛΗ ΕΞΕΝ.

rejoicing. When he had come to that spot he said to the soldiers who were holding him, "Brethren, bear with me¹ a little, that I may pray for the seventy governors who have tortured² me during the last seven years." Then Saint George looked up to heaven, and said, "O my Lord Jesus Christ who didst send fire from heaven by Saint Elijah to devour the two captains of fifty and their hundred soldiers, let now I pray Thee that same fire come down from Thee and devour³ these seventy [10] governors and those round about them, that not one of them may be left; for Thine is the glory for ever and ever, Amen." And while⁴ he was praying, there straightway came forth fire from heaven, and it devoured the seventy governors and their hosts, in number about five thousand. And again the saint asked the soldiers to wait a little longer, and he prayed, saying, "O my Lord Jesus Christ, I see a multitude here wishing⁵ to carry away my⁶ body, but my body will not suffice for the whole world. I beseech Thee to grant a favour⁷ to me, grant that my name may heal⁸ all those afflicted by unclean spirits, who shall remember Thy servant George. O Lord my God, let every one who is greatly afraid in the place of judgement come forth in peace if he remembers my name; and do Thou write in the Book⁹ of Life the name of every one who shall write down my martyrdom and the sufferings¹⁰ which I have endured. If the heavens withhold their¹¹ rain from the earth, and men make mention of the name of the God of George, I beseech Thee grant that Thy help may support them speedily. O God of truth, for the sake of whose holy name I have suffered¹² these pains, remember all those who shall show kindness to the poor in my name, and forgive them the sins¹³ which they have com-

¹ Read ΝΕΜΗΙ. ² Β ΛΥCΙ CΦΕΡΒΑCΑΝΙΖΙΝ.

³ Β ΝΤΕΡΡΟΚΖΟΥ. ⁴ Β ΕΤΙ ΔΕ ΕΓΤΩΒΕ.

⁵ Β ΕΡΟΥΩΨ. ⁶ Β ΠΑCΩΜΑ. ⁷ Β ΝΕΜΩΟΥ ΖΜΟΤ.

⁸ Β ΕΟΥΠΕΘΑΝΕΥ. ⁹ Β ΗΠΧΩΜ. ¹⁰ Β ΝΙΒΙCΙ.

¹¹ Β ΗΝΕCΜΟΥΗΖΩΟΥ. ¹² Β ΦΗΕΤΨΟΠ. ¹³ Β ΙΝΟΥΜΕΥΙ.

mitted." And when the saint had said these things in the fervour of his heart, behold the Lord Jesus Christ appeared to him, [37] saying, "Come up now into heaven, and rest thyself in the dwelling which I have prepared for thee in the kingdom of My Father which is in heaven. O excellent George, I will fulfil every thing which thou hast asked for, and many other things greater than these." Then Saint George said to the executioners,¹ "Come now, and perform that which has been commanded you;" and he stretched² out his neck, and they took off his holy head, and there came forth water and milk. And Jesus Christ took his blessed soul and embraced it³ and took it up to heaven with Him, and gave it as a gift to His Good Father and the Holy Spirit. Then straightway the earth shook to its foundations, and there were suddenly thunders and lightnings so that no man passed that place for mighty dread. Now all those who became martyrs through Saint George were eight thousand, six hundred and ninety-nine together with Alexandra the Queen. And Saint George consummated his martyrdom on the twenty-third day of the month Pharmûthi, on the Lord's day, at the ninth hour of the day. I Pasikrates⁴ the servant of Saint George was with my master until the end of his contest⁵ by the sentence of death of the impious governors. I have written down his holy martyrdom, and have added nothing thereto nor taken any thing therefrom; and my Lord Jesus Christ helped me, to Whom together with His Good Father and the Holy Spirit be glory for ever and ever, Amen.

¹ B ἸΝΙΚΕΤΩΝΝΑΡΙΟΝ (sic).

² B ΑΡΧΩΟΥΤΕΝ ἸΠΕΡΜΩΙΤ (sic).

³ B ἸΜΟQ.

⁴ Arab. سكرادس, Syr. ܣܟܪܕܝܣ.

⁵ B ΠΕΡΑΘΛΥCIC.

[38] *These are the mighty deeds and miracles which God wrought by the hand of Saint George after his martyrdom and after the coming of his body into Diospolis his native city, and after the building of his shrine, which was completed and consecrated on the seventh day of the month Athôr, and after the laying of his body within it. Saint Theodosius,¹ Bishop of Jerusalem, recited the mighty deeds and miracles which God wrought by Saint George, and the gracious acts which took place in his holy martyrdom² when he pronounced the following encomium on the day of his holy commemoration, which is the seventh day of Athôr, when there was gathered together a great multitude of the orthodox³ to celebrate the festival of Saint George in his shrine and to praise our Lord Jesus Christ.*

"I will open my mouth in parables, I will declare the things which have been hidden from the beginning, which we have heard⁴ and known, and which our fathers have declared unto us."⁵ As

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² В ΠΙΜΑΡΤΥΡΟΣ.

³ B adds ΕΡΘΟΥΝΤ ΝΧΕ ΟΥΝΟΥΤ

ΝΗΝΩ ΝΤΕ ΝΙΟΡΘΟΔΟΖΟΣ ΕΥΕΡΨΑΙ.

⁴ В НННІѲТАΝΘΕΜΟΥ.

⁵ Psalm lxxviii, 2, 3.

the Holy Spirit spake by the mouth of David the righteous king, so also will I show forth to you the gifts and the miracles which came to pass through Saint George the mighty martyr of Christ, and what happened to him in the city of Tyre where he consummated [his martyrdom] under Dadianus, the lawless [governor] of the Persians. Now Tyre was the city of king¹ Nebuchad-^[39] nezzar who was king of² all the Chaldeans, and he forsook his city Tyre, and went to Babylon,³ and built it in a beautiful manner, and fortified it, and made it his royal city. And it came to pass that when they had taken off the head of Saint George it was separated from the body from the ninth hour of the day⁴ until sunset; and Pasikrates the servant of Saint George stood⁵ by it weeping over it and watching it. And behold God put it into the heart of two of his fellow-servants to come to the city to visit their master, and to learn what had become of him;⁶ and [the people] told them, saying, "They have slain him to-day." And they wept and rent their garments, and came⁷ to the body, and they found Pasikrates sitting and weeping; and they sat down and wept with him. After these things they rose up together and joined the head⁸ of the saint to his body, and it united with it as if it had never been severed at all. And they took the napkin⁹ which one of them had on him and wrapped his holy body smeared with blood in it: and they found a new sepulchre near to them outside the city, and they laid the body of the holy man in it until it was morning, and they sat outside the door. And it came to pass on the morrow that they rose up, and went into the city and bought incense and linen; and they brought them and put them around the body¹⁰ of Saint George; and they found that the head had joined on to the body

¹ Β ΝΑΒΟΧΟΔΟΝΟCΟΡ ΠΟΥΡΟ. Theodosius appears to refer to the capture of Tyre by Nebuchadnezzar after a siege of thirteen years.

² Β ΕΞΕΝ. ³ Β ΕΤΒΑΒΥΛΩΝ. ⁴ Β ΝΤΕ ΠΙΕΖΟΥ.

⁵ Β ΝΑΙΖΕΜΙCΙ. ⁶ Β ΝΤΟΥΕΜΙ ΧΕ ΟΥ ΠΕ ΕΤΑΙΩΩΠΙ.

⁷ Β ΝΝΟΥΓΖΩC ΑΥΚΩ† ΟΥΟZ ΑΥΩΙΝΙ ΝCΑ.

⁸ Β ΕΤΕΡΑΦΕ. ⁹ Β ΝΔΙ CΥΝΔΩΝΙΟΝ. ¹⁰ Β ΜΠCΩΜΑ.

as if he were alive and there was no mark of the sword stroke¹ upon it at all. And the servants marvelled greatly², and believed [40] with all their heart that God had received him to Himself, and that everything which He had promised³ him while he was alive should in truth be done for him. Then they spread incense over him, and carefully prepared him for burial according to the custom of the country, and they buried⁴ him in a sepulchre⁵, and sealed⁶ it with seals, and they set Pasikrates outside to watch it. And the two other servants went into the city to labour for their living, and to obtain money wherewith to carry the body⁷ of the saint with them to their country. And it came to pass that after they had worked for two months the Lord sent to them there a merchant ship from Joppa⁸ laden with merchandise: and when they had sold the cargo the servants of Saint George spake with the sailors, and they agreed⁹ with them for a price to take them and the body of Saint George on board; and by the help of God they came to Joppa. When the sailors and the merchant¹⁰ heard¹¹ that it was the body of Saint George of Melitene of Diospolis who had gone into the country of the Persians, they marvelled greatly at the¹² manner of his martyrdom; and they all arose and worshipped him, and glorified God that they were esteemed worthy of carrying¹³ Saint George in their ship. And one of the sailors, Leontius¹⁴ of Joppa, an acquaintance of Saint George, brought horses and laid the body upon them, and carried it¹⁵ into Saint George's own house [at Diospolis]; and when he arrived there he found Saint George's mother and sisters had gone to their rest.

· В ѠΩΕΝΕΗΘΙ. · В ΗΜΑΩΩ. · В Φ† ΧΟΤΟΥ.

· В ΑΥΚΩΣ. · В ΗΠΙΗΓΑΥ. · В ΑΥΤΟΠΩ.

· В ΗΠΟΥΣΩΜΑ. · В ΙΟΠΠΗ ΑΥΙ. · В ΑΓ†ΗΟΥΣ.

· В ΠΙΠΡΑΚΜΑΤΕΥΤΗΣ. · В ΕΤΑΡΩΩΤΕΜ.

· В ΝΑΥΕΡΩΦΗΡΙ ΗΜΑΩΩ ΠΕ ΧΕ ΗΛΩ ΗΡΗ† ΑΓΕΡ-
ΜΑΡΤΥΡΟΣ. · В ΕΤΑΛΩ.

· Read ΠΕ ΛΕΟΝΤΙΟΣ, В has ΛΕΟΝΤΙΝΟΣ.

· В ΗΠΕΡΩΩΜΑ.

Then the report spread abroad that they had brought the body [41] of Saint George who had been martyred, and whom they had not seen for the past seven years, into the house,¹ and because they were Christians they threw themselves down and worshipped him,² weeping and marvelling at the things which had taken place; and again they rejoiced and glorified God that they were worthy of such a gift. Then Pasikrates and the two other servants³ whose names⁴ were Lukios and Kirinneos told the people of the city everything that had happened to their master, and they all marvelled. And they laid the body of Saint George in his house for a week, and they all came and worshipped it. When the great day of the festival⁵ came they all assembled in the church, and the martyrdom of Saint George was read to all the believers, and they marvelled at him and especially at all that had happened⁶ to him, and they glorified God and His holy martyr. And behold when a certain wealthy nobleman of the city⁷ called Andrew, who was of the family⁸ of Saint George's mother, heard his martyrdom read, God opened his heart and he listened attentively to the passage [in the martyrdom]⁹ which says, "And the Lord appeared unto him,¹⁰ saying, I swear to thee by Myself that no harm shall befall any man who shall confess thy sufferings, for I know that he is flesh and blood. No evil shall happen to any man who is in any necessity whatsoever, whether¹¹ he be in peril by fearful judgments, or by many waters, or on the mountains, or in any affliction, if he remembers My name and the name of My Father which is in heaven, and [42] the Holy Spirit, and My servant George, and I will deliver him out of every trouble. I will write in the Book of Life the name

¹ Β ΕΠΗ and omits ΑΡΧΟΚΟΥ ΕΒΟΛ.

² Β ΕΘΥΩΤ.

³ Β ΠΙΚΕΒΟΚ.

⁴ Β ΟΥΑΙ ΔΕ ΧΕ.

⁵ Β ΝΤΑΙ (sic) ΩΩΠΙ.

⁶ Read ΝΗΕΤΑΥΩΩΠΙ with Β.

⁷ Β ΗΡΑΜΑΟ ΝΤΕ ΤΠΟΛΙΣ ΕΠΕΡΑΜ ΠΕ ΑΝΔΡΕΑΣ ΟΥΟΖ.

⁸ Β ΗΠΓΕΝΟΣ.

⁹ See page 86.

¹⁰ Β ΕΡΟQ ΑQCAΧΙ ΝΕΜΑQ ΕQΧΩ ΗΜΟΣ.

¹¹ Β ΙΤΑ.

of any one who shall write down thy martyrdom and thy mighty deeds, and shall manifest forth thy day and the sufferings which thou hast endured in My name. I will never allow to want¹ any good thing in this world during his whole life, the man who shall make an offering or a charity in thy name, or who shall make a book on thy sufferings² and place it in faith in thy shrine; he shall be numbered with My saints. I am the Lord God, and that which I have said³ will I do. I will take into My kingdom whosoever shall build⁴ a shrine in thy name, and I will never forsake him. I will cause mighty miracles to take place where⁵ soever thy body shall be laid; I will make the nations of the earth⁶ come to thy shrine and bring thee gifts; and I will gather together to thy shrine all the heathen of the earth, Jews, Samaritans, Persians, the children of Esau⁷ and even the barbarians, and they shall bring thee gifts."

When the believing and truly God-loving man Andrew heard of all these cures with which God would benefit the people through him, he received great joy like Jacob when he saw the face of his son Joseph the ruler in Egypt, and he rose up quickly and wrote [43] down his martyrdom and put it in his house, saying, "I will set the memorial⁸ of my brother in my house, that his blessing and favour may abide with me for ever." And he cried out among the whole multitude, saying, "My brethren, as we have suffered great tribulation⁹ for the sake of our brother who was slain with the sword, let us now rejoice exceedingly that he has received great honour in heaven, and verily, because he has thus received freedom of speech before God, he is able to entreat God on our behalf that He may show mercy and help to us in this world and in that which is to come.¹⁰ And now, my brethren, hearken unto me, and let us build a little shrine to his name, and let

• В ѲΩΩΤ. • В ΝΕΦΙCΙ. • В ΕΤΑΙCΩ.
 • В ΦΗΕΘΝΑΚΩΤ. • В omitt. ΕΤΕΜΜΑΥ ΒΕΝ ΠΙΜΛ.
 • В ΠΚΑΖΙ. • В ΗΠCΑΥ. • В ΗΠΕΚΕΡΦΜΕΥΙ.
 • В ΝΕΜΚΑΖ. • В ΦΗΘΗΝΟΥ.

us lay his body in it, that his blessing¹ and favour may abide with us for ever.² Then all the people answered with one voice, "Let be done what thou hast said. If thou wilt undertake the matter, we will undertake with thee, that the blessing of the saint may be with us and with our children, and that his blessing may abide in our city for ever."³ And it came to pass that when he heard these things he rejoiced.² And he rose up early in the morning, and brought his servants and labourers and the servants of Saint George, and he pulled down the walls¹ and the dwelling of Saint George, and said, "I will not lay my brother's body in strange ground," and the rest of the people of the city helped him and laboured at the holy place. And he deposited the body of Saint George in the church, until they had cleared the ground⁴ [44] and could bring it back again. And it came to pass that when they had cleared the place they laid the foundations, and he marked out with straw where the walls should be⁵ according to the size⁶ of the little shrine, and he built it as well as he could⁷ (i. e., according to his means).

The first miracle of Saint George.

Now the first miracle which Saint George wrought was in respect of the building of the shrine in which they were to lay his body, in the peace of God, Amen.⁸ And it came to pass

¹ B ΠΕΡΟΣΜΟΥ.

² B ἘΤΑΡΩΤΕΜ ἔΝΑΙ ΑΓΓΡΑΨΙ ΟΥΟΣ ΑΓΩΩΡΠΩ.

³ B ἸΝΑ ΝΙΧΟΙ. ⁴ B ΨΑΤ ΟΥΕΡΚΑΘΑΡΙΖΙΝ ἸΠΙΜΑ ΕΘΡΟΥΧΑ ΣΕΝΤ ἘΒΗΝΙ ΑΓΘΕΡΟΥΣΟΡΤΟΣ.

⁵ Arab. امر ان يُعَلَّم بالتبين على حد بنيان.

⁶ B ΤΜΑΙΝ.

⁷ B adds ΑΣΧΩΚ ἘΒΟΛ ἸΤΕΡΜΑΡΤΥΡΙΑ ἘΤΑΡΩΤ ἘΤ-ΕΚΚΛΗΣΙΑ ἘΤΕ ΣΟΥΖ ἸΠΙΛΒΩΤ ΛΘΩΡ ΠΥΣ ΝΑΙ ἸΠΙΡΕΡΕΡ-ΝΟΒΙ ΕΤΑΡΩΤΑΙ ΑΜΕΝ. "His martyrdom (?) was finished and dedicated as a church on the seventh day of Athôr. O God, have mercy upon the sinner who wrote [this book], Amen."

⁸ B omits from ΤΩΦΗΡΙ to ΑΜΗΝ.

that Andrew, who had set himself to build¹ the martyrion of Saint George, was lying on his bed one night and thinking within himself,² saying, "I have erred in beginning this building, especially as up to this present I see no man who will help me; and I know³ not whether I can finish it or not. If I do not finish it, men will laugh at me, saying, 'This man began to build, and was not able to finish', even as our Saviour said." And while he was meditating these things in his heart upon his bed, slumber overtook him and he slept. And behold Saint George appeared to him⁴ in a dream, saying, "Andrew, Andrew, knowest thou me?" and he said, "What is it, master?" Saint George said to him, "Knowest thou not who I am?" and Andrew said, "No." When Andrew knew him in his dream, he was astonished, and rose up and cast himself down at his feet and worshipped him, saying,⁵ "Art thou alive, O George, my master?" Saint George said [45] to him, "Thanks be to God, my body is with you, but I live in God by the Holy Spirit. And now I see that thou art down-hearted about the shrine which thou hast undertaken to build⁶ in my name, in which to lay my body, and I have come to thee to show thee a little wealth belonging to my ancestors out of which thou mayest pay for the shrine. Be of good cheer, and be not faint of heart, for I will put it⁷ into the hearts of the people of this city to help thee. Arise and follow me and I will show thee a place in the room of my house, which thou hast pulled down, wherein thou didst lay my body before thou didst take it into the church." Then Andrew, in his dream, rose up, and followed him. And Saint George took him into the room of his house, and showed him the place and set a mark on it with his finger,

¹ Add ΕΚΩΤ with B.

² B ἡντιγ ἐρε περλογισμος φονε ἡβρη ἡντιγ.

³ B ἡπερ ἐμι.

⁴ B ερξω ἡμος ηαγ κε αναρεας αναρεας σογωντ.

⁵ B ερξω ἡμος. ⁶ B ἐτακζιτοτκ ἐρος.

⁷ B †ηαηις ἐπρητ.

and said to him,¹ "Rise up early in the morning and come here,² and dig down into this place one cubit, and thou shalt find the blessing which God hath set apart for thee." And when Andrew woke³ up from his vision he roused his wife, and told her everything⁴ which he had seen in his vision, and they marvelled greatly. His wife said to him, "Rise up now this very night, and let us light a lamp, and go to the place of which he told thee, and thou wilt see if we find the mark or not. If we find the mark as thou hast seen in thy vision, then of a certainty it is Saint⁵ George, who has appeared to thee,⁶ and we may in truth believe that we shall find the money⁷ even as he hath shown⁸ thee." So they two arose, and lit⁹ a lamp which the woman carried, and [46] Andrew took a spade in his hand and went to that place at midnight, and when he looked upon the ground he found the mark which the saint had made with his finger¹⁰ in the vision; and Andrew and his wife marvelled greatly, and believed with all their hearts that it was Saint George who had made it.¹¹ Then the valiant Andrew bound a napkin round his loins, and took the spade in his hand and dug into the earth, and when he had gone down a little way he found a jar having its mouth sealed up with clay (?), and he dug it up and found it untouched. And Andrew and his wife threw themselves upon their faces, and worshipped God and Saint George; then they arose and lifted it up, and carried it into their house, glorifying God. And they made the light¹² to burn brightly, and went into¹³ their storehouse that no one in the house might know of their matter, and the woman lighted him with the lamp while he uncovered the jar¹⁴,

¹ Read ΝΑΥ ΧΕ. ² Read ΕΠΑΙ ΜΑ ΨΟΚΙ.

³ В ΕΤΑΦΕΡΝΗΦΙΝ. ⁴ В omits ΕΡΘΟΥ.

⁵ В ΙΕ ΑΛΗΘΩΣ ΗΠΑΓΙΟΣ. ⁶ В ΕΡΟΦ.

⁷ В ΗΤΑΙΧΡΙΑ. ⁸ В ΕΤΑΥΤΑΜΟΚ.

⁹ В ΑΦΒΕΡΟ ΝΟΥΚΑΡΑΠΤΗΣ Α ΤΣΙΜΙ ΤΩΟΥΝΟΥ ΗΜΟΦ.

¹⁰ В ΠΕΡΤΗΠ. ¹¹ В ΠΕΕΤΑΦΘΑΜΙΟΦ.

¹² В ΗΠΙΒΗΣ. ¹³ В ΕΞΡΗ. ¹⁴ В ΗΤΚΟΥΛΛΑΘΙ.

which he found to be filled to the top with gold; and they arose and threw themselves upon their faces, and worshipped God and Saint George for the great favour that he had wrought for them. And the man brought out a measure of two hins¹ of gold wherewith he might complete the building of the shrine, and he buried the remainder again, and kept it hid in his house. Now when the morning had come he wished to give a feast to all the city² in the name of Saint George, saying within himself, "It is right to give the first-fruits to the Lord;" and he made [47] a great feast for all the poor and infirm and widows and orphans in the city, and he stood up and ministered unto them and rejoiced with them all. And on the morrow he invited all the nobles of the city, and made another great feast for them in the name of Saint George, and he sat at meat with them, and rejoiced with them because of the blessing which the Lord had vouchsafed to him. While they were eating he arose³, and spake with them saying, "Since⁴ God hath put it into your hearts to help me, let each one of you give a little, according to his means, that we in our generation may do this great blessing which God hath considered our city worthy⁵ of, and build the martyrion of Saint George in our city." And they all answered him with one voice, saying,⁶ "We tell thee that we will act according to our power, and, by the will of God we will come to thee, and that which each one of us shall find, according to his power, he shall bring to thee." And they all, from the least to the greatest did so each one according to his power, and they counted what came in in the name of Saint George and they found two thousand pounds⁷ in gold and one thousand silver *sathiri*.⁸ After these

• B ἡγίμ. • B ἡ πόλις. • B adds ἀγῶνις.

• B εἰς τὴν. • B φησὶ ἐτα φησὶ ἐρενερεπεμπωα.

• B ἐν τῷ ἡμῶς.

¹ Arab. دينار. The Coptic word ΛΟΥΚΟΧΙ or ΛΟΥΚΟΤΤΙΝ, Greek λοκοτήνην, δλοκοτίνιν, δλοκοτίνος, is a word of uncertain origin. See Du Cange, *Gloss. Med. et Infim. Græcitas*, i. 1038. The Sahidic form is ΖΟΛΟΚΩΤ-ΤΙΝΟΣ. See Zozga, *Catalogus*, p. 538.

² Arab. درهم. See Zozga, *Catalogus*, p. 625, note 9, and p. 513, note 7.

things he came to the place where the shrine was to be built to the name of Saint George, and they laid the foundations in the name of God and of Saint George, and¹ they built it well in three years; and they brought the holy martyr into the martyrrium; and they brought the holy Bishop of Jerusalem and he consecrated² the shrine. And what a number of miracles took place then! What a number of people were cured³ of their diseases! and what a multitude of unclean spirits came forth in the name of Saint George the holy martyr of our Lord Jesus Christ!

The second miracle⁴ of the holy martyr Saint George. [48]

And it came to pass when the holy Bishop had consecrated the shrine of Saint George and was bringing up the holy offering,⁵ a man came in who had an unclean spirit from his youth, and it used to bring him down to the ground, and inflict sufferings upon him and make him writhe and foam at the mouth; now this man came and stood among the congregation wishing to be blessed with the multitude. And it came to pass that when the Bishop pronounced the τρισάγιον⁶ the spirit brought

¹ B ΝΕΜ ΠΑΓΙΟΣ ΓΕΩΡΓΙΟΣ ΑΥΚΟΤΩ.

² B ΑΓΕΡΑΓΙΛΑΖΙΝ ΗΜΟΩ.

³ B ΟΥΧΩΣ.

⁴ Read

†ΩΦΗΡΙ. After ΓΕΩΡΓΙΟΣ B adds ΠΙΜΑΡΤΥΡΟΣ ΕΘΟΥΑΒ.

⁵ I. e. the elements. See Hammond, *Antient Liturgies*, p. 173, Note 1.

⁶ I. e. Ἄγιος ὁ θεός, ἄγιος ἰσχυρός, ἄγιος ἀθάνατος, ελεῆσον ἡμᾶς. This hymn was sung in connexion with the 'Little Entrance', and was introduced into the service by Proclus, Patriarch of Constantinople (A. D. 446). It comes in the Greek liturgy of St. Mark just after the Little Entrance, and it is actually found in some of the printed Coptic liturgies. See Malan, *The Divine Liturgy of Saint Mark*, p. 43; Renaudot, *Liturgiarum Orientalium*, i, pp. lxxx—cxii; Densinger, *Ritus Orientalium*, ii, p. 367; Marquess of Bute, *The Coptic Morning Service for the Lord's Day*, p. 56; Rodwell, *The Liturgies of S. Basil, S. Gregory and S. Cyril*, p. 30; Evetts, *Rites of the Coptic Church*, pp. 34—35. The statement made by Hammond (*Antient Liturgies*, p. 381) on this point is incorrect.

the man down upon the ground¹ and made him writhe and foam at the mouth; then he rose up and stood before the multitude, and cried² out, saying, "What hast thou to do with me, O saint of God? I know who thou art, and that thou art not able to cast me forth from this man, for I am a lunatic,³ and thou hast no dominion over me, O George." And he began to blaspheme God and Saint George. And Saint George inflicted sufferings [49] upon him and brought him to a pillar. Then Saint George tied his hands behind him, and dragged him up the pillar with his hands tied behind his back, until his head was on a level with the top of the pillar. And all who saw him marvelled⁴ and said, "We never saw any one like this, for behold, his back, with his hands tied behind it, clung to the pillar without fastenings of rope,⁵ and his feet did not touch the ground, and he was dragged up the side of the pillar twice without any one touching him, and we have never seen such a miracle as this wrought by any of the martyrs." Now it was Saint George who held the body of the man⁶ to torture him, and every one who saw him marvelled at him, and glorified God and Saint George the valiant martyr of our Lord Jesus Christ. After these things Saint George set him free, and he fell down⁷ senseless to the ground from the top of the pillar, so that everyone said, 'He is dead'. And when the salutation of peace⁸ had been given they pressed round about him, and marvelled at him, for he was⁹ as one dead. And a certain man who had never walked, but was lame from his mother's womb, and who sat begging at the door of the shrine, came in at that moment with the multitude, crawling upon his hands and knees and dragging his feet¹⁰ after him. And he crawled in among the feet of the people¹¹ until he came to the

1 Β ΛΥΙΝΙ ΝΙΜΟQ ΕΠΚΑΞΙ.

2 Β ΛQΩΩ.

3 Β ΟΥΠΕΡΕΜΟΥ ΧΝΛΩΣΕΜΣΟΜ.

4 Β ΕΥΕΡΩΦΗΡΙ.

5 Β ΑΘΝΕ ΝΝΟQ.

6 Β ΝΙΠΙΡΩΜΙ.

7 Β ΝΙΠΩΩΙ.

8 I. e., 'the kiss of peace', referring to the words ἀσπασμὸν (ἢ ἀλλήλους ἐν φιλίᾳ) ἀγίῳ Romans xvi, 16.

9 Β ΕΥΟΙ.

10 Β ΝΕQΦΑΤ.

11 Β ΝΕΝΒΑΛΑΥΧ ΝΕΝΩΛΕ ΝΝΙΡΩΜΙ.

man who was possessed of a devil. And the man who was possessed of a devil put out his hand and took hold of the neck of the lame man and drew it to him, wishing to take it in his hand,¹ and his legs gave a loud crack and became straight immediately. Then the people² took away his neck out of the hands of him that was possessed of a devil,³ wishing to set him free, and said, "Go forth and depart," and he arose and stood [50] up trembling,⁴ and his legs gained strength, and he went forth and departed.⁵ And those who knew him ran out after him, but no one could catch him until he came outside the courtyard of the shrine. Then the Bishop commanded them to bring him, and the man who was possessed of a devil said, "Forgive me, O holy father, and I will tell thee what I have seen. From my youth⁶ up I have been possessed of a devil until to-day, but I never saw him with my eyes except to-day, when, as he was coming to me,⁷ I saw fire before me, and I was frightened⁸ and fell down on the ground, and I knew nothing until the devil had gone out from me. When the people came to lift me up, it came to pass that [the devil] came to me when I was senseless, and I saw Saint George come in by the altar, and he took hold of my hands and comforted me, and I then saw with my eyes that devil before me in the form of a man, and Saint George inflicted great sufferings upon him. And he took him and dragged him up to the top of the pillar, and he inflicted sufferings upon him, and at last the devil cried out with a loud noise, and swore an oath saying, "I will go out of this man and never return to him again." Then I⁹ saw Saint George take hold of him, and lift him up to the top of the pillar, and throw him down upon the

¹ Β ΛΥΣΩΚ ΕΡΩΟΥ ΕΥΟΓΩΨ ΕΟΛΓ. ² Β Λ ΖΑΝΚΕΡΩΜΙ.

³ Β ΝΤΟΤΓ ΝΠΙΡΩΜΙ ΕΤΟΙ ΝΔΕΜΩΝ.

⁴ Β ΞΕΝ ΟΥΘΟΟΡΤΕΡ ΑΘΩΣΙ ΕΡΑΤΓ. ⁵ Β ΕΡΑΤΓ.

⁶ Β ΙΧΞΕΝ ΤΑΜΕΤΚΟΥΧΙ ΟΥΔΕΜΩΝ ΕΧΩΙ.

⁷ Β ΞΕΝ ΝΑΒΑΛ ΕΝΕΞ ΕΒΗΛ ΕΦΟΟΥ ΑΡΩΑΝΝΟΥΙ ΕΙ ΕΧΩΝ.

⁸ Β ΝΩΑΙΘΟΟΡΤΕΡ. ⁹ Β ΑΝΟΚ ΔΕ.

[51] pavement, and the devil uttered a loud cry through his nostrils, and came out, and departed. And I knew that I was relieved in my body, and I fell asleep and slumbered, and saw nothing until this lame man looked upon me. When I opened my eyes I saw Saint George holding¹ my hands, and embracing the neck² of the lame man, and he beckoned to me, saying, 'Hold him tightly.' And I held his neck and pulled, and Saint George held his legs and pulled, and his legs³ gave forth a loud noise; and Saint George let go⁴ his legs and beckoned to me⁵ to let go his neck, and the man rose up and went away running; and Saint George went up to heaven, and I looked after him." When the Bishop and the multitude⁶ who were standing round about him heard these things, they marvelled with a great astonishment, and glorified God and Saint George, saying, "Great are the mighty deeds and favours which⁷ God works through him." And the men who were healed became⁸ servants of the shrine of Saint George, and served him there day and night until the day of their death. And multitudes of men and women and children who were sick with divers diseases, and fevers, and burnings, and unclean spirits, were healed that day in the shrine of Saint George in the name of our Lord Jesus Christ.

[52] *The third miracle of Saint George the holy martyr of Jesus Christ.⁹*

And it came to pass that when the holy Bishop went into Jerusalem with all those¹⁰ that were with him, they spake of the signs and miracles which had happened through Saint George in the midst of the people. And behold a certain Jew, who

• В БРАМОНИ. • В ЁФМОУ. • В Л НЕРФАТ †.
 • В АРХАУ. • В НОУВНИ. • В ПИМНУ ГАР.
 • В ЕРЕ. • В ЕΥΟΙ ΝΙΒΩΚ ΉΕΝ ΠΤΟΠΟC.
 • В has ΕΘΟΥΛΒ instead of ΝΤΕ ΙΝC ΠΑC.
 • В ΕΘ ΝΕΜΑQ ΤΗΡΟΥ.

was a sorcerer and a thief, and who made men fall asleep by his enchantments¹ while he stole their goods, heard of the mighty deeds and miracles which Saint George wrought, but believed them not. And he said to the multitudes, "The Christians err in praying to this earthly being like ourselves, saying, 'Help us, and heal our sicknesses';" and many Christians strove with this man often, but he continued his great blasphemies after this manner. Now a certain feeble-hearted Christian heard² him, and he was very angry and rose up to contend with him, saying, "God will not allow thee to despise His holy martyr thus, and the saint will revenge himself upon thee and blot thee out;" and they cursed³ each other with many curses. After these things the Jew answered and said, "Come now and lay a wager⁴ with me, I will go into the shrine, and will plunder it and bring out⁵ its possessions here without any one knowing it, and I will see what George will do to me." The Christian answered and said, [53] "Lay a wager with me for three pounds in gold. If thou carriest off anything from the shrine of Saint George and bringest it here, we will go into the shrine and make enquiries that we may know of a truth if thou hast carried off anything from the shrine. Then if thou work a month without any evil befalling thee,⁶ I will believe thee and will give thee three pounds in gold; but if thou art not able to steal anything from the shrine, and some evil befall thee, thou shalt give me three pounds in gold, and shalt become a Christian." So the matter was thus arranged between them, and they procured witnesses.⁷ Then the man who was a sorcerer arose and went into the shrine, and stole some things, and he came out while all were sleeping, and no one knew of the theft; and when he had come outside of the outer door of the shrine,⁸ he spake within himself, saying, "Be ashamed

1 В ѱερερερικη. 2 В ѱπαρην† αρεωτεμ.

3 В αγ† ѱεαννιω† ѱωωω. 4 В χα λογω.

5 В επαυμα. 6 В πετρωου ωωπι ѱμοκ.

7 В ѱниметре. 8 В етсавол ѱте питопос.

now, O Saint George, together with the man who laid a wager with me." And he took counsel with himself as he went along, saying, "I will sell these things for much money, and I will demand the three pounds in gold from the Christian, and I will make him forsake his faith and deny his baptism, and I shall see what this dead man George will do unto me." Now as he was pondering these things going along, behold the valiant martyr Saint George came to him in the guise of a soldier, holding a large ox-hide leather whip in his hand, and he said to the man, [54] "My brother, what art thou carrying?¹ show² me." And the Jew was astonished and said, "Friend, I will hide nothing from thee. I have stolen a few things, and since God has led thee across my path,³ come, take thy portion with me that thou mayest tell no man." Saint George said to him, "Since it is thus, come, let us go into the shrine and divide the thing between us as thou sayest." When he had come to the door of the shrine, Saint George gave him a blow on the head with the whip, saying, "Dost thou know who I am?" And the thief said to him, "Nay master, I am dead, I am dead, I know not who thou art." Saint George said to him, "I am George;" and when the thief heard this he trembled⁴ and fell down upon the ground. Then Saint George took hold of him and dragged him along saying, "Why sayest⁵ thou, 'I am dead, I am dead,' when thou art not dead? and now come hither and I will make thee to know who I am." Then Saint George bound⁶ him in the shrine, and tied the things which he had stolen to him,⁷ and suspended him from a beam at the height of three cubits from the ground, and he gave him severe lashes with the whip⁸ which he held in hand. O what a number of miracles took place at that time! and O what a number of cries did the thief utter! And all those who were asleep woke

¹ Β ΕΤΤΑΙΝΟΥΤ. ² Read ἸΤΑΥΡΕΛ ΧΗ.

³ Β ΕΒΟΥΝ ΕΒΡΗΙ. ⁴ Β ΑΨΘΟΡΤΕΡ ΑΨΕΙ ΕΒΡΗΙ

ΖΙΧΕΝ. ⁵ Β ΚΧΩ ἸΜΟC. ⁶ Read ΑΨCΟΝΖC with B.

⁷ Β ἸΒΗΤC ΑΨΙΩ. ⁸ Β ΠΙΜΑΚΛΑΒΙ.

up,¹ and arose, and came to him wondering what had taken place. And they asked one another, saying, "Who has suspended this man?" and they said, "Who could have reached up as far [55] as this from the ground?" and the thief confessed what he had done, and told every one what had happened to him. And they marvelled and said, "Let us fetch a ladder and let him down," but the steward answered, "As God liveth, no one shall let him down until he that suspended him let him down;" so they left him tied up thus until it was morning, that everyone might see him. And the thief confessed that he had laid a wager² with a Christian in Jerusalem, and he cried out, "O George my master, have mercy upon me and I will never put forth my hand to steal again from any man from this hour, but I will henceforth become a Christian, and I will never return³ to the working of magic as of old;" and he wept⁴ the whole of that day, being suspended from the beam, until the morning came and everyone saw him. When Saint George saw the fixedness of his intention, he had compassion upon him, and came in the night and let him down; and the thief gave the things that he had stolen⁵ to the steward. And it came to pass that on the morrow he wrote a letter and sent it by the hands of a servant of the shrine to his wife and relatives in Jerusalem, and told them what had happened⁶ to him. He wished moreover to become a Christian, but shame would not allow him to enter Jerusalem. When his relatives had received and read the letter, they marvelled at the mighty things which had happened through Saint George. And when the Christian who had laid a wager with him heard it, he rejoiced [56] greatly, and went⁷ and announced in all Jerusalem what had happened to the Jew in the shrine of Saint George; and all who heard glorified⁸ God. And his wife and children and all his

¹ Read ρωις with B.

² B ἡπαίρητ' ἐταρχαοῦω.

³ B †ηακοτ.

⁴ B ηαριμι.

⁵ B omits ἐτοτq.

⁶ B ἐταρῳπι.

⁷ B omits ἐμαῳω αριῳωι.

⁸ B αγ†ῳογ.

neighbours and a multitude of Jews¹ arose and came to him, and he told them everything that had happened to him, and they all feared greatly, and were baptized on that day in the shrine of Saint George in the name of the Father and the Son and the Holy Ghost; and they glorified God for ever.

The fourth miracle of Saint George the holy martyr.²

Now the name of Saint George and the report that he wrought mighty deeds and signs, and miracles, and cures, and that he cast out devils spread abroad everywhere. And there was a certain man in the land of the Persians, called Nicanor, who was ruler over the third part of the Persians, and he had a son called Anatolius, whose body and face³ were covered with leprosy. And when he heard of the mighty deeds and miracles which God wrought by the hand of Saint George, he cried out with a cry, saying, "If God and Saint George heal the leprosy [57] on the face of my son, I will dedicate a hundred pounds of gold⁴ to the shrine of Saint George and I and all my house will become Christians." And it came to pass that when he had thus vowed he rose up on the morning of the morrow⁵ and the face of his son was healed, and there was no trace of leprosy in it. When Nicanor the ruler of the Persians saw this great miracle which had taken place in his son, he rose up and took the gifts which he had vowed, and much money, and Anatolius his son and his brethren and the multitudes of Persians who came with him, and they rose up and embarked in ships and came to the shrine⁶ of Saint George, and they washed his son in the bath and anointed

¹ Β ἸΝΤΕ ΝΗΟΥΔΑΙ.

² B adds ΠΙΜΑΡΤΥΡΟΣ ΕΘΟΥΑΣ.

³ Β ΕΛΑΝΚΕΟΥΟΝ ΒΕΝ ΠΕΡΕΟ.

⁴ Arab. قنطار ذهب. For an account of the word ΚΟΥΝΔΙΝΑΡΙΟΝ or ΚΟΥΝΤΙΝΑΡΙΟΝ, Gr. κεντηνδριον, Cratenarium, see Du Cange, *Glossarium Med. et Infim. Graecitas*, I, p. 634.

⁵ Β ἸΠΕΡΑΡΑΤ.

⁶ Β ἸΠΤΟΠΟΣ.

him with the oil in the lamp, and his whole body was healed straightway. And he made his gift, and was baptized with those who were with him in the name¹ of the Father and the Son and the Holy Spirit, and they glorified God and Saint George for the favour which had happened to them. And it came to pass that when they came to their own land they built a large church, and called it by the name of Saint George; and they sent to Antioch and brought the God-loving Bishop, and he consecrated the church in the name of the Father, and the Son, and the Holy Ghost and Saint George. And a multitude of Persians received holy baptism on that day, men, women, and children. When many of them that were sick saw the young man that had been healed of his leprosy in the shrine of Saint George, they believed, and went into the shrine, and were healed straightway; [58] and they glorified God and Saint George for ever.

The fifth miracle of Saint George² the holy martyr.

Now there were two Samaritans who were partners in business, and they wanted to buy³ one hundred pounds worth of merchandise. And they rose up and saddled their asses, and took their money with them, and they mounted them wishing to go into Damascus to buy their merchandise. And while they were travelling along the road and were talking with each other about the mighty deeds and miracles which⁴ Saint George wrought, the night fell upon them. And it came to pass that while they were talking and were yet two or three miles from the town⁵, behold there came forth against them out of the wood,⁶ two hungry, roaring and ravening lions, as it is written, "He maketh darkness⁷, and it is night in which all the beasts of the earth go about.

¹ B $\beta\epsilon\kappa$ $\phi\rho\alpha\kappa$.

² B adds $\pi\iota\mu\alpha\rho\tau\gamma\rho\varsigma$ $\epsilon\theta\omicron\upsilon\gamma\alpha\beta$.

³ B $\epsilon\gamma\beta\iota\tau$.

⁴ B $\epsilon\rho\epsilon$.

⁵ B $\epsilon\omicron\upsilon\gamma\tau\iota\mu\iota$ $\omega\alpha\tau\epsilon\kappa\eta\mu\gamma\lambda\lambda\iota\omicron\kappa$.

⁶ B $\pi\iota\alpha\lambda$.

⁷ B $\alpha\kappa\chi\omega$ $\delta\omicron\upsilon\gamma\chi\alpha\kappa\iota$.

The young lions roar¹ and raven and seek after their food."² When the asses saw the wild beasts which were coming out against them, they ran away terror-stricken, and the men fell down off them half dead with fright.³ And the wild beasts stood still near the men wishing to devour them, but they did not pursue the animals, neither did they come up to the men; and they stood still near them and glared(?) upon them. Then the men spake⁴ with one another, saying, "If God and Saint George deliver us from the mouths of these wild beasts we will give this hundred⁵ pounds in gold to Saint George's shrine, and become Christians." [59] And it came to pass that when they had thus vowed their vow to God, that the Good God, who desires the salvation of all men, and who made the lions to be at peace with Daniel the prophet, inclined the hearts of these two lions, and they bowed down their heads, and turned into the woods⁶ and departed. And the men whose minds had thus been quieted knew that it was Saint George⁷ who had vouchsafed to them this gift, and they glorified God and His holy⁸ martyr. When they had gone along the road a little they found their asses grazing and unharmed, and they got upon them and came into the town; and they spake with each other and with the people of everything which had happened to them. And every one who heard marvelled at the mighty deeds and miracles of Saint George; and the men of the city spake to them, saying, "These wild beasts have destroyed several⁹ men, and multitudes of animals¹⁰ of this district, but glory be to Saint George who hath delivered¹¹ you from this wrath." After these things the two merchants took counsel with each other, saying, "What we have vowed to the shrine¹² of Saint George let us

• В ЗАНМАС ЁМОУЇ ЕΥΖΟΚΕΡ. ¹ Psalm civ. 20.

• В ΔΥΕΡΦΛΩΜΟΥ ΟΥΟΞ Δ ΠΙΘΗΡΙΟΝ ΔΞΙ ΕΡΑΤΟΥ
ΣΑΠΩΩΙ ΕΜΩΟΥ ΕΝΔΥΟΥΩΩ ΕΟΥΩΜ ΗΝΙΡΩΜΗ.

• В БУСАХІ. • В ЁПАІ Р. • В ΕΒΟΥΗ ΒΕΝ ΠΙΑΞ.

• В ΓΕΩΡΓΙΟΣ ΤΕ. • В ΠΙΜΑΡΤΥΡΟΣ. • В ЗАНМНУ.

• В ЁТЕВНН. • В ΠΕΤΑΦΝΑΞΕΜ. • В ЁΠΤΟΠΟΣ.

perform as a thanksgiving to the glory of God, and let us become Christians¹ in very truth and not turn back.² And as we have come so far let us go into Damascus, and buy our merchandise, that we may make a little profit wherewith to make a requital." When they had come to Damascus they saw some precious stones called diamonds which they bought³ for one hundred pounds in gold; and when they came into Jerusalem they sold [80] them for two hundred pounds in gold before they reached their native city in Samaria.⁴ Then the men spake with each other saying, "Thanks be to God that Saint George hath considered us worthy of this great favour." And it came to pass that when they had come into their city⁵ they told their kinsfolk and all the people of the mighty deeds and miracles which God had done to them. And they arose and took the hundred pounds in gold which they had vowed to give to the shrine of Saint George,⁶ and they proclaimed throughout the whole city, saying, "Let him that loveth God come into the shrine of Saint George with us;" and numbers of men and women in Samaria came forth with them. When they had come into the holy shrine they gave in their gift and saw the mighty miracles, and the many cures of the sick, and the many devils⁷ which were cast out, and they all rose⁸ up and received baptism in the name⁹ of the Father and the Son and the Holy Spirit. And one hundred and fifty-three souls became Christians¹⁰ that day in the shrine of Saint George in the peace of God, Amen.

¹ Β ΝΟΥΧΡΗΣΤΙΑΝΟΣ.

² Β ΜΠΕΝΘΕΡΕΝΤΑΣΘΟ ΕΦΑΞΟ ΖΟΟΝ. • Β ΑΥΘΟΠ.

³ Β ΕΤΟΥΒΑΙ (sic) ΝΤΣΑΜΑΡΙΑ. • Β ΕΤΒΑΚΙ.

⁶ Β ΓΕΩΡΓΙΟΣ ΝΕΜΑΝ ΟΥΟΣ ΑΥΓΙΩΙΩ.

⁷ Β ΝΔΕΜΩΝ Ι ΝΑΓΓΙΟΥΓΙ ΜΜΩΟΥ.

⁸ Β ΑΥΤΩΟΥΝΟΥ ΔΕ. • Β ΜΦΡΑΝ.

¹⁰ Β ΝΧΡΗΣΤΙΑΝΟΣ ΧΕ.

*The sixth miracle of Saint George the holy martyr¹ of
Jesus Christ.*

Now there was a certain Christian² in Jerusalem whose name
[61] was Zôgratôr,³ and he had a son who was a lunatic, and he
himself was gouty;⁴ and the man was very rich,⁵ and had much
wealth in gold⁶ and silver and many herds of cattle. And it
came to pass that when he heard⁷ of the mighty deeds and
miracles of Saint George, he vowed⁸ a vow, saying, "If God and
Saint George heal my feet and legs of this disease, I will give
in return to his shrine, three meals and three pints of wine,
every month. And if I can walk freely with my feet and can
go along upon them by the twenty-third day of Pharmûthi, which
is his great day, I will walk upon my legs to his shrine and will
give one hundred pounds of gold to it." And when he had thus
vowed, his legs⁹ became smaller (?) little by little,¹⁰ and his body
became easier, and at the end of the appointed days he walked,
and went into his house and into the church, and he prayed to
God, saying, "I thank thee, O God of Saint George," and after
two days his whole body was healed. When the day of the holy
martyr, which is the twenty-third of Pharmûthi, drew near, he
made ready everything which he would take with him, and his
servants came to him, saying, "What animal shall we make ready
for thee to ride?"¹¹ Zôgratôr answered and said, "As God liveth,
I will walk on my legs from Jerusalem¹² to the shrine of Saint
[62] George the holy martyr." Then they arose and went to the shrine of
Saint George, and they found so great multitudes gathered together
there marvelling at the mighty deeds and graces of healing which

¹ B adds ΕΘΟΥΛΒ.

¹ B ΟΥΡΩΜΙ ΔΕ ΉΧΡΗΧΤΙΔΗΝΟΣ.

² B ΖΩΓΡΑΤΗΡ.

² B ΉΛΠΟΤΑΚΡΗΣ.

³ B ΕΜΑΘΩ ΠΕ.

³ B ΟΥΝΟΥΒ.

³ B ΕΡΩΤΕΜ.

⁴ B ΉΜΟQ ΖΩQ.

⁴ B ΝΕQΦΑ†.

⁵ B ΉΟΥΚΟΥΧΙ ΉΟΥΚΟΥΧΙ.

⁵ B ΉΤΕΚΑΛΜΙ ΕΡΟQ.

⁶ B read ΙΛΗ.

had taken place through Saint George, that Zôgratôr¹ marvelled when he saw the mighty miracles and the healings which took place through Saint George, and he gave his gift to the shrine readily. And it came to pass that when the steward saw the marvellously great gifts which Zôgratôr gave, he took him into his house for two months, and he ate and drank with him joyfully. On the third day², by the good favour of God, the son of Zôgratôr arose and came to learn what had happened to his father, for he and those who had gone with him to the festival³ had not returned. Now Zôgratôr was within,⁴ talking to the steward of his son, saying, "I have a son possessed of an exceeding wicked devil who inflicts⁵ such great sufferings upon him⁶ that it has been said many times, 'It would be better for him to be dead'⁷ rather than live⁸ and suffer such tortures as these.' If God and Saint George heal him by this time next year, I will bring him⁹ to thee, and I will come hither to thee and will give greater gifts than these to his shrine." The steward said to him, "Dost thou believe that God is able to do everything?" [and Zôgratôr answered,] "I believe that the saints receive¹⁰ everything which¹¹ they ask for, and that nothing is too hard for them¹² [to do] in God's name.¹³ Moreover, it is written in the Gospel of John, 'Whosoever believeth on me shall himself do greater works than these that I do.'¹⁴ And it came to pass that while they were talking to one another, behold the son of Zôgratôr [as] and a number of servants came up riding upon horses, and stood by the door of the shrine, and he enquired for his father and

¹ Β ΖΩΓΡΑΤΗΡ ΕΓΝΑΥ ΕΝΙΝΙΩΤ. ² Β ΉΕΝ ΠΙΕΖΟΥΥ ΔΕ.

³ Β ΕΤΕΜΠΕΡΩΛ ΝΘΟQ ΝΕΜ ΝΗΕΤΑΥΩΛ ΕΠΙΩΑΙ.

⁴ Β ΣΑΒΟΛ. ⁵ Β ΑΥΤ. ⁶ Read ΝΑQ ΤΩΝ Α? with B.

⁷ Β ΕΘΡΕQΜΟΥ. ⁸ Β ΕQΟΝΒ.

⁹ Β ΤΝΔΕΝC ΝΑΚ ΝΤΑΙ ΩΑΡΟΚ ΠΑΙΜΑ ΝΤΑΤ ΝΖΑΝΝΙΩΤ.

¹⁰ Β ΤΕΤΕΝΝΑΒΙΤΟΥ. ¹¹ Β ΕΤΕ ΕΡΕ.

¹² Β ΝΤΕΝΘΗΝΟΥ. ¹³ Β ΠΑΡΑΝ.

¹⁴ Β ΕΤΙΡΙ. John xiv. 12.

found that he was with the steward; and he came to his father, and they spake with one another. And while they were talking with one another, behold the devil came into the boy suddenly, and tare him for a long time, and he foamed at the mouth, and the devil rose up and cried out with a loud voice, saying, "What hast thou to do with me, O George? and why dost thou trouble me so much? By Hercules, I am a lunatic, and no one shall cast me out." And he uttered great blasphemies, saying, "By Hercules, thou shalt not cast me out, O George." Then Saint George smote him with severe smittings,⁴ and again the devil cried out loud cries, saying, "O George, thou makest me suffer," and he swore mighty oaths, saying, "If thou wilt allow me to come forth I will never return⁵ to him again." And when the devil⁶ had cast him down in the midst he came out from him, and never returned to him again; thus he was healed immediately. When Zigrator saw that the devil had come out of his son, he gave many gifts to the shrine of Saint George, and returned thanks to God.⁷ And he came to the shrine every year on Saint George's day⁸, and made⁹ a great feast to the poor and the widows and the orphans, and his son stood by them with joy; and they glorified¹⁰ God and Saint George¹¹ until the day of his death.

The seventh miracle of Saint George¹² the holy martyr.

- [66] And it came to pass that when the servants of the shrine of Saint George¹³ had increased, the steward made them go out to collect and

¹ B adds ΕCΧΩ ἑΜΟC. ² B NHI ἔΝΑΩ.

³ For other instances of the use of this interjection see Hyvernat, *Les Actes des Martyrs de l'Égypte*, pp. 35, 108.

⁴ B ἡΨΑΨΙ. ⁵ B †ΝΑΚΟΤ. ⁶ B ΠΙΔΕΜΩΝ ΔΕ.

⁷ B ἸΝΤΟΤΩ Φ†. ⁸ B ΠΕΖΟΥ. ⁹ B ΨΑΤΕΡΙ.

¹⁰ B ΕΥ†ΩΟΥ. ¹¹ B ΓΕΩΡΓΙΟC ΕΠΕΖΟΥ ἸΤΕ ΠΕΡΜΟΥ.

¹² B adds ΠΙΜΑΡΤΥΡΟC ΓΕΟΥΑΒ.

¹³ B omits ἸΠΙΛΓΙΟC ΓΕΩΡΓΙΟC.

gather in the first-fruits and gifts which were given to the holy shrine¹ of Saint George. Moreover, many people in the country vowed² and dedicated their sons and daughters³ and cattle to the shrine of Saint George, because of the mighty deeds and miracles which he wrought, and many barren women bore children after they had vowed cattle to the shrine. Whenever, too, a storm broke upon many ships at sea, so that they were suddenly in great danger,⁵ and the sailors cried out to God and Saint George, saying, "Help us," straightway⁴ the help of God strengthened them speedily and saved⁷ their ship until they arrived in haven. And much cattle which had been vowed, but had not been given by their masters to Saint George's shrine, went of their own accord⁸ until they came and entered into the shrine. But why should I mention the beasts which went of their own accord into the shrine, and omit the mighty miracles of soulless pieces of wood, and stones, and books, and pieces of gold which travelled through the air like birds until they came into the shrine of Saint George by the help⁹ of the living God? If a ship¹⁰ were in danger and pieces of wood, or writings, or pieces of gold, and other things were cast out of it into the sea in faith [as] in the name of Saint George, they would travel of their own accord through the air, until they came into the shrine. Now many people believed in the mighty deeds and the many miracles but a few did not.¹¹ And one of the servants¹² of the shrine rose up and stole some of the property of the shrine, and took it into his house, and the holy martyr bore with him until the end of five years, saying, "Peradventure he will repent¹³ of his sins, and

1 B ΕΠΙΤΟΠΟΣ. 2 B ΟΥΜΗΩ ΟΩ. 3 B ΖΑΝΩΗΡΙ.

4 B ΕΒΟΥΝ ΕΠΤΟΠΟΣ. 5 B ΗΤΟΥΕΡΚΥΝΑΙΝΕΥΙΝ.

6 B ΒΕΝ ΤΟΥΝΟΥ ΕΤΟΥΝΑΩ ΕΒΟΛ ΧΕ ΦΤ ΝΕΜ ΠΛΑΓΙΟΣ
ΓΕΩΡΓΙΟΣ ΑΡΙΒΟΗΘΙΝ ΕΡΟΝ ΒΕΝ ΤΟΥΝΟΥ.

7 B ΠΟΥΧΟΙ ΣΕΜΝΙ. 8 B omits ΩΑΡΕ ΗΤΕΒΝΩΟΥΙ ΜΩΥ.

9 B ΗΙΤΕΝ ΤΒΟΗΘΙΑ. 10 B ΑΡΕΩΑΝ ΟΥΧΟΙ.

11 B ΗΑΤΝΑΖΤ. 12 B ΠΙΒΩΚ.

13 B ΓΝΑΕΡΜΕΤΑΝΟΙΝ ΕΞΡΗΙ.

I will forgive him;” but he did not cease to steal, and he acted¹ in this wise: everything that was given to him to take to the shrine, he took home to his wife like Judas, who when he stole from the Saviour out of the bag, took home to his wicked wife everything which had been given to the Saviour, Who put it into the bag² in the hands of Judas;³ even so did the servant steal and give to his wicked wife.⁴ It was on account of his wife that great temptation came upon⁵ Judas, and made him hang himself, for when God had set them apart for apostleship, all the Apostles, except Judas, forsook their houses, and wives, and children, and followed after the Son of the living God. Judas alone did not follow after his God, but lived with his wife, and was impure with [66] her, and for this reason the devil found a resting place⁶ within him until he made him an alien from God.” And thus shall it happen to all who hearken unto their wicked wives until they make them aliens from God⁷ who created them. Now this man who was a servant of the shrine⁸ of Saint George and to whom things were given as to all his other fellow⁹ servants, used to take them into his house, and did not cease to steal the property of the shrine. After these things the holy martyr put a very wicked devil in him, and inflicted great sufferings upon him day and night. And the devil brought him into the church¹⁰ and spake from within him, saying, “I have taken much property”¹¹

1 B omits εἰρήν. 2 В ΠΙΓΛΟCΟΚΟΜΩΝ.

3 According to tradition Judas married his mother, who had cast him away when a baby to perish, without knowing it. See Migne, *Dict. des Légendes*, col. 719. The Apostle Paul saw Judas in hell and held a conversation with him, and Judas made a confession to him. See the translation of the Coptic text published by Dulaurier in his *Fragment des révélations apocryphes de Saint Paul*, Paris, 1835.

4 В ΗΤΕΡΩCΙΜΙ. 5 Read ΤΑΞΟC.

6 В ΠΑΙΔΒΟΛΟC ΧΕΜΧΟΜ ΟΥΟC ΗΒΗΤC.

7 В ΗΦ†. 8 В ΗΠΤΟΠΟC. 9 В ΗΝΕΡΩΦΕΡ.

10 В ΕΠΙΤΟΠΟC.

11 В ΗΟΥΜΗC ΝΕΜ ΕΝΧΑΙ ΗΤΕ ΠΑΙΤΟΠΟC.

of the shrine into my house, go ye into it, and ye will find it there;" and they went and found it there. And after he had suffered¹ thus for two months Saint George had compassion upon him, and healed him, and the steward cast him forth from the shrine; and all who heard of it glorified God and Saint George.

The eighth miracle of Saint George² the holy martyr.

There was a certain rich man in Antioch whose name was Eulogios;³ and he had a ship which went to sea,⁴ and he was occupied in great business. And he was a kind man, and gave great charities to the poor and the infirm, and he gave gifts and [67] first-fruits to every church⁵ in his city Antioch,⁶ and he made a great feast to all the clergy of his city twice a year, and he ate and drank frequently with the Archbishop, and prayed to God always; moreover, he visited the prisons, and was very rich. And he frequented the shrine⁷ of Saint George, and went there on the great⁸ day of his festival, which is the twenty-third of Pharmûthi, and he prayed there,⁹ and gave money¹⁰ to the shrine, and he ate and drank with the steward, and returned to his house in peace. And it came to pass that when he had done thus for twelve years, the devil, who is the enemy¹¹ of every one that believes on Christ, was envious of him because of the kind deeds which he wrought, and raised up a great black darkness¹² on the sea, and a storm. Now the ship of Eulogios was keeping close

¹ B ΔΒΟΤ ΔΕ Ε. ² B adds ΠΙΜΑΡΤΥΡΟC ΕΘΟΥΑΒ.

³ B ΕΥΛΟΓΙCΜΟC. ⁴ B ΕΦΕΡΩΤΠ.

⁵ B ΝΕΜ ΕΚΚΛΗCΙΑ. ⁶ Read ΑΝΤΙΟΧΙΑ.

⁷ B ΕΦΤΑΛΕ ΠΤΟΠΟC ΕΦΖΗΛ ΟΝ. ⁸ B ΕΠΑΙΝΙΩΤ.

⁹ B ΝΑΦΩΛΗΛ ΠΕ ΉΕΝ ΠΙΤΟΠΟC ΟΥΟZ ΗΤΕΡΤ ΝΟΥΘΕΡ-
ΜΗCΙ. ¹⁰ Also spelt ΘΕΡΝΗCΙ. See Zoega, *Catalogus*, 626, note 9.

¹¹ B ΝΧΑΚΙ ΝΟΥΟΝ.

¹² B ΝΟΥΓΝΟΦΟC ΝΧΑΚΙ ΝΟΥΧΙΜΩΝ ΉΕΝ ΦΙΟΜ.

to the shore, for the sailors feared to put out to sea lest it should be destroyed under them, and they rose up and brought the merchandise and all their necessary¹ clothing to land; and they passed the whole night sorrowfully while the wind carried away the ship, and they knew not where it had gone. When the morning had come, they tired themselves out in seeking for the ship of Eulogios, but they found it not, and they came and told him everything that had happened; and he and his wife wept and were sorrowful. After these things they thanked God, saying, [68] "God's will be done, blessed be His name² for ever. If He wishes to be merciful³ to us we will build another ship like unto this;" and saying these things to each other they comforted themselves in God, and were strong⁴ in the property which they still had. But behold the devil raised up for them a greater trial than this. Now there was a certain Egyptian who was a very skilful thief, and when he was sought after⁵ to be put to death he rose up and fled, and came down to the sea, and by Satan's luck he found a ship about to sail to Antioch, and he went on board, and came thither,⁶ and lived in the house of Eulogios. After he had been there a few⁷ days he became a labourer for two years, and knew⁸ everything that was in the house of Eulogios,⁹ who knew not that he was a thief,¹⁰ but trusted him. And the thief found two other transgressors like¹¹ unto himself and made companions of them, as the Scripture saith, "Every man cleaveth to him that is like unto him," and they took counsel together to rob the house of Eulogios. And it came to pass that when the day¹² of the martyr drew near, that is to say, the twenty-third of Pharmûthi, Eulogios and many other people with

• B ΝΑΝΑΝΚΕ ΟΝ ΟΥΟΖ ΑΥΙ ΕΠΙΧΡΟ.

• Read ΜΑΡΕ ΦΡΑΝ with B. • B ΟΥΩΩ ΝΑΕΡΠΙΝΑΙ.

• B ΝΑΥΤΑΧΡΗΟΥΤ. • B omits ΔΕ.

• B ΕΜΑΥ ΑΡΩΧΩΠΙ ΔΕ. • B ΖΑΝΚΟΥΧΙ ΔΕ.

• B ΑΡΙΝΙ (sic). • B ΠΙΕΓΛΟΓΙΟΣ. " B ΟΥΣΟΒΝΙ.

" B ΗΠΑΙΡΗΤ. " B ΠΕΞΟΥΥ.

him with the oil in the lamp, and his whole body was healed straightway. And he made his gift, and was baptized with those who were with him in the name¹ of the Father and the Son and the Holy Spirit, and they glorified God and Saint George for the favour which had happened to them. And it came to pass that when they came to their own land they built a large church, and called it by the name of Saint George; and they sent to Antioch and brought the God-loving Bishop, and he consecrated the church in the name of the Father, and the Son, and the Holy Ghost and Saint George. And a multitude of Persians received holy baptism on that day, men, women, and children. When many of them that were sick saw the young man that had been healed of his leprosy in the shrine of Saint George, they believed, and went into the shrine, and were healed straightway; [58] and they glorified God and Saint George for ever.

The fifth miracle of Saint George² the holy martyr.

Now there were two Samaritans who were partners in business, and they wanted to buy³ one hundred pounds worth of merchandise. And they rose up and saddled their asses, and took their money with them, and they mounted them wishing to go into Damascus to buy their merchandise. And while they were travelling along the road and were talking with each other about the mighty deeds and miracles which⁴ Saint George wrought, the night fell upon them. And it came to pass that while they were talking and were yet two or three miles from the town⁵, behold there came forth against them out of the wood,⁶ two hungry, roaring and ravening lions, as it is written, "He maketh darkness", and it is night in which all the beasts of the earth go about.

1 B $\beta\epsilon\eta\ \phi\rho\alpha\eta$. 2 B add: $\pi\iota\mu\alpha\rho\tau\gamma\rho\varsigma\ \epsilon\theta\omicron\upsilon\gamma\alpha\beta$.

3 B $\epsilon\gamma\delta\iota\tau$. 4 B $\epsilon\rho\epsilon$. 5 B $\epsilon\omicron\gamma\tau\iota\mu\iota\ \omega\alpha\tau\epsilon\eta\mu\gamma\lambda\lambda\iota\omicron\eta$.

6 B $\pi\iota\alpha\varsigma$. 7 B $\alpha\kappa\chi\omega\ \eta\omicron\upsilon\gamma\chi\alpha\kappa\iota$.

The young lions roar¹ and raven and seek after their food.² When the asses saw the wild beasts which were coming out against them, they ran away terror-stricken, and the men fell down off them half dead with fright.³ And the wild beasts stood still near the men wishing to devour them, but they did not pursue the animals, neither did they come up to the men; and they stood still near them and glared(?) upon them. Then the men spake⁴ with one another, saying, "If God and Saint George deliver us from the mouths of these wild beasts we will give this hundred⁵ pounds in gold to Saint George's shrine, and become Christians." [59] And it came to pass that when they had thus vowed their vow to God, that the Good God, who desires the salvation of all men, and who made the lions to be at peace with Daniel the prophet, inclined the hearts of these two lions, and they bowed down their heads, and turned into the woods⁶ and departed. And the men whose minds had thus been quieted knew that it was Saint George⁷ who had vouchsafed to them this gift, and they glorified God and His holy⁸ martyr. When they had gone along the road a little they found their asses grazing and unharmed, and they got upon them and came into the town; and they spake with each other and with the people of everything which had happened to them. And every one who heard marvelled at the mighty deeds and miracles of Saint George; and the men of the city spake to them, saying, "These wild beasts have destroyed several⁹ men, and multitudes of animals¹⁰ of this district, but glory be to Saint George who hath delivered¹¹ you from this wrath." After these things the two merchants took counsel with each other, saying, "What we have vowed to the shrine¹² of Saint George let us

• В ЗАНМАС ЁМОУЇ БУЗОКЕР. ¹ Psalm civ. 20.

• В АΥΕΡΦΛΩΜΟΥ ΟΥΟΞ Α ΠΙΘΗΡΙΟΝ ΘΕΙ ΕΡΑΤΟΥ
 ΣΑΠΩΩΙ ΕΜΩΟΥ ΕΝΔΑΟΥΩΩ ΕΟΥΩΜ ΗΝΙΡΩΜΗ.

• В БУСАХІ. • В ЁПАІ Р. • В ЁБОУН БЕН ПІАΞ.

• В ΓΕΩΡΓΙΟΣ ΤΕ. • В ΠΙΜΑΡΤΥΡΟΣ. • В ЗАНМНХ.

• В ЁТЕВНН. • В ПΕΤΑΦΝΑΞΕΜ. • В ЁΠΤΟΠΟΣ.

perform as a thanksgiving to the glory of God, and let us become Christians¹ in very truth and not turn back.² And as we have come so far let us go into Damascus, and buy our merchandise, that we may make a little profit wherewith to make a requital." When they had come to Damascus they saw some precious stones called diamonds which they bought³ for one hundred pounds in gold; and when they came into Jerusalem they sold [80] them for two hundred pounds in gold before they reached their native city in Samaria.⁴ Then the men spake with each other saying, "Thanks be to God that Saint George hath considered us worthy of this great favour." And it came to pass that when they had come into their city⁵ they told their kinsfolk and all the people of the mighty deeds and miracles which God had done to them. And they arose and took the hundred pounds in gold which they had vowed to give to the shrine of Saint George,⁶ and they proclaimed throughout the whole city, saying, "Let him that loveth God come into the shrine of Saint George with us;" and numbers of men and women in Samaria came forth with them. When they had come into the holy shrine they gave in their gift and saw the mighty miracles, and the many cures of the sick, and the many devils⁷ which were cast out, and they all rose⁸ up and received baptism in the name⁹ of the Father and the Son and the Holy Spirit. And one hundred and fifty-three souls became Christians¹⁰ that day in the shrine of Saint George in the peace of God, Amen.

¹ Β ΝΟΥΧΡΗΤΙΑΝΟΣ.

² Β ΜΠΕΝΘΕΡΕΝΤΑΣΘΟ ΕΦΑΞΟ ΖΟΟΝ. • Β ΑΥΘΟΠ.

³ Β ΕΤΟΥΒΑΙ (sic) ΝΤCΑΜΑΡΙΑ. • Β ΕΤΒΑΚΙ.

⁴ Β ΓΕΩΡΓΙΟΣ ΝΕΜΑΝ ΟΥΟΣ ΑΥΖΙΩΙΩ.

⁵ Β ΝΔΕΜΩΝ Ι ΝΑΒΣΙΟΥΙ ΜΜΩΟΥ.

⁶ Β ΑΥΤΩΟΥΝΟΥ ΔΕ. • Β ΜΦΡΑΝ.

¹⁰ Β ΝΧΡΗΤΙΑΝΟΣ ΧΕ.

*The sixth miracle of Saint George the holy martyr¹ of
Jesus Christ.*

Now there was a certain Christian² in Jerusalem whose name
[61] was Zôgratôr,³ and he had a son who was a lunatic, and he
himself was gouty;⁴ and the man was very rich,⁵ and had much
wealth in gold⁶ and silver and many herds of cattle. And it
came to pass that when he heard⁷ of the mighty deeds and
miracles of Saint George, he vowed⁸ a vow, saying, "If God and
Saint George heal my feet and legs of this disease, I will give
in return to his shrine, three meals and three pints of wine,
every month. And if I can walk freely with my feet and can
go along upon them by the twenty-third day of Pharmûthi, which
is his great day, I will walk upon my legs to his shrine and will
give one hundred pounds of gold to it." And when he had thus
vowed, his legs⁹ became smaller (?) little by little,¹⁰ and his body
became easier, and at the end of the appointed days he walked,
and went into his house and into the church, and he prayed to
God, saying, "I thank thee, O God of Saint George," and after
two days his whole body was healed. When the day of the holy
martyr, which is the twenty-third of Pharmûthi, drew near, he
made ready everything which he would take with him, and his
servants came to him, saying, "What animal shall we make ready
for thee to ride?"¹¹ Zôgratôr answered and said, "As God liveth,
I will walk on my legs from Jerusalem¹² to the shrine of Saint
[62] George the holy martyr." Then they arose and went to the shrine of
Saint George, and they found so great multitudes gathered together
there marvelling at the mighty deeds and graces of healing which

¹ B adds ΕΘΟΥΑΣ.

² B ΟΥΡΩΜΙ ΔΕ ΝΧΡΗΧΤΙΑΝΟΣ.

³ B ΖΩΓΡΑΤΗΡ.

⁴ B ΝΑΠΟΤΑΚΡΗΣ.

⁵ B ΕΜΑΨΩ ΠΕ.

⁶ B ΟΥΝΟΥΣ.

⁷ B ΕΡΩΤΕΜ.

⁸ B ΗΜΟQ ΖΩQ.

⁹ B ΝΕQΦΑ†.

¹⁰ B ΗΟΥΚΟΥΧΙ ΗΟΥΚΟΥΧΙ.

¹¹ B ΗΤΕΚΑΛΗΙ ΕΡΟQ.

¹² B read ΙΑΡ.

had taken place through Saint George, that Zôgratôr¹ marvelled when he saw the mighty miracles and the healings which took place through Saint George, and he gave his gift to the shrine readily. And it came to pass that when the steward saw the marvellously great gifts which Zôgratôr gave, he took him into his house for two months, and he ate and drank with him joyfully. On the third day², by the good favour of God, the son of Zôgratôr arose and came to learn what had happened to his father, for he and those who had gone with him to the festival³ had not returned. Now Zôgratôr was within,⁴ talking to the steward of his son, saying, "I have a son possessed of an exceeding wicked devil who inflicts⁵ such great sufferings upon him⁶ that it has been said many times, 'It would be better for him to be dead'⁷ rather than live⁸ and suffer such tortures as these.' If God and Saint George heal him by this time next year, I will bring him⁹ to thee, and I will come hither to thee and will give greater gifts than these to his shrine." The steward said to him, "Dost thou believe that God is able to do everything?" [and Zôgratôr answered,] "I believe that the saints receive¹⁰ everything which¹¹ they ask for, and that nothing is too hard for them¹² [to do] in God's name.¹³ Moreover, it is written in the Gospel of John, 'Whosoever believeth on me shall himself do greater works than these that I do'.¹⁴ And it came to pass that while they were talking to one another, behold the son of Zôgratôr [as] and a number of servants came up riding upon horses, and stood by the door of the shrine, and he enquired for his father and

¹ Β ζωγρατηρ εφναυ ενι νιωτ. ² Β βεν πιεζουγ δε.

³ Β ετεμπερζωλ ηθορ νεμ ηηεταγζωλ επιωαι.

⁴ Β савол. ⁵ Β αυτ. ⁶ Read ναρ των α? with Β.

⁷ Β εερερμου. ⁸ Β ερονβ.

⁹ Β τηδεnc νακ ηται ωαροκ παιμα ητατ ηζαννιωτ.

¹⁰ Β τετενναβιτογ. ¹¹ Β ετε ερε.

¹² Β ητενηνογ. ¹³ Β παραν.

¹⁴ Β ετ̄ιρι. John xiv. 12.

found that he was with the steward; and he came to his father, and they spake with one another. And while they were talking with one another, behold the devil came into the boy suddenly, and tare him for a long time, and he foamed at the mouth, and the devil rose up and cried out with a loud voice,¹ saying, "What hast thou to do with me, O George? and why dost thou trouble me so much?"² By Hercules,³ I am a lunatic, and no one shall cast me out." And he uttered great blasphemies, saying, "By Hercules, thou shalt not cast me out, O George." Then Saint George smote him with severe smittings,⁴ and again the devil cried out loud cries, saying, "O George, thou makest me suffer," and he swore mighty oaths, saying, "If thou wilt allow me to come forth I will never return⁵ to him again." And when the devil⁶ had cast him down in the midst he came out from him, and never returned to him again; thus he was healed immediately. When Zôgratôr saw that the devil had come out of his son, he gave many gifts to the shrine of Saint George, and returned thanks to God.⁷ And he came to the shrine every year on Saint George's day⁸, and made⁹ a great feast to the poor and the widows and the orphans, and his son stood by them with joy; and they glorified¹⁰ God and Saint George¹¹ until the day of his death.

The seventh miracle of Saint George¹² the holy martyr.

- [66] And it came to pass that when the servants of the shrine of Saint George¹³ had increased, the steward made them go out to collect and

¹ B adds ΕCΧΩ ἤΜΟC. ¹ B ΝΗΙ ἔΝΑΩ.

² For other instances of the use of this interjection see Hyvernat, *Les Actes des Martyrs de l'Égypte*, pp. 35, 108.

³ B ἡΨΑΨΙ. ³ B †ΝΑΚΟΤ. ³ B ΠΙΔΕΜΩΝ ΔΕ.

⁴ B ἡΤΟΤΩ Φ†. ⁴ B ΠΕΖΟΥ. ⁴ B ΨΑΤΕΡΙ.

⁵ B ΕΥ†ΩΟΥ. ⁵ B ΓΕΩΡΓΙΟC ΕΠΕΖΟΥ ἡΤΕ ΠΕΓΜΟΥ.

⁶ B adds ΠΙΜΑΡΤΥΡΟC ΕΘΟΥΔΕ.

⁷ B omits ἡΠΙΛΓΙΟC ΓΕΩΡΓΙΟC.

gather in the first-fruits and gifts which were given to the holy shrine¹ of Saint George. Moreover, many people in the country vowed² and dedicated their sons and daughters³ and cattle to⁴ the shrine of Saint George, because of the mighty deeds and miracles which he wrought, and many barren women bore children after they had vowed cattle to the shrine. Whenever, too, a storm broke upon many ships at sea, so that they were suddenly in great danger,⁵ and the sailors cried out to God and Saint George, saying, "Help us," straightway⁶ the help of God strengthened them speedily and saved⁷ their ship until they arrived in haven. And much cattle which had been vowed, but had not been given by their masters to Saint George's shrine, went of their own accord⁸ until they came and entered into the shrine. But why should I mention the beasts which went of their own accord into the shrine, and omit the mighty miracles of soulless pieces of wood, and stones, and books, and pieces of gold which travelled through the air like birds until they came into the shrine of Saint George by the help⁹ of the living God? If a ship¹⁰ were in danger and pieces of wood, or writings, or pieces of gold, and other things were cast out of it into the sea in faith [65] in the name of Saint George, they would travel of their own accord through the air, until they came into the shrine. Now many people believed in the mighty deeds and the many miracles but a few did not.¹¹ And one of the servants¹² of the shrine rose up and stole some of the property of the shrine, and took it into his house, and the holy martyr bore with him until the end of five years, saying, "Peradventure he will repent¹³ of his sins, and

¹ В ЕΠΙΤΟΠΟΣ. ² В ΟΥΜΝΩ ΩΩ. ³ В ΖΑΝΩΗΡΙ.

⁴ В ΕΒΟΥΝ ΕΠΤΟΠΟΣ. ⁵ В ΗΤΟΥΕΡΚΥΝΔΙΝΕΥΙΝ.

⁶ В ΒΕΝ ΤΟΥΝΟΥ ΕΤΟΥΝΑΩΩ ΕΒΟΛ ΧΕ Φ† ΝΕΜ ΠΙΔΓΙΟΣ
ΓΕΩΡΓΙΟΣ ΑΡΙΒΟΗΘΙΝ ΕΡΟΝ ΒΕΝ ΤΟΥΝΟΥ.

⁷ В ПОУХОΙ СЕМΝΙ. ⁸ В omits ΩΑΡΕ ΝΙΤΕΒΝΩΟΥ† ΜΩΩΙ.

⁹ В ΗΙΤΕΝ †ΒΟΗΘΙΑ. ¹⁰ В ΑΡΕΩΑΝ ΟΥΧΟΙ.

¹¹ В ΝΑΤΝΑΖ†. ¹² В ΠΙΒΩΚ.

¹³ В ΟΝΑΕΡΜΕΤΑΝΟΙΝ ΕΞΡΗΙ.

I will forgive him;” but he did not cease to steal, and he acted¹ in this wise: everything that was given to him to take to the shrine, he took home to his wife like Judas, who when he stole from the Saviour out of the bag, took home to his wicked wife everything which had been given to the Saviour, Who put it into the bag² in the hands of Judas;³ even so did the servant steal and give to his wicked wife.⁴ It was on account of his wife that great temptation came upon⁵ Judas, and made him hang himself, for when God had set them apart for apostleship, all the Apostles, except Judas, forsook their houses, and wives, and children, and followed after the Son of the living God. Judas alone did not follow after his God, but lived with his wife, and was impure with [66] her, and for this reason the devil found a resting place⁶ within him until he made him an alien from God.” And thus shall it happen to all who hearken unto their wicked wives until they make them aliens from God⁷ who created them. Now this man who was a servant of the shrine⁸ of Saint George and to whom things were given as to all his other fellow⁹ servants, used to take them into his house, and did not cease to steal the property of the shrine. After these things the holy martyr put a very wicked devil in him, and inflicted great sufferings upon him day and night. And the devil brought him into the church¹⁰ and spake from within him, saying, “I have taken much property¹¹

¹ B omits ἐρίρι. ² B ΠΙΓΛΟCΟΚΟΜΩΝ.

³ According to tradition Judas married his mother, who had cast him away when a baby to perish, without knowing it. See Migne, *Dict. des Légendes*, col. 719. The Apostle Paul saw Judas in hell and held a conversation with him, and Judas made a confession to him. See the translation of the Coptic text published by Dulaurier in his *Fragment des révélations apocryphes de Saint Paul*, Paris, 1835.

⁴ B ἸΤΕΡCΣΙΜΙ. ⁵ Read ΤΑΞΟϞ.

⁶ B ΠΙΔΙΑΒΟΛΟC ΧΕΜΙCΟΜ ΟΥΟC ἸΒΗΤϞ.

⁷ B ἸΦ†. ⁸ B ἸΠΤΟΠΟC. ⁹ B ἸΝΕΡΩΦΕΡ.

¹⁰ B ἸΠΤΟΠΟC.

¹¹ B ἸΟΥΜΗΩ ΝΕΜ ΕΝΧΑΙ ἸΤΕ ΠΑΙΤΟΠΟC.

of the shrine into my house, go ye into it, and ye will find it there;" and they went and found it there. And after he had suffered¹ thus for two months Saint George had compassion upon him, and healed him, and the steward cast him forth from the shrine; and all who heard of it glorified God and Saint George.

The eighth miracle of Saint George² the holy martyr.

There was a certain rich man in Antioch whose name was Eulogios;³ and he had a ship which went to sea,⁴ and he was occupied in great business. And he was a kind man, and gave great charities to the poor and the infirm, and he gave gifts and [67] first-fruits to every church⁵ in his city Antioch,⁶ and he made a great feast to all the clergy of his city twice a year, and he ate and drank frequently with the Archbishop, and prayed to God always; moreover, he visited the prisons, and was very rich. And he frequented the shrine⁷ of Saint George, and went there on the great⁸ day of his festival, which is the twenty-third of Pharmûthi, and he prayed there,⁹ and gave money¹⁰ to the shrine, and he ate and drank with the steward, and returned to his house in peace. And it came to pass that when he had done thus for twelve years, the devil, who is the enemy¹¹ of every one that believes on Christ, was envious of him because of the kind deeds which he wrought, and raised up a great black darkness¹² on the sea, and a storm. Now the ship of Eulogios was keeping close

¹ В АВѢ ДѢ Б. ² В adds ΠΙΜΑΡΤΥΡΟΣ ἑΘΟΥΣΑΒ.

³ В ΕΥΛΟΓΙΣΜΟΣ. ⁴ В ΕΦΕΡΖΩΤΗ.

⁵ В ΝΕΜ ΕΚΚΛΗΣΙΑ. ⁶ Read ΑΝΤΙΟΧΙΑ.

⁷ В ΕΦΤΑΛΕ ΠΤΟΠΟΣ ΕΦΕΡΗΛ ΟΝ. ⁸ В ἑΠΑΙΝΙΩΤ.

⁹ В ΝΑΦΩΛΗΛ ΠΕ ΉΕΝ ΠΙΤΟΠΟΣ ΟΥΟΖ ΝΤΕΡΤ ΝΟΥΘΕΡ-
ΜΗΣΙ. ¹⁰ Also spelt ΘΕΡΝΗΣΙ. See Zoega, *Catalogus*, 625, note 9.

¹¹ В ἸΧΑΚΙ ΝΟΥΟΝ.

¹² В ΝΟΥΓΓΝΟΦΟΣ ἸΧΑΚΙ ΝΟΥΧΙΜΩΝ ΉΕΝ ΦΙΟΜ.

to the shore, for the sailors feared to put out to sea lest it should be destroyed under them, and they rose up and brought the merchandise and all their necessary¹ clothing to land; and they passed the whole night sorrowfully while the wind carried away the ship, and they knew not where it had gone. When the morning had come, they tired themselves out in seeking for the ship of Eulogios, but they found it not, and they came and told him everything that had happened; and he and his wife wept and were sorrowful. After these things they thanked God, saying, [68] "God's will be done, blessed be His name² for ever. If He wishes to be merciful³ to us we will build another ship like unto this;" and saying these things to each other they comforted themselves in God, and were strong⁴ in the property which they still had. But behold the devil raised up for them a greater trial than this. Now there was a certain Egyptian who was a very skilful thief, and when he was sought after⁵ to be put to death he rose up and fled, and came down to the sea, and by Satan's luck he found a ship about to sail to Antioch, and he went on board, and came thither,⁶ and lived in the house of Eulogios. After he had been there a few⁷ days he became a labourer for two years, and knew⁸ everything that was in the house of Eulogios,⁹ who knew not that he was a thief,¹⁰ but trusted him. And the thief found two other transgressors like¹¹ unto himself and made companions of them, as the Scripture saith, "Every man cleaveth to him that is like unto him," and they took counsel together to rob the house of Eulogios. And it came to pass that when the day¹² of the martyr drew near, that is to say, the twenty-third of Pharmûthi, Eulogios and many other people with

1 B NANANKÉ ON OYOS AYI ÉΠΙΧΡΟ.

2 Read ΜΑΡΕ ΦΡΑΝ with B. 3 B ΟΥΩΩ ΜΑΕΡΠΙΝΑΙ.

4 B ΝΑΥΤΑΧΡΗΟΥΤ. 5 B omits ΔΕ.

6 B ΕΜΑΥ ΑΦΩΩΠΙ ΔΕ. 7 B ΖΑΝΚΟΥΧΙ ΔΕ.

8 B ΔΡΙΝΙ (sic). 9 B ΠΙΕΓΛΟΓΙΟΣ. 10 B ΟΥΣΟΒΝΙ.

11 B ΗΠΑΙΡΗΤ. 12 B ΠΙΕΖΟΥ.

him made ready to go to the shrine. And it came to pass that while they were there, the mother-in-law of Eulogios fell sick,¹ and, according to the will of God, died; and his wife and her kinsfolk went to weep for, her leaving the Egyptian alone in the house. Then he rose up and went quickly with his companions [69] to the house, and took them in with him, and they ate and drank, and spent the whole day² in robbing the house of Eulogios. And they carried off the gold and silver and all the other valuable things, and finding an Alexandrian ship³ they embarked, and came to Alexandria; and they set out all the property of Eulogios in the market, and sold it for much money, and the share of each one amounted⁴ to three thousand pounds in gold. And it came to pass that when Eulogios came back from the shrine of Saint George, he found his wife and kinsfolk sorrowing; and they told him what had happened, and he grieved for many days. After these things he took consolation in God and glorified Him, saying, "God's will⁵ be done." Meanwhile those⁶ who had stolen his property went into Egypt to Peremoun,⁷ and lived there; and one of them fell sick (?),⁸ and became possessed of a devil, and went away, and no one knew whither he had gone. After a few days there was anger between the remaining two, and they quarrelled with each other, and at midnight the Egyptian rose up, and took a sword, and slew⁹ his insensible companion, and took all the gold and went to the country of Palestine where he toiled in business, and ate and drank with the money of Eulogios a long

¹ Read $\omega\omega\text{NI}$. ² B $\Delta\Upsilon\text{ΠΕΧΩΡΕ}$.

³ B omits $\text{ON } \dot{\text{M}}\text{ΠΑΙΡΗΤ}$. ⁴ B $\xi\omega \text{ TE } \epsilon\theta\rho\upsilon\gamma\epsilon\rho$.

⁵ B $\phi\text{N } \epsilon\tau\epsilon\zeta\text{N}\alpha\zeta$. ⁶ B $\text{N}\alpha\iota$.

⁷ or Pelusium. See Champollion, *L'Égypte sous les Pharaons*, ii, 88, 185, 361; Quatremère, *Mémoires sur l'Égypte*, i, 259. The Arabic name is فارم and the place is marked on Jacotin's great war map of Egypt. It is not mentioned in Maḥmūd Bēy's map, but it must be near the ruins of the castle of Tīna اثار قصر الطينه .

⁸ I do not know what $\omega\omega\rho\text{T}$ means here.

⁹ B $\alpha\theta\eta\omega\text{TEB } \dot{\text{M}}\text{ΠΕ}\rho\omega\phi\eta\rho$.

time. And Eulogios, the true Christian and his wife Euphemia, [70] true to God, did not relax their offerings, and first-fruits, and charities on festival days¹ which they had been wont to give to the poor and the sick; and they did not cease their offerings, but continued them as formerly. And he gave away that which he had laid by, and when that had come to an end, he spent everything that he had. When the day² of the martyr drew nigh, Eulogios spake with his wife, saying, "Behold all the people of the city³ are going to the shrine of Saint George, but we have no income, this year to give; behold, O God, may Saint George look⁴ upon our affliction." His God-loving wife answered and said meekly to him, "I know, brother, that we have nothing, and that there is none⁵ to lend us anything,⁶ for we are poor, but behold,⁷ I have two garments,⁸ take this good one and sell it for money, that our offering to the shrine may not cease." When Eulogios heard these things his eye filled with tears and they both wept. And again Eulogios spake with his wife concerning the cost and the carrying out of the journey. The blessed Euphemia answered and said, "O good brother, rise up and go to thy neighbours, perchance God will cause them to have compassion upon thee and to lend thee the money⁹ wherewith thou shalt be able to supply thy wants and to go to the shrine in peace. If they will not lend thee money, then give this garment to the people who are going to the shrine, and God's will be done." And Eulogios hearkened to her, and rose up and went [71] to a neighbour of his, and said to him, "I want to speak with thee on a certain matter;" and he replied, "Speak, beloved brother." Eulogios said to him, "Behold the day of Saint George

1 B ΝΕΜ ΝΟΥΛΠΑΡΧΗ ΝΕΜ ΝΟΥΕΖΟΥ.

2 B ΝΙΕΖΟΥ. 3 B ΠΙΡΩΜΙ ΤΗΡΟΥ ΝΤΕ ΤΑΙΒΑΚΙ.

4 B ΝΑΥ. 5 B ΟΥΟΞ ΟΝ ΗΜΟΝ.

6 B ΝΑΤΕΝΖΟΥΤ ΝΑΝ ΧΕ. 7 Read ΖΗΠΠΕ.

8 B ΗΤΗΙ ΝΗΙ ΕΤΤΟΙ ΖΙΩΤ.

9 B ΝΑΚ ΩΛ ΠΙΘΕΡΜΗΣΙ ΝΤΕ ΤΑΙΩΟΝΗ.

draweth nigh, and I do not wish to cease this year from giving the little gift which I am accustomed to give to his shrine; but behold I have¹ nothing at all this year to give, for thou knowest all that has happened to me. And now, neighbour, perhaps I may borrow² some money from thee until God show me a way in which I can work and make it up." And while Eulogios was speaking,³ his neighbour's eyes filled with tears, and he said to him, "O good brother, why sayest thou such things as these⁴ to me who have been thy servant until this day? and why speakest thou such things as these to me about money? As God liveth,⁵ hadst thou asked me for ten pounds in gold I would have given them to thee that I might obtain the blessing⁶ of the martyr. But behold⁷ now, I have here three pounds in gold, take them, and if thou needest⁸ more I will give it to thee." And Eulogios took them and brought them to his wife, saying, "I believe on God and Saint George, and if we cast all our care upon God, he will have mercy upon us again." His wife said to him, "God hath set apart the money for thee." And he said, "Thanks be to God and His holy martyr⁹, for when I went to such and such a man and told him¹⁰ everything, he said to me, 'If thou art in need¹¹ of more, come hither to me, and I will give thee what thou needest;'¹² and she rejoiced greatly, and thanked God. Then Eulogios rose up and embarked with those who were with¹³ him, to go to the shrine of Saint George. And behold,[72] the man who had stolen the property of Eulogios meditated within himself, saying, "I know that I have sinned from my youth up, without counting the great sin which I committed when I

¹ Read ΝΤΟΤΕΝ ΑΝ.² Β ἸΠΟΥΨΑΠ.³ Β ΖΟCΟΝ ΝΑΨCΑΧΙ.⁴ Β ἸΝΝΑΙ ΜΗ ΖΑΝΚΕΟΥΟΝ.⁵ Β ϞΟΝΒ ΔΕ.⁶ Β ΖΙΝΔ ΝΤΕ ΠCΜΟΥ.⁷ Β ΙC ΖΗΠΠΕ.⁸ Β ΑΚΨΑΝΕΡΝΧΡΙΔ.⁹ Β ΠΕΨΜΑΡΤΥΡΟC.¹⁰ Β ΔΨΤΑΜΟΥ.¹¹ Β ἸΤΕΚΕΡΝΧΡΙΔ.¹² Β ἸΠΕΤΕΚΕΡΧΡΙΔ.¹³ Β omits ΕΘΝΕΜΑΨ.

rose up against my neighbour and slew him craftily, and I shall suffer everlasting punishment for the sake of the things belonging to other people. Behold now¹ the day of the martyr draweth nigh, I will arise and go to his shrine, and will pray there and make a small offering that peradventure he may receive me favourably before God, and show mercy to my miserable soul." And it came to pass that when Eulogios came to the shrine of Saint² George he with those who were with him, prayed; and they came to the steward and handed in their gifts to him. And the steward knew Eulogios from his being accustomed to come to the shrine year by year, and he ate and³ drank with him. When it was morning they came into the shrine and prayed, and they stood up until the service (σύναξις) was ended, and Eulogios and his fellow citizens came out and walked to the market place. And behold the Egyptian who had robbed the house of Eulogios came in through the door of the shrine dressed⁴ in the dress⁵ of Eulogios with the money tied up in it; and they knew him immediately and ran upon him and laid hold of him, for he wished to flee away. Then they bound him and carried [73] him to the steward, who said to him, "What hast thou done with the things thou hast stolen?" and he said, "I have stolen nothing. O my master Eulogios, thou knowest⁶ that I served thee for two years, and that I never stole anything from thy⁷ house; and this dress (?) is one which I bought in⁸ the market." The steward said to him, "If thou wilt come in with me to the altar of Saint George, and wilt swear to me in the name of God and Saint George, saying, 'I have not stolen',⁹ thou shalt depart." And the thief was glad that he was going to escape, and he cried out, saying, "I will swear wherever thou pleasest,

• Β ἴσθου γε. • Β ἠπιὰριος.

• Β omits ογορ. • Β τοι ἔχωρ.

• Β ΚΑΘΟΥΛΑ. I do not know the exact meaning of this word.

• Β σωφην. • Β περην. • Β εβολει.

• Β ἂν πε ἑταικολποῦ.

and in whatever manner thou pleasest;" and the steward took him [in] that he might take the oath. And the steward said, "... this man chooseth death rather than life. For I say unto you that when a man takes an oath¹ it is received in the presence of God before he can smite² the earth thrice with his foot. As for me, Saint³ George has already told me in a dream during the past night, saying,⁴ 'They will bring to thee to-morrow a man who has stolen what belongs to me, do not let him go, but punish him until he gives up to thee everything that he has stolen'; but I did not understand the vision⁵ until this moment." And he commanded two new whips to be brought⁶ to him, and when they were brought they beat the Egyptian with many stripes; but the thief kept his mouth shut and did not⁷ speak at all. Then the steward took an oath, saying, "Thou shalt either be beaten with these whips⁸ until thou shalt die, or thou shalt restore the things thou hast stolen." And he commanded them to strip his clothes off him, and to beat him with [74] many stripes; and when they had taken off his clothes they found money⁹ inside. They said unto him, "What are these?" and he cried out, saying, "Master, I have sinned," and he admitted [his theft] before the multitude¹⁰ in the shrine¹¹ of Saint George, and confessed everything that had happened to him; and when they had beaten him with many stripes they cast him into a dungeon, and they left him without food¹² and water to die. When Eulogios had received the money he gave¹³ sixty pounds in gold to the shrine, and made a great feast to the poor and the sick, and he rejoiced, and thanked God and Saint George who worked mighty deeds and miracles. Now the money which they had

ἰ Β ἀφναωρκ. ἰ Β πιωμι † Γ. ἰ Β ἠπιὰγιος.

• В Ἰννήτασκολπού τηρού. • В Ἰπιζορομα.

• В АФЕРКЕЛΕΥΙΝ ΕΥΙΝΙ ΝΑΦ ΗΜΑΚΛΑΒΙ.

7 В ΝΑΥΣΑΧΙ ΔΝ. • В ПЕКСΩΜΑ ΝΑΣ ΉΠΑΙΜΑΚΛΑΒΙ.

• В ЁПІНОУВ. 10 В ЁПІМНУ. 11 В ЁПІТОПОС НЕМ.

¹² В НАΘΟΥΩΜ. ¹³ В АΥΤ.

found with the thief amounted to more than five thousand pounds in gold. After these things Eulogios besought the steward and the man was set free,¹ and Eulogios gave him three pounds in gold and the dress which he had worn, and sent him away in peace. When the man saw the compassion of Eulogios and the mighty deeds and miracles of Saint George, how that he had told the steward [about him] in a dream, he gave the three pounds in gold to the shrine of Saint² George, and ministered unto the sick until the day of his death; and Saint George received him favourably and forgave him his sins.

After these things Saint George appeared to Eulogios by night, and said to him, "God hath heard thy prayer and hath accepted thy alms, saying, 'I know of thy charity to the poor [75] and the sick, and I will show mercy unto thee in this world and in that which is to come'.³ When thou shalt wish to return to thy house thou shalt find another ship, greater than thine which was lost, laden with stores⁴ and wood; take it to thy city that thou mayest build⁵ a shrine in my name, and I will bless thee, and thou shalt lack no good thing during thy life." And it came to pass that when it was light Eulogios told the people everything that Saint George had told him during the night, and they marvelled greatly; and they embarked in their ship and sailed to Antioch. And behold Saint George brought the ship of Eulogios to meet them laden with cypress wood and many good things. And Eulogios and those that were with him knew it, and they rose up and went up into it rejoicing, and they brought the ship to Antioch, and told the whole city; and when the people heard it they glorified God and Saint George. Then Eulogios gave great charities to the poor and the sick and the orphans on the day of Saint George, and his prayers and offerings and first-fruits continued in the church always. And he built a glorious shrine in the name of Saint George the holy martyr, and he and his wife and children ministered therein

• B ΛΑΧΩ.

• B ἘΠΙΛΓΙΟΣ.

• B ΦΗΘΗΝΟΥ.

• B ΝΕΜ ΘΗΚΗ.

• A break occurs in B here.

until the day of his death. And Saint George received him favourably before God, who made him a partaker in the heavenly Jerusalem, the place which he desired greatly, and he kept the festival with all the saints.

The ninth miracle of Saint George.

[76]

And it came to pass during the reign of Diocletian the lawless idolater who destroyed the whole earth, that there was a certain general under his authority whose name was Euchios; and he was savage in appearance and of an exceeding wicked disposition. And the emperor Diocletian appointed him three thousand soldiers, and sent them into Egypt to overthrow the churches and to build temples to polluted idols in every place. When this man had come into the country of Egypt he appointed governors in every city and counts and dukes, and commanded them to bind all the Christians throughout their dominions; and he inflicted great punishments and fearful tortures upon them, and finally cut off their heads with the sword; and they became martyrs and died for the name of our Lord Jesus Christ. And he sent an edict throughout the whole land¹ of Egypt, and all the churches were overthrown, and temples of idols were built, and devils worshipped in them.

After all these things it came to pass that the Good God remembered all the evil which the impious emperor Diocletian had wrought, and the innocent blood of the saints, the holy martyrs which he had poured out. And when his end drew nigh, he called to Euchios the general, and said to him, "I know that [77] thou art a prudent man, and that thou dost perform the decrees and commands of the emperors. Rise up now and take soldiers and the edict of the emperor to help thee, and depart quickly into Syria or Palestine, and go first to the shrine of him that is called George, and overthrow it to its very foundations. For I cannot bear to hear tell of the mighty deeds of magic which are

¹ Read KAC.

wrought¹ in the name of him whose head Dadianus the Persian cut off several years ago. And the Christians have built a shrine to his name, and they perform mighty deeds and signs by works of magic so that his name may be magnified in all the land, and many people have forsaken the glorious gods and follow after the mighty deeds of that man, and become Christians." So Euchios the general made obeisance to the emperor and took the edict, and the emperor appointed him three thousand soldiers and sent them to Syria,² and commanded him, saying, "Thou shalt first destroy the shrine of Saint³ George. Then thou shalt pull down all the churches and⁴ bind all the Christians and cast⁵ them into prison. And thou shalt punish them and inflict fearful⁶ sufferings upon them, and thou shalt cut off with the sword the heads⁷ of those who will not worship our gods,⁸ and shalt spare them not."⁹ Then the general took the soldiers with him, and [78] he embarked them in ships and sailed to Syria. When they came to the port of Saint George, they all went quickly¹⁰ into the city with swords, and weapons,¹¹ and bows and arrows¹² in their hands, and the whole city was disturbed by the multitude of the soldiers. And Euchios, like Holofernes¹³ of old who was the chief general of Nebuchadnezzar, went into the shrine of Saint George in great pride holding a staff in his hand, with a

¹ Read ΕΤΑΓΘΑΜΙΩΟΥ.

² B begins again here with the letters ΡΙΑ.

³ Β ἸΠΙΛΓΙΟΣ ἡγορη παρητ' ον εκεγορηε βεν
ΠΙΜΑ ΕΤΕΜΜΑΥ. ⁴ B omits ΟΥΟΖ.

⁵ Β ΕΚΕΖΙΤΟΥ ΕΠΙΩΤΕΚΟ ΟΥΟΖ ἡΤΕΚ' ἡΩΟΥ.

⁶ B omits ΕΥΘΟCΙ ΟΥΟΖ. ⁷ Β ΕΚΩΛΙ. ⁸ Β ἡΝΕΙΝΟΥΤ.

⁹ Β ἡΠΕΡΤΑCΟ ΕρωΟΥ. ΤΟΤΕ ΠΙCΤΡΑΤΥΛΑΤΗC ΝΕΜ
ΝΗΕΘΝΕΜΑΥ ΔΥΤΑΛΗΟΥ ΕΝΙΕΧΗΟΥ.

¹⁰ B omits ἡΧΩΛΕΜ and has ἡΘΩΟΥ ΔΕ.

¹¹ B omits ΝΕΜ ΖΑΝΖΑΡΜΑ.

¹² B omits from ΝΕΜ ΖΑΝCΘΗΝΕΥ ω ΟΥΕΖ ἡCΩΥ.

¹³ Judith II. 4.

multitude of soldiers following after him.¹ When he had come into the shrine² and saw the lamp burning to Saint George, one said [to him], "Look at this senseless thing," and he said, "I see the folly of the Christians, and if the god of this people were not blind the sun would give him light and he would have [no] need of a thousand lamps to give him light." And he took the stick in his hands and smote the lamp, saying, "What is this?" and the lamp broke and fell in fragments upon him and some of the soldiers; and a little piece of glass stuck in his head without his knowing it, and every part of his body which the oil from the lamp touched became leprous. And he thought that that was all that would happen to him, and said to the soldiers, "Until to-day we have heard only with our ears that there is a magician in this place, but to-day we have seen [that there is] with our eyes, for look and see³ what has happened to my hands and feet;" and the multitude of the soldiers round about him marvelled at the power of the holy martyr who had⁽⁷⁹⁾ made him leprous. And his head pained⁴ him exceedingly and he said to the soldiers, "Let us rest here until the morning;" and he was greatly ashamed because of the multitude of the soldiers round about him. And since all the people of the city were Christians, none of them would take him into their house, for they were angry with him on account of the lamp of the shrine which he had broken; and they went out and left him there. Then he rose up and went forth ashamed, and when he reached the door of the shrine and was coming out, his head became dizzy and he fell headlong on the ground, and his whole body trembled and he was unable to stand. Then the soldiers

¹ B omits from ΕΤΤΕ to ΟΥΟΣ.

² B ends with the words ΕΤΑΧΩΕ ΕΒΟΥΝ ΕΠΙΤΟΠΟΣ ΜΠΑ-
 ΡΙΟΣ. ΠΕΧΑΘ ΧΕ ΑΝΑΓ ΕΠΑΙΑΤΕΤΗΤ ΧΕ ΓΕΩΡΓΙΟΣ ΟΥΟΣ
 ΝΑΧΩ ΜΜΟΣ ΧΕ ΑΙΝΑΓ ΕΘΜΕΤΑΤΕΤΗΤ ΝΝΙΧΡΗΤΙΑΝΟΣ ΝΗ
 ΕΡΕ ΝΑΙΝΟΥ† ΝΤΩΟΥ.

³ Read ΝΤΕΤΕΝΝΑΥ.

⁴ Read ΤΚΑC.

came round him and carried him into their house, and they ate and drank, but he could taste nothing for his head was suffering great pain. When the evening had come the soldiers went to bed and slept, but Euchios saw a vision in this wise. He saw a soldier whose name was George shoot an arrow into the air, and the arrow stuck in his head, and he cried out with a loud voice saying, "George, George," and straightway awoke from his slumber. When those who were in the room with him heard the cries they said, "Master, to whom dost thou speak?" and he was ashamed to tell them his dream, and he kept his mouth shut, not wishing to utter the name of Saint George from his lips at all. When the morning had come he was suffering greatly from [130] the piece of glass in his head, and he cried out with loud cries frightening the soldiers and saying, "Take me up, and let us go into our own country that I may not die in this foreign land." And all the soldiers rose up joyfully, and embarked in ships, and sailed to Antioch greatly ashamed; and the head of the general suppurated and became very putrid,¹ and on the third day God smote him and he died. And after five days his whole body became a mass of worms and very putrid, and the soldiers took him and buried him in the sea. When the soldiers had come into Antioch they showed the emperor everything that had taken place, and they told him of the mighty deeds and miracles which they had seen in the shrine of Saint George. But Diocletian the lawless and hateful apostate did not believe these things, for God wished to destroy him by an evil death on account of all the evil deeds he had wrought upon the saints. And he

¹ It is very probable that the writer of these miracles had in his mind the malady and death of Galerius of Dacia thus described by Lactantius, (*De Mortibus Persecutorum*, p. 64, Paris edit. 1710): *Nascitur ei ulcus malum in inferiori parte genitalium, serpitque latius Repercussis medullis, malum recidit introrsus, et interna comprehendit, vermes intus creantur. Odor teter non modo per palatium, sed totam civitatem pervadit. Nec mirum, cum jam confusi essent exitus stercoris et urinae. Comestus a vermibus, et in putredinem corpus cum intolerandis doloribus solvitur. Clamores simul horrendos ad sidera tollit, quales mugitus fingit saucius taurus.*

hardened his heart like Pharaoh of old, and said to the soldiers, "Ye have slain this great general of the empire, and ye utter these foul lies, saying that George the Galilean worketh mighty deeds and miracles. Now by our glorious gods, I will go myself to the shrine, and if I find that ye have foully lied I will cut off all your heads with the sword. And I will take an army there with me and will put the whole city to the sword, I will uproot the shrine to its very foundations, and I will make the Christians [81] worship idols in it."

After these things Diocletian arose and gathered together all his army, and prepared ships for them to embark in and sail to Syria: and he made a herald proclaim throughout the whole city, saying, "Prepare yourselves, O soldiers, for we are going to Syria to overthrow the shrine of the arch-sorcerer of the Galileans." Now while the words were in the emperor's mouth, behold the holy archangel Michael and Saint George came down from heaven and overturned under him the throne upon which he sat, and the golden pomegranates which were on the top of it struck his eyes and crushed in his eye-balls.¹ And he cried out with a loud voice and wept, saying, "Woe is me, O my Lord, woe is me; O Lord God the Good, I have sinned, forgive me, for I have wrought great evil to Thy servants upon earth; O God, forgive me, for I am a sinner." Then the voice of the holy archangel Michael came to him straightway, saying, "There shall be forgiveness to thee neither in this world nor in the world to come: and now thy dominion has passed away and is given to Constantine who is more excellent than thee thousands of times." And all the multitude of the soldiers and all the senators who were assembled² in the royal presence heard the voice of the archangel Michael speaking, and they marvelled at what had

¹ It is said that Diocletian could neither eat nor sleep, that he wept and sighed continually and that he died of a lingering disease assisted by melancholy and despair. Some accounts say that he perished by his own hand. See Eusebius, *Hist. Eccles.*, viii. 17, and Tillemont, *Histoire des Empereurs*, iv, p. 54.

² Read ΕΤΘΟΥΗΤ.

[82] suddenly happened from heaven. And they straightway arose and cast him forth from the royal office, and they brought in Constantine in his stead and robed him in royal apparel. And he was a lover of God, a lover of charity, a lover of man, a lover of goodness and of every person. He went to Church morning and evening every day; he made large assemblies at the Holy Communion, he prayed to God with great earnestness; he gave away large charities and gifts: and he, and his house, and his mother, the God-loving Queen Helena,¹ feared the Lord always, and they praised and blessed and thanked our Lord and God and Saviour, Jesus Christ, through Whom be all glory and adoration and honour meet for the Father and the Son and Holy vivifying and consubstantial Spirit with Him, now and always and for ever and ever, Amen.

[83] *The Encomium which the blessed Abba Theodotus,² Bishop of Ancyra³ of Galatia, pronounced on the day of the glorious commemoration—which is the twenty-third of the month Pharmûthi⁴—of Saint George, the martyr of Diospolis⁵ of*

¹ The True Cross was discovered by Helena in the year 326.

² Theodotus the twelfth Bishop of Ancyra in Galatia lived in the early part of the Vth century. According to our Coptic text he filled the office of Bishop seventy-five years and died at the age of one hundred and eighteen years (see page 171). He was present at the council of Ephesus (not Nicaea, as the Coptic text leads us to believe) in A. D. 431, and supported Cyril in his attacks upon Nestorius. Theodotus episcopus Ancyrae consentiens sanctae synodo, subscripsi. See Labbé, *Sacrorum Conciliorum Collectio*, t. iv, col. 1343; Le Quien, *Oriens Christianus*, i, col. 463, 464. For a list of the works extant of Theodotus see Cave, *Script. Eccles. Historia Literaria*, i, p. 325, ed. London 1688; Migne, *Dict. de Patrologie*, iv, col. 1606; Assemani, *Bibl. Orient. ii*, pp. 245, 343; and for the extant Syriac versions of his works see Wright, *Cat. Syr. MSS. in the British Museum*, pp. 717, 776, 790.

³ Ancyra or Angorah, Ἀγκυρα, was called Sebaste after Galatia became a Roman province about the year B. C. 25.

⁴ I. e. April 18.

⁵ Diospolis, 'the city of Jove', was the classical name given to the city ὁ Λοδ, Lydda, which was built by Shemed the descendant of Benjamin, 1 Chron.

Palestine, the sun of the truth, the star of the morning, the mighty man of the Galileans from Melitene and the valiant soldier of Christ; and he showed forth his family relationships and the mighty conflicts which he endured, and the honours which he received in heaven; in the peace of God, Amen.

It is meet and right and fitting for our souls, O holy beloved, that we should commemorate the sufferings and honourable contests of the saints, and more especially of Saint George the mighty, the most excellent and honourable athlete and warrior—whose festival we celebrate to-day in this glorious commemoration—who has shown himself to us approved by God and lovable before men, by reason of the righteous deeds which he displayed, through which he was worthy of being called into the healthful sufferings of Christ and of bearing wounds in his body for Christ's sake. He was perfect in great¹ endurance, and mighty valour, and a pure [84] heart, and in giving up his entire will to God through the great zeal which he had in his heart towards God, and in the fear of Him which he had within him, which bore fruit plentifully to Him a hundredfold, sixtyfold, and thirtyfold. Moreover, he forsook his own will, and the multiplying of his great wealth, and his servants, and all his riches, and hearkened unto the voice of God, and took up his cross, and walked after our Lord Jesus, following after Him with an upright heart. On this account he received so great honour from Christ that He spake to him with an oath, saying, "Among all the martyrs who have existed there shall not be one like unto thee in heaven, neither shall there be any like unto thee for ever."² He burned with the Holy Spirit and

viii. 12. It was inhabited by the Benjamites after the captivity (Neh. xi. 35; 2 Esdr. xi. 31, 34), and was destroyed by Cestius Gallus about A. D. 65. It is situated about 12 miles from Joppa and about 23 from Jerusalem. Its Arabic name to day is اللد. See *The Survey of Western Palestine*, name list to sheet 18; and Le Quien, *Oriens Christianus*, iii, col. 581.

¹ Read ⲛⲓⲛⲓⲱⲧ, and in line 4 read ⲛⲓⲛⲓⲱⲧ.

² Read ⲱⲁ ⲉⲛⲉⲁ.

performed his daily life with zeal that he might be among those that are chosen and that benefit our souls. In short, he performed the whole will of God and put himself beyond the reach of every thought which could offend the soul. He lived in the service of God, and was remote from the vain sights of this life which are like dreams and which pass away quickly like shadows. For this reason he longed for heaven, remembering what the blessed Paul said,¹ "If ye be risen with Christ, seek after the things which are [85] above, where Christ sits at the right hand of God," and "Remember the things which are above and not those which are upon earth." Neither his father's rank of Count, nor the high birth of his mother, nor the glory of his soldierhood could overcome the decision of the truly noble and holy Saint George, neither could any one of these lead him astray or seduce him to forsake his piety and firm decision and perfect faith. The grace of God protected him in every thing concerning which he was anxious, and he feared God who watched over him, and God strengthened him on every side, like a precious stone of adamant, that he might never be moved. On this account when the time of persecution came, the heart of the holy Saint George was ready, and when God called him into the holy contest he was prompt to obey. Moreover, he went to the holy contest and marched through it by himself: and when they tortured him he became valiant, and was firm and resisted his enemies. He fought with impious governors and received the crown incorruptible for ever, and an imperial sceptre and royal throne from the true [86] and holy Bridegroom our Lord Jesus Christ. And not only himself, but multitudes of souls received crowns through him during the seven years in which they tortured him. If God in His true knowledge permit us, we hope to make manifest to you in this encomium the exalted honours of Saint George, the valiant athlete and soldier of Christ, the holy and noble man of Melitene. For the subject under discussion weighs upon us and compels us to show you everything truly. My heart rejoices greatly within me

¹ Colossians iii, 1, 2.

this day and urges me to speak more especially in honour of Saint George the great luminary, whose festival is celebrated to-day throughout the whole world. To him the Lord testified by oath, saying, "I swear by Myself and by My Holy Father, and the Holy Spirit, that among all those born of women there is not one like unto John the Baptist,¹ and that in the whole Army of Martyrs there is not one like unto thee, neither shall there be one like unto thee for ever. For thou shalt be more exalted than they all in the kingdom of heaven, and they all shall call thee 'George the beloved of God the Highest'." I am afraid, O my beloved, to begin to speak in honour of this great illuminator and warrior, for I know the poverty of my intellect and the feebleness of my halting speech and that I shall not [87] attain to the measure of his exalted and excellent contest. But I hope and trust that the Lord will send me the rays of the light of that valiant man to illuminate my heart and to quicken my halting tongue, that I may speak a few words in his honour to a Christ-loving congregation. And since the description of the honour of this valiant man, O beloved, is above the conception of every man upon earth, more especially of my humble tongue, I, who desire to speak in honour of holy Saint George, the valiant martyr, need wisdom from the Lord and a celestial tongue that I may not omit anything of the mighty and exalted contests of that noble and valiant man, which he fought before all people through his great² endurance and bravery. And also, he is honourworthy for each deed of valour which he wrought with great sufferings and a great number of contests: and if the Lord permit³ we will set before you a few of them. But meanwhile we will set before you the qualities of which we have spoken of this brave soldier of Christ, Saint George. And what are these qualities? His upright and unwavering faith in God; his certain hope; his sincere love; his compassion for every one and the whole human race; his gentleness to all creatures, both great [88]

¹ S. Matt. xi. 11. ² Read ΤΕΡΝΙΩ†.

³ Read ΠΥC † ΜΠΑΙΡΗ†.

and small; his benignity; his goodness; his zeal; his patient endurance of the cares of this life; his good disposition and the joy of his soul; the blamelessness of his heart; his taking his stand at the tribunal boldly; his freedom of speech before the governors, entirely without shame or fear of man, as David the Psalmist said, "I will speak thy testimonies before kings, and will not be ashamed;"¹ his patient endurance of tortures with great² joy of heart; and the other sufferings which he bore for the sake of our Lord Jesus Christ. Of these contests we will set forth a few before you, as we promised to do in the beginning of the preface: the contests about which he heard that blessed voice of the Lord, saying, "As My Father has appointed Me a kingdom, so also will I appoint you who stand with Me in My temptation an unending and indestructible kingdom for ever."³ And again, "Ye shall eat and drink with Me in my kingdom."⁴ By reason of the words full of joy and every happiness Saint George [89] was especially ready for the strife: and the remembrance of those good things made suffering light to him. He bore every thing with a ready will, for he was gladly prompt in every thing. Nothing stood in the way of his rigid resolution to suffer, for the sufferings of this world prepared him for the good things of the world to come, and patient endurance prepared for him the crown incorruptible for ever in heaven. We have extended our preface until now, O beloved, and have not as yet set forth before you the glorious and marvelworthy sufferings of Saint George the athletic martyr of Christ who warred and fought against impiety. But now we will proclaim to you the things which we have set down, together with those which we shall say after them.

Now it came to pass in times of old that when Dadianus, the great king of the Persians, had obtained sovereignty he ruled over the whole world. Now it is said of this tyrannical governor that he was lord of the whole world, but the true Lord of the world, Who is over all things and Who gave us this dominion was not known. And everyone carried his life in his hand for he

¹ Psalm cxxix. 48. ² Read ΟΥΝΙΩΤ.

³ S. Luke xxii, 28, 29. ⁴ S. Luke xxii, 30.

knew that the devil, the father of all wickedness, was envious of our race at all times. Now when the devil saw the faith of Christ increasing day by day throughout the whole world, he was filled with great envy, and entered into the heart of that [90] impious governor Dadianus, who was more wicked than any one else on the whole earth, and who hardened his heart like Pharaoh of old and raised up a great persecution against all Christians. And he sat down and issued an edict to all the world in which was written as follows. "Inasmuch as a rumour has reached my ears that He whom Mary bore, and whom the ravening wolves of Jews slew, is to be worshipped and served by all people, and that Apollo and Poseidon and Hermes and Zeus and Artemis and the rest of the gods are not to be worshipped, I write to you, O all ye governors of the whole world upon whose heads rests the authority of the empire, that ye may all come to me with your followers, counts, generals, soldiers, tribunes and rustics, that ye may know what I wish to ask of you." And he sent copies of the edict throughout the whole world. And sixty-nine governors, each with his retinue, were gathered together from all parts of the world, and came to him at the end of five years: and when they came to him, the whole country was in an uproar by reason of the greatness of the vast and innumerable multitude of those who were with them.

When that wicked tyrant saw that they threw themselves [91] down at his feet and worshipped him and gave him gifts, his heart was puffed up exceedingly, and he roared like a lion: and he feasted with them for seventy days, and did not sit in judgment at all, for he feasted every day. After seventy days Dadianus, the impious, godless, and senseless governor, (and sixty-nine other governors, making seventy godless governors in all), sat upon the tribune and caused them to bring before him all the instruments of the torture-chamber; the instruments for trial, the iron bars (?), the axes, the two-edged swords, the saws, the wheels, the iron hooks, the scrapers (?) of brass, the brazen cauldrons, the knives for splitting the tongue, the iron hands for splitting the bones, the large knives with saw-like edges, the workmen's

chisels into which were fitted sharp pieces of iron, and other instruments of torture which we cannot describe. Now all these had been prepared by the governor for those days. And the tyrannical governor swore an oath before the sixty-nine governors and the whole army, saying, "If my hands find any persons throughout the whole world who are doubtful about serving the gods concerning whom we have given commands, I swear by the might of my kingdom that I will torture them with all these [92] instruments which lie before me, I will smash in their skulls, I will saw off their legs, and I will take out their brains through their nostrils. And as for you, O governors, and everyone who hears me to-day, go ye all and worship the glorious gods that ye may receive the more honours from my majesty. But as for those who will not obey me and who believe on Jesus Whom the Jews crucified, I swear by the might of my kingdom and the crown upon my head, that I will lave all these instruments in the blood of their own bodies and in the blood of their sons and tender daughters, that I will confiscate all their property, and that I will burn them alive;" and the governors and all the multitude cast themselves down and worshipped the polluted gods. When all those who believed in God heard of this oath they were dismayed and terrorstricken by reason of the storm which had risen up against the church of Christ.

Thus three years passed over the world without any one daring to utter from his lips the words, "I am a Christian;" and there was much tribulation of heart throughout the whole world, and no one uttered the name of the Lord from his mouth. But listen, O beloved, and I will declare to you what happened after these things, for it is time to lead you to this honourable man and champion of Jesus Christ; this valiant conqueror; this veritable pearl of God; this new David who destroyed Goliath, which is the devil and his wicked dragon; this sun of truth in the [93] heavens; this [luminary] whose radiance and light illumined the whole world; this man whose festival is celebrated to-day throughout the whole world.

Saint George, the beloved of God and His angels, came

from the country of Cappadocia, and was the son of the governor of Diospolis. His father, an exceedingly orthodox man, died and left the righteous man, then ten years old, and his two sisters, one of whom was called Kasia and the other Mathróna. Now they were exceeding rich in gold and silver; and they had men-servants and maidservants in exceeding great numbers, and immense herds of cattle, and fine horses, and countless flocks of sheep. In short, there was none like unto them in all Palestine and its borders, and all the city loved them because of the good deeds which they wrought for everyone.

Shortly after the death of Saint George's father, a new governor was appointed over the country of Palestine in his stead; and he was a great lover of God. And he knew of the rank of the righteous man and of the good birth of his parents, and he had no child except a daughter two years old. When he came into the city with a mighty following, such as befitted his dignity and honour and greatness, he sent and fetched the holy youth, Saint George, and kissed him many times, and wept for the [94] removal of his father by death. And afterwards he entreated his mother to give him Saint George that he might be to him as a son, and that he might appoint him general over all the multitude that was with him; and she gave him. And he sent him to the king with one hundred soldiers, and he wrote to the king concerning him and showed him his rank and the good birth of his parents. When the king had read the letter he rejoiced in Saint George greatly, and immediately appointed him general over five thousand men, and wrote down that he should receive three thousand pieces of money every month besides his taxes for the public treasury which were remitted to him; and the king sent him back to the eparch with much royal pomp.

When Saint George came back to his house, the whole city and the eparch came out to meet him, and they carried him into his house with great joy. On the morrow his mother spread out a feast for the whole city, for rich and poor alike, male and female, small and great; and she distributed much money among the widows and orphans. Then she invited the eparch and all

his company and made a great feast for them three whole days. And the eparch wrote down Saint George as his son and the heir of everything that he possessed, and he betrothed his daughter to him, and made him lord over all his house: and he was associated with him in the affairs of the government, and lived with him until ten years were ended. When Saint George had completed his twentieth year he was so exceeding strong and valiant [95] that he was the leader in the fight, and there was no one among all the company of soldiers who could be compared with him for strength and beauty. And the grace of God was with him, and He gave him such beauty and strength that all those who saw him marvelled at his power and youth. When he went into battle he was a terror to those who saw him and to those who stood up against him, and when he rushed upon the battle array of the enemy [seated upon] his horse, he carried his drawn sword in his hand, and cried out to them, "I am George of Melitene, and I come against you in anger;" and straightway the weapons of battle fell from their hands, and he destroyed them all, and carried away their spoil. In short, God was with him in all his ways.

When Saint George had completed his twentieth year, the eparch was anxious that he should celebrate his marriage with his daughter; but he did not know that Christ was keeping him a pure virgin bridegroom for Himself. While the eparch was meditating these things in his heart, he went to his rest in God, and left every [96] thing that he had to Saint George. And the good God wished to lead this very valiant man to Himself that His holy name might be glorified in him, and He made this suitable counsel come into his heart, saying, "Behold, I hear that Dadianus the governor has gathered together a number of governors to him in the city of Tyre in respect of the boundaries of the empire. I will arise and take gifts and money, and will go and give them to them, and will ask them to make me eparch in the place of my fathers who have passed away." So he arose straightway, and took much money and many gifts, and put them in a ship with himself and his servants, and went to the governors.

When the saint had come to them he left his servants in the ship with all the baggage, and came up to the governors at once. And he met the lawless Dadianus, and saw the idols before him and people offering up sacrifices to them with great zeal. And he was stupefied entirely for a long time and said within himself, "Why did I leave my own house and the beauty of a Christ-loving city in which they worship the Lord of heaven and earth by day and night, and come to these profane and lawless ones who have forsaken God and worship Satan? Why did I seek the rank of count from the hands of these godless and lawless ones? Cursed be these polluted lawless governors and [97] their dominion, which shall pass away in a moment, with them! I know that the Lord will receive me to Himself, and I will not seek a destructible kingdom of this world, but I will seek the kingdom of my Lord Jesus Christ which endureth for ever; and I will not return to my native city to my mother. And now enough of my life in this world, for I will rely upon my Lord Jesus Christ, who endureth for ever, in His goodness to give me strength to die for His holy name, and to take my bones again to my place of sojourning upon earth, and to lay them in the sepulchre of my dead ancestors." When Saint George had meditated these things in his heart he returned to the ship to his servants, and told them everything that was in his heart. And they entreated him, saying, "Master, if it is to be so let us return to our city with the ship, and let no one know for what purpose we came hither." Saint George said to them, "Far be it from me to return to my house to look upon the face of my mother again, but I will die in this place for the holy name of my Lord Jesus Christ, the king of heaven and earth and that which is beneath the earth, the Lord of all things. And now receive ye your freedom and your wages, and swear to me by God the true Almighty that ye will not return to my house again while I am [98] alive, lest my mother and my sisters know of my condition, and bring only death upon themselves. But now receive ye your wages and take each one of you three pounds of gold and ten changes of raiment, and go wheresoever ye please in the whole

world, my city alone excepted. And if ye are alive and hear that I am dead, do me the kindness for Christ's sake to take my body to my native city and bury it." When the servants of the blessed man George had heard these things they wept a long time, but afterwards they saluted him [and went their way]. Now one of them did not return to Diospolis until the holy man consummated his martyrdom, and three of them dwelt with the holy man in the city of Tyre to witness his strife. And the blessed man distributed the great wealth which he had brought among the poor and the infirm, and the gifts which he had brought for the governors he gave away entirely to the destitute; and he gave away his very clothes to the naked.

Then Saint George leaped among the impious governors and cried out, saying, "I am a Christian openly, and I fear not your madness, O governors of violence, for your gods are devils; may the gods who have not made heaven and earth perish from under the whole heaven and let every one who worships them hold his peace!" When the dragon of death, the lawless Dadianus, [99] looked upon him and saw that he was refined in body and fair in face as the light of the moon when she shines, and that he was altogether handsome in his form like precious, pure, white alabaster, he knew straightway that he was well born and that he was the son of an eminent eparch; and he rose up speechless, marvelling at his youth and his gentle answers. And he answered and said to him, "All we upon earth are filled with all the good things of the gods, and we are very dear to them, and thou thyself art numbered with us in honour and majesty, and by thy noble bearing thou showest that thou art of exceeding high rank. And now be it known to thee, O beloved one, the beauty of whose countenance I love, that during the three years which I and the sixty-nine governors whom I have gathered together from all parts of the world, have been sitting here, during these three years I say, we have not heard such a word as 'Christian' uttered throughout the whole world until this moment. I know in my heart that thou art most noble, and that thou art mighty in thy strength and in the multitude of thy riches; but neither

the other governors, nor the multitudes which surround them will regard thee with the same respect. But now, let the matter be manifest to thee, O noble one, it is not only we and the gover-^[100] nors that thou hast despised, but thou hast also despised the righteous gods themselves; it is meet therefore for thee to repent, and to be changed in heart, and to worship the gods that they may forgive thee thy first ignorance. As for us and the governors, we will take thee to ourselves as one of our beloved sons, and thou shalt receive from the gods and from us all the greatest honours and imperial rank; and thou shalt be ruler over ten fine cities with their suburbs from whatever part of the world thou shalt choose them." Saint George the truly blessed man answered and said to him, "Cursed art thou, and the lawless governors who are with thee, and the foul idols to which thou givest the name of gods! they are not gods but devils, perish thou and they together!" And the governor was enraged, and said to him, "I spoke to thee as a father speaking to his son, and I advised thee for thine own honour and welfare; and thou hast despised us like a stupid and silly man. But tell me, Whence comest thou? What is thy name? What is the name of thy god? What are the names of thy parents who brought thee into the world? Why hast thou come hither?" Now the blessed man did not wish to reveal his name nor the lofty rank of his parents. And the governor and all the other governors said to Saint George, "O beautiful youth, we adjure thee by Jesus Christ, whom thou ^[101] callest God, to tell us what is thy name, and the name of thy parents, and the name of thy city, if those who begat thee are alive, if thou hast brother or sister, what thou seekest and for what purpose thou hast come to this city?" Now because they had adjured Saint George by the name of Christ, he declared, saying, "Inasmuch as ye have adjured me by the name of my God I am unable to hide anything from you. I am a Christian, and the son of a Christian, and no one of my family was ever an idolator. My father was Anastasius the governor of Melitene, and was the son of John the chief governor of Cappadocia. When the emperor saw the valour of my father Anastasius, he demanded

him from his father John, the governor of Cappadocia, and appointed him governor over Melitene and the whole country of Palestine. My father Anastasius was twenty-five years of age when he received the office of governor, and the emperor gave him a company of three thousand armed soldiers for the maintenance of his authority over the whole country of Palestine. And Anastasius sought out a noble lady, after the superior rank of the people of Melitene, among the great ones of the town, whom he might take to wife in holy wedlock. And they advised him, [102] saying, 'In all this city there is no one meet for thy rank and dignity and greatness except Kira¹Theognôsta, the daughter of Dionysius, the count of Diospolis, who is associated with the rule of your majesty, for she is a virgin aged eighteen years, and there is no one [of like rank] in the whole country of Melitene except her father and his house.' And Anastasius commanded, and they straightway brought her father Dionysius, and he gave him her dowry—twice her weight in gold—and many presents, and male and female servants. To her he gave raiment and gardens and fields and vineyards which could not be confiscated, and he took her to wife, and he loved her exceedingly so that he forgot Cappadocia and his parents; and he lived in Palestine until God visited him there. When my mother, Kira Theognôsta, the noble lady, bore me to him, he called my name George after his father's father. And again my mother bore him my two sisters, the name of the one was Kasiâ and that of the other Mathrôna. My blessed father, Anastasius the governor, went to his rest and left me when I was ten years old; one of my sisters was six years old and the other two. After this another governor whose name was Justus, was appointed in the room of my father, and he took the place of my blessed father to me; he moreover appointed me general over five thousand soldiers, and wrote my name to the king to receive three thousand pieces of [103] money every month, and he knew nothing of what was in his house, except what he ate and drank, for it was I who ruled his possession and his house; and he betrothed me to his daughter that I might take her to wife in happy wedlock. And while he

ceedingly wicked, for it would lead me to destruction with you. And now, O lawless ones, tell me to what god ye desire me to offer sacrifice?" Dadianus replied, "George, we wish thee to offer sacrifice to Apollo who spread out the heavens." The blessed man answered, "If Apollo had in truth spread out the heavens, thou couldst rightly have called him 'God'; and if Poseidon had in truth made fast the earth thou couldst rightly have called him 'God' likewise. Art thou not ashamed, O godless, wicked one and dragon of hell, to call this impure and diabolical idol by the name of 'God'? I will now make mention of some of the [105] saints, not for thy sake nor for the sake of the godless governors who are sitting with thee, but for the sake of these multitudes who are here present. To whom, O governor, wouldst thou compare Apollo? Wouldst thou compare him to the great Peter, the Arch-apostle to whom were given the keys of the kingdom of heaven? Or wouldst thou compare him to the mighty Elijah the Tishbite who was an angel upon earth, and who was taken up to heaven in chariots of fire? Is he not more excellent than the wicked sorcerer Poseidon? or Smarakto (Scamandros?) the profane who worked enchantment by fire? and who lived with the defiled one, whom they call Timetia (Demeter?) who gave birth to the Saraphin the sea warriors, who on account of their deeds were cast in to the abyss of the sea? In whom wouldst thou believe, O king, in Jezebel who slew the prophets, or in the most exalted Virgin Mary who bore us our Lord Jesus Christ? Be ashamed then, O foolish one, for thy wicked and impure gods are devils."

When Dadianus the governor heard these things he was greatly enraged, and he commanded them to strip off the clothes which he had on and to tie a girdle round his loins and to hang him upon the wooden horse and to torture him until his bones protruded through his skin. Now he was twenty-one years and [106] three months old, and it was on the first day of the new moon of Pharmûthi that they began to torture the righteous man. And his holy body was disfigured with blood; but the blessed man bore such fearful sufferings as these with patience and fortitude.

knew that the devil, the father of all wickedness, was envious of our race at all times. Now when the devil saw the faith of Christ increasing day by day throughout the whole world, he was filled with great envy, and entered into the heart of that [90] impious governor Dadianus, who was more wicked than any one else on the whole earth, and who hardened his heart like Pharaoh of old and raised up a great persecution against all Christians. And he sat down and issued an edict to all the world in which was written as follows. "Inasmuch as a rumour has reached my ears that He whom Mary bore, and whom the ravening wolves of Jews slew, is to be worshipped and served by all people, and that Apollo and Poseidon and Hermes and Zeus and Artemis and the rest of the gods are not to be worshipped, I write to you, O all ye governors of the whole world upon whose heads rests the authority of the empire, that ye may all come to me with your followers, counts, generals, soldiers, tribunes and rustics, that ye may know what I wish to ask of you." And he sent copies of the edict throughout the whole world. And sixty-nine governors, each with his retinue, were gathered together from all parts of the world, and came to him at the end of five years: and when they came to him, the whole country was in an uproar by reason of the greatness of the vast and innumerable multitude of those who were with them.

When that wicked tyrant saw that they threw themselves [91] down at his feet and worshipped him and gave him gifts, his heart was puffed up exceedingly, and he roared like a lion: and he feasted with them for seventy days, and did not sit in judgment at all, for he feasted every day. After seventy days Dadianus, the impious, godless, and senseless governor, (and sixty-nine other governors, making seventy godless governors in all), sat upon the tribune and caused them to bring before him all the instruments of the torture-chamber; the instruments for trial, the iron bars (?), the axes, the two-edged swords, the saws, the wheels, the iron hooks, the scrapers (?) of brass, the brazen cauldrons, the knives for splitting the tongue, the iron hands for splitting the bones, the large knives with saw-like edges, the workmen's

chisels into which were fitted sharp pieces of iron, and other instruments of torture which we cannot describe. Now all these had been prepared by the governor for those days. And the tyrannical governor swore an oath before the sixty-nine governors and the whole army, saying, "If my hands find any persons throughout the whole world who are doubtful about serving the gods concerning whom we have given commands, I swear by the might of my kingdom that I will torture them with all these [92] instruments which lie before me, I will smash in their skulls, I will saw off their legs, and I will take out their brains through their nostrils. And as for you, O governors, and everyone who hears me to-day, go ye all and worship the glorious gods that ye may receive the more honours from my majesty. But as for those who will not obey me and who believe on Jesus Whom the Jews crucified, I swear by the might of my kingdom and the crown upon my head, that I will lave all these instruments in the blood of their own bodies and in the blood of their sons and tender daughters, that I will confiscate all their property, and that I will burn them alive;" and the governors and all the multitude cast themselves down and worshipped the polluted gods. When all those who believed in God heard of this oath they were dismayed and terrorstricken by reason of the storm which had risen up against the church of Christ.

Thus three years passed over the world without any one daring to utter from his lips the words, "I am a Christian;" and there was much tribulation of heart throughout the whole world, and no one uttered the name of the Lord from his mouth. But listen, O beloved, and I will declare to you what happened after these things, for it is time to lead you to this honourable man and champion of Jesus Christ; this valiant conqueror; this veritable pearl of God; this new David who destroyed Goliath, which is the devil and his wicked dragon; this sun of truth in the [93] heavens; this [luminary] whose radiance and light illumined the whole world; this man whose festival is celebrated to-day throughout the whole world.

Saint George, the beloved of God and His angels, came

from the country of Cappadocia, and was the son of the governor of Diospolis. His father, an exceedingly orthodox man, died and left the righteous man, then ten years old, and his two sisters, one of whom was called Kasia and the other Mathrôna. Now they were exceeding rich in gold and silver; and they had men-servants and maidservants in exceeding great numbers, and immense herds of cattle, and fine horses, and countless flocks of sheep. In short, there was none like unto them in all Palestine and its borders, and all the city loved them because of the good deeds which they wrought for everyone.

Shortly after the death of Saint George's father, a new governor was appointed over the country of Palestine in his stead; and he was a great lover of God. And he knew of the rank of the righteous man and of the good birth of his parents, and he had no child except a daughter two years old. When he came into the city with a mighty following, such as befitted his dignity and honour and greatness, he sent and fetched the holy youth, Saint George, and kissed him many times, and wept for the [94] removal of his father by death. And afterwards he entreated his mother to give him Saint George that he might be to him as a son, and that he might appoint him general over all the multitude that was with him; and she gave him. And he sent him to the king with one hundred soldiers, and he wrote to the king concerning him and showed him his rank and the good birth of his parents. When the king had read the letter he rejoiced in Saint George greatly, and immediately appointed him general over five thousand men, and wrote down that he should receive three thousand pieces of money every month besides his taxes for the public treasury which were remitted to him; and the king sent him back to the eparch with much royal pomp.

When Saint George came back to his house, the whole city and the eparch came out to meet him, and they carried him into his house with great joy. On the morrow his mother spread out a feast for the whole city, for rich and poor alike, male and female, small and great; and she distributed much money among the widows and orphans. Then she invited the eparch and all

his company and made a great feast for them three whole days. And the eparch wrote down Saint George as his son and the heir of everything that he possessed, and he betrothed his daughter to him, and made him lord over all his house: and he was associated with him in the affairs of the government, and lived with him until ten years were ended. When Saint George had com-
 [95] pleted his twentieth year he was so exceeding strong and valiant that he was the leader in the fight, and there was no one among all the company of soldiers who could be compared with him for strength and beauty. And the grace of God was with him, and He gave him such beauty and strength that all those who saw him marvelled at his power and youth. When he went into battle he was a terror to those who saw him and to those who stood up against him, and when he rushed upon the battle array of the enemy [seated upon] his horse, he carried his drawn sword in his hand, and cried out to them, "I am George of Melitene, and I come against you in anger;" and straightway the weapons of battle fell from their hands, and he destroyed them all, and carried away their spoil. In short, God was with him in all his ways.

When Saint George had completed his twentieth year, the eparch was anxious that he should celebrate his marriage with his daughter, but he did not know that Christ was keeping him a pure virgin bridegroom for Himself. While the eparch was meditating these things in his heart, he went to his rest in God, and left every
 [96] thing that he had to Saint George. And the good God wished to lead this very valiant man to Himself that His holy name might be glorified in him, and He made this suitable counsel come into his heart, saying, "Behold, I hear that Diadma the governor has gathered together a number of governors to him in the city of Tyre in respect of the boundaries of the empire. I will arise and take gifts and money, and will go and give them to them, and will ask them to make me eparch in the place of my fathers who have passed away." So he arose straightway, and took much money and many gifts, and put them in a ship with himself and his servants, and went to the governors

hardened his heart like Pharaoh of old, and said to the soldiers, "Ye have slain this great general of the empire, and ye utter these foul lies, saying that George the Galilean worketh mighty deeds and miracles. Now by our glorious gods, I will go myself to the shrine, and if I find that ye have foully lied I will cut off all your heads with the sword. And I will take an army there with me and will put the whole city to the sword, I will uproot the shrine to its very foundations, and I will make the Christians [81] worship idols in it."

After these things Diocletian arose and gathered together all his army, and prepared ships for them to embark in and sail to Syria: and he made a herald proclaim throughout the whole city, saying, "Prepare yourselves, O soldiers, for we are going to Syria to overthrow the shrine of the arch-sorcerer of the Galileans." Now while the words were in the emperor's mouth, behold the holy archangel Michael and Saint George came down from heaven and overturned under him the throne upon which he sat, and the golden pomegranates which were on the top of it struck his eyes and crushed in his eye-balls.¹ And he cried out with a loud voice and wept, saying, "Woe is me, O my Lord, woe is me; O Lord God the Good, I have sinned, forgive me, for I have wrought great evil to Thy servants upon earth; O God, forgive me, for I am a sinner." Then the voice of the holy archangel Michael came to him straightway, saying, "There shall be forgiveness to thee neither in this world nor in the world to come: and now thy dominion has passed away and is given to Constantine who is more excellent than thee thousands of times." And all the multitude of the soldiers and all the senators who were assembled² in the royal presence heard the voice of the archangel Michael speaking, and they marvelled at what had

¹ It is said that Diocletian could neither eat nor sleep, that he wept and sighed continually and that he died of a lingering disease assisted by melancholy and despair. Some accounts say that he perished by his own hand. See Eusebius, *Hist. Eccles.*, viii. 17, and Tillemont, *Histoire des Empereurs*, iv. p. 54.

² Read ἑταῖροι.

[82] suddenly happened from heaven. And they straightway arose and cast him forth from the royal office, and they brought in Constantine in his stead and robed him in royal apparel. And he was a lover of God, a lover of charity, a lover of man, a lover of goodness and of every person. He went to Church morning and evening every day; he made large assemblies at the Holy Communion, he prayed to God with great earnestness; he gave away large charities and gifts: and he, and his house, and his mother, the God-loving Queen Helena,¹ feared the Lord always, and they praised and blessed and thanked our Lord and God and Saviour, Jesus Christ, through Whom be all glory and adoration and honour meet for the Father and the Son and Holy vivifying and consubstantial Spirit with Him, now and always and for ever and ever, Amen.

[83] *The Encomium which the blessed Abba Theodotus,² Bishop of Ancyra³ of Galatia, pronounced on the day of the glorious commemoration—which is the twenty-third of the month Pharmûthi⁴—of Saint George, the martyr of Diospolis⁵ of*

¹ The True Cross was discovered by Helena in the year 326.

² Theodotus the twelfth Bishop of Ancyra in Galatia lived in the early part of the Vth century. According to our Coptic text he filled the office of Bishop seventy-five years and died at the age of one hundred and eighteen years (see page 171). He was present at the council of Ephesus (not Nicaea, as the Coptic text leads us to believe) in A. D. 431, and supported Cyril in his attacks upon Nestorius. Theodotus episcopus Ancyrae consentiens sanctae synodo, subscripsi. See Lalbê, *Sacrorum Conciliorum Collectio*, t. iv, col. 1343; Le Quien, *Oriens Christianus*, i, col. 463, 464. For a list of the works extant of Theodotus see Cave, *Script. Eccles. Historia Literaria*, i, p. 325, ed. London 1688; Migne, *Dict. de Patrologie*, iv, col. 1606; Assemani, *Bibl. Orient.* ii, pp. 298, 303; and for the extant Syriac versions of his works see Wright, *Cat. Syr. MSS. in the British Museum*, pp. 717, 776, 780.

³ Ancyra or Angorah, 'Ancyra, was called Sebaste after Galatia became a Roman province about the year B. C. 25.

⁴ I. e. April 18.

⁵ Diospolis, 'the city of Jove', was the classical name given to the city of Lod, Lydda, which was built by Shemed the descendant of Benjamin, 1 Chron.

Palestine, the sun of the truth, the star of the morning, the mighty man of the Galileans from Melitene and the valiant soldier of Christ; and he showed forth his family relationships and the mighty conflicts which he endured, and the honours which he received in heaven; in the peace of God, Amen.

It is meet and right and fitting for our souls, O holy beloved, that we should commemorate the sufferings and honourable contests of the saints, and more especially of Saint George the mighty, the most excellent and honourable athlete and warrior—whose festival we celebrate to-day in this glorious commemoration—who has shown himself to us approved by God and lovable before men, by reason of the righteous deeds which he displayed, through which he was worthy of being called into the healthful sufferings of Christ and of bearing wounds in his body for Christ's sake. He was perfect in great¹ endurance, and mighty valour, and a pure [24] heart, and in giving up his entire will to God through the great zeal which he had in his heart towards God, and in the fear of Him which he had within him, which bore fruit plentifully to Him a hundredfold, sixtyfold, and thirtyfold. Moreover, he forsook his own will, and the multiplying of his great wealth, and his servants, and all his riches, and hearkened unto the voice of God, and took up his cross, and walked after our Lord Jesus, following after Him with an upright heart. On this account he received so great honour from Christ that He spake to him with an oath, saying, "Among all the martyrs who have existed there shall not be one like unto thee in heaven, neither shall there be any like unto thee for ever."² He burned with the Holy Spirit and

viii. 12. It was inhabited by the Benjamites after the captivity (Neh. xi. 35; 2 Esdr. xi. 31, 34), and was destroyed by Cestius Gallus about A. D. 65. It is situated about 12 miles from Joppa and about 23 from Jerusalem. Its Arabic name to day is نابلس. See *The Survey of Western Palestine*, name list to sheet 18; and Le Quien, *Oriens Christianus*, iii, col. 581.

¹ Read 𐤍𐤏𐤍𐤓𐤕, and in line 4 read 𐤍𐤏𐤍𐤓𐤕.

² Read 𐤕𐤁 𐤍𐤏𐤍𐤓𐤕.

performed his daily life with zeal that he might be among those that are chosen and that benefit our souls. In short, he performed the whole will of God and put himself beyond the reach of every thought which could offend the soul. He lived in the service of God, and was remote from the vain sights of this life which are like dreams and which pass away quickly like shadows. For this reason he longed for heaven, remembering what the blessed Paul said,¹ "If ye be risen with Christ, seek after the things which are [85] above, where Christ sits at the right hand of God," and "Remember the things which are above and not those which are upon earth." Neither his father's rank of Count, nor the high birth of his mother, nor the glory of his soldierhood could overcome the decision of the truly noble and holy Saint George, neither could any one of these lead him astray or seduce him to forsake his piety and firm decision and perfect faith. The grace of God protected him in every thing concerning which he was anxious, and he feared God who watched over him, and God strengthened him on every side, like a precious stone of adamant, that he might never be moved. On this account when the time of persecution came, the heart of the holy Saint George was ready, and when God called him into the holy contest he was prompt to obey. Moreover, he went to the holy contest and marched through it by himself: and when they tortured him he became valiant, and was firm and resisted his enemies. He fought with impious governors and received the crown incorruptible for ever, and an imperial sceptre and royal throne from the true [86] and holy Bridegroom our Lord Jesus Christ. And not only himself, but multitudes of souls received crowns through him during the seven years in which they tortured him. If God in His true knowledge permit us, we hope to make manifest to you in this encomium the exalted honours of Saint George, the valiant athlete and soldier of Christ, the holy and noble man of Melitene. For the subject under discussion weighs upon us and compels us to show you everything truly. My heart rejoices greatly within me

¹ Colossians iii, 1, 2.

this day and urges me to speak more especially in honour of Saint George the great luminary, whose festival is celebrated to-day throughout the whole world. To him the Lord testified by oath, saying, "I swear by Myself and by My Holy Father, and the Holy Spirit, that among all those born of women there is not one like unto John the Baptist,¹ and that in the whole Army of Martyrs there is not one like unto thee, neither shall there be one like unto thee for ever. For thou shalt be more exalted than they all in the kingdom of heaven, and they all shall call thee 'George the beloved of God the Highest'." I am afraid, O my beloved, to begin to speak in honour of this great illuminator and warrior, for I know the poverty of my intellect and the feebleness of my halting speech and that I shall not [87] attain to the measure of his exalted and excellent contest. But I hope and trust that the Lord will send me the rays of the light of that valiant man to illuminate my heart and to quicken my halting tongue, that I may speak a few words in his honour to a Christ-loving congregation. And since the description of the honour of this valiant man, O beloved, is above the conception of every man upon earth, more especially of my humble tongue, I, who desire to speak in honour of holy Saint George, the valiant martyr, need wisdom from the Lord and a celestial tongue that I may not omit anything of the mighty and exalted contests of that noble and valiant man, which he fought before all people through his great² endurance and bravery. And also, he is honourworthy for each deed of valour which he wrought with great sufferings and a great number of contests: and if the Lord permit³ we will set before you a few of them. But meanwhile we will set before you the qualities of which we have spoken of this brave soldier of Christ, Saint George. And what are these qualities? His upright and unwavering faith in God; his certain hope; his sincere love; his compassion for every one and the whole human race; his gentleness to all creatures, both great [88]

¹ S. Matt. xi. 11. ² Read ΤΕΡΝΙΩΤ.

³ Read ΠΟΤ Τ ΜΠΑΙΡΗΤ.

and small; his benignity; his goodness; his zeal; his patient endurance of the cares of this life; his good disposition and the joy of his soul; the blamelessness of his heart; his taking his stand at the tribunal boldly; his freedom of speech before the governors, entirely without shame or fear of man, as David the Psalmist said, "I will speak thy testimonies before kings, and will not be ashamed;"¹ his patient endurance of tortures with great² joy of heart; and the other sufferings which he bore for the sake of our Lord Jesus Christ. Of these contests we will set forth a few before you, as we promised to do in the beginning of the preface: the contests about which he heard that blessed voice of the Lord, saying, "As My Father has appointed Me a kingdom, so also will I appoint you who stand with Me in My temptation an unending and indestructible kingdom for ever."³ And again, "Ye shall eat and drink with Me in my kingdom."⁴ By reason of the words full of joy and every happiness Saint George [89] was especially ready for the strife: and the remembrance of those good things made suffering light to him. He bore every thing with a ready will, for he was gladly prompt in every thing. Nothing stood in the way of his rigid resolution to suffer, for the sufferings of this world prepared him for the good things of the world to come, and patient endurance prepared for him the crown incorruptible for ever in heaven. We have extended our preface until now, O beloved, and have not as yet set forth before you the glorious and marvelworthy sufferings of Saint George the athletic martyr of Christ who warred and fought against impiety. But now we will proclaim to you the things which we have set down, together with those which we shall say after them.

Now it came to pass in times of old that when Dadianus, the great king of the Persians, had obtained sovereignty he ruled over the whole world. Now it is said of this tyrannical governor that he was lord of the whole world, but the true Lord of the world, Who is over all things and Who gave us this dominion was not known. And everyone carried his life in his hand for he

¹ Psalm cxxix. 46. ² Read ΟΥΝΙΩΤ.

³ S. Luke xxii, 28, 29.

⁴ S. Luke xxii, 30.

knew that the devil, the father of all wickedness, was envious of our race at all times. Now when the devil saw the faith of Christ increasing day by day throughout the whole world, he was filled with great envy, and entered into the heart of that [90] impious governor Dadianus, who was more wicked than any one else on the whole earth, and who hardened his heart like Pharaoh of old and raised up a great persecution against all Christians. And he sat down and issued an edict to all the world in which was written as follows. "Inasmuch as a rumour has reached my ears that He whom Mary bore, and whom the ravening wolves of Jews slew, is to be worshipped and served by all people, and that Apollo and Poseidon and Hermes and Zeus and Artemis and the rest of the gods are not to be worshipped, I write to you, O all ye governors of the whole world upon whose heads rests the authority of the empire, that ye may all come to me with your followers, counts, generals, soldiers, tribunes and rustics, that ye may know what I wish to ask of you." And he sent copies of the edict throughout the whole world. And sixty-nine governors, each with his retinue, were gathered together from all parts of the world, and came to him at the end of five years: and when they came to him, the whole country was in an uproar by reason of the greatness of the vast and innumerable multitude of those who were with them.

When that wicked tyrant saw that they threw themselves [91] down at his feet and worshipped him and gave him gifts, his heart was puffed up exceedingly, and he roared like a lion: and he feasted with them for seventy days, and did not sit in judgment at all, for he feasted every day. After seventy days Dadianus, the impious, godless, and senseless governor, (and sixty-nine other governors, making seventy godless governors in all), sat upon the tribune and caused them to bring before him all the instruments of the torture-chamber; the instruments for trial, the iron bars (?), the axes, the two-edged swords, the saws, the wheels, the iron hooks, the scrapers (?) of brass, the brazen cauldrons, the knives for splitting the tongue, the iron hands for splitting the bones, the large knives with saw-like edges, the workmen's

chisels into which were fitted sharp pieces of iron, and other instruments of torture which we cannot describe. Now all these had been prepared by the governor for those days. And the tyrannical governor swore an oath before the sixty-nine governors and the whole army, saying, "If my hands find any persons throughout the whole world who are doubtful about serving the gods concerning whom we have given commands, I swear by the might of my kingdom that I will torture them with all these [92] instruments which lie before me, I will smash in their skulls, I will saw off their legs, and I will take out their brains through their nostrils. And as for you, O governors, and everyone who hears me to-day, go ye all and worship the glorious gods that ye may receive the more honours from my majesty. But as for those who will not obey me and who believe on Jesus Whom the Jews crucified, I swear by the might of my kingdom and the crown upon my head, that I will lave all these instruments in the blood of their own bodies and in the blood of their sons and tender daughters, that I will confiscate all their property, and that I will burn them alive;" and the governors and all the multitude cast themselves down and worshipped the polluted gods. When all those who believed in God heard of this oath they were dismayed and terrorstricken by reason of the storm which had risen up against the church of Christ.

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When Saint George came back to his house, the whole city and the eparch came out to meet him, and they carried him into his house with great joy. On the morrow his mother spread out a feast for the whole city, for rich and poor alike, male and female, small and great; and she distributed much money among the widows and orphans. Then she invited the eparch and all

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When Saint George had completed his twentieth year, the eparch was anxious that he should celebrate his marriage with his daughter; but he did not know that Christ was keeping him a pure virgin bridegroom for Himself. While the eparch was meditating these things in his heart, he went to his rest in God, and left every [96] thing that he had to Saint George. And the good God wished to lead this very valiant man to Himself that His holy name might be glorified in him, and He made this suitable counsel come into his heart, saying, "Behold, I hear that Diabanes the governor has gathered together a number of governors to him in the city of Tyre in respect of the boundaries of the empire. I will arise and take gifts and money, and will go and give them to them, and will ask them to make me eparch in the place of my fathers who have passed away." So he arose straightway, and took much money and many gifts, and put them in a ship with himself and his servants, and went to the governors

When the saint had come to them he left his servants in the ship with all the baggage, and came up to the governors at once. And he met the lawless Dadianus, and saw the idols before him and people offering up sacrifices to them with great zeal. And he was stupefied entirely for a long time and said within himself, "Why did I leave my own house and the beauty of a Christ-loving city in which they worship the Lord of heaven and earth by day and night, and come to these profane and lawless ones who have forsaken God and worship Satan? Why did I seek the rank of count from the hands of these godless and lawless ones? Cursed be these polluted lawless governors and [97] their dominion, which shall pass away in a moment, with them! I know that the Lord will receive me to Himself, and I will not seek a destructible kingdom of this world, but I will seek the kingdom of my Lord Jesus Christ which endureth for ever; and I will not return to my native city to my mother. And now enough of my life in this world, for I will rely upon my Lord Jesus Christ, who endureth for ever, in His goodness to give me strength to die for His holy name, and to take my bones again to my place of sojourning upon earth, and to lay them in the sepulchre of my dead ancestors." When Saint George had meditated these things in his heart he returned to the ship to his servants, and told them everything that was in his heart. And they entreated him, saying, "Master, if it is to be so let us return to our city with the ship, and let no one know for what purpose we came hither." Saint George said to them, "Far be it from me to return to my house to look upon the face of my mother again, but I will die in this place for the holy name of my Lord Jesus Christ, the king of heaven and earth and that which is beneath the earth, the Lord of all things. And now receive ye your freedom and your wages, and swear to me by God the true Almighty that ye will not return to my house again while I am [98] alive, lest my mother and my sisters know of my condition, and bring only death upon themselves. But now receive ye your wages and take each one of you three pounds of gold and ten changes of raiment. and go wheresoever ye please in the whole

world, my city alone excepted. And if ye are alive and hear that I am dead, do me the kindness for Christ's sake to take my body to my native city and bury it." When the servants of the blessed man George had heard these things they wept a long time, but afterwards they saluted him [and went their way]. Now one of them did not return to Diospolis until the holy man consummated his martyrdom, and three of them dwelt with the holy man in the city of Tyre to witness his strife. And the blessed man distributed the great wealth which he had brought among the poor and the infirm, and the gifts which he had brought for the governors he gave away entirely to the destitute; and he gave away his very clothes to the naked.

Then Saint George leaped among the impious governors and cried out, saying, "I am a Christian openly, and I fear not your madness, O governors of violence, for your gods are devils; may the gods who have not made heaven and earth perish from under the whole heaven and let every one who worships them hold his peace!" When the dragon of death, the lawless Dadianus, [99] looked upon him and saw that he was refined in body and fair in face as the light of the moon when she shines, and that he was altogether handsome in his form like precious, pure, white alabaster, he knew straightway that he was well born and that he was the son of an eminent eparch; and he rose up speechless, marvelling at his youth and his gentle answers. And he answered and said to him, "All we upon earth are filled with all the good things of the gods, and we are very dear to them, and thou thyself art numbered with us in honour and majesty, and by thy noble bearing thou showest that thou art of exceeding high rank. And now be it known to thee, O beloved one, the beauty of whose countenance I love, that during the three years which I and the sixty-nine governors whom I have gathered together from all parts of the world, have been sitting here, during these three years I say, we have not heard such a word as 'Christian' uttered throughout the whole world until this moment. I know in my heart that thou art most noble, and that thou art mighty in thy strength and in the multitude of thy riches; but neither

the other governors, nor the multitudes which surround them will regard thee with the same respect. But now, let the matter be manifest to thee, O noble one, it is not only we and the gover-[100]nors that thou hast despised, but thou hast also despised the righteous gods themselves; it is meet therefore for thee to repent, and to be changed in heart, and to worship the gods that they may forgive thee thy first ignorance. As for us and the governors, we will take thee to ourselves as one of our beloved sons, and thou shalt receive from the gods and from us all the greatest honours and imperial rank; and thou shalt be ruler over ten fine cities with their suburbs from whatever part of the world thou shalt choose them." Saint George the truly blessed man answered and said to him, "Cursed art thou, and the lawless governors who are with thee, and the foul idols to which thou givest the name of gods! they are not gods but devils, perish thou and they together!" And the governor was enraged, and said to him, "I spoke to thee as a father speaking to his son, and I advised thee for thine own honour and welfare; and thou hast despised us like a stupid and silly man. But tell me, Whence comest thou? What is thy name? What is the name of thy god? What are the names of thy parents who brought thee into the world? Why hast thou come hither?" Now the blessed man did not wish to reveal his name nor the lofty rank of his parents. And the governor and all the other governors said to Saint George, "O beautiful youth, we adjure thee by Jesus Christ, whom thou [101] callest God, to tell us what is thy name, and the name of thy parents, and the name of thy city, if those who begat thee are alive, if thou hast brother or sister, what thou seekest and for what purpose thou hast come to this city?" Now because they had adjured Saint George by the name of Christ, he declared, saying, "Inasmuch as ye have adjured me by the name of my God I am unable to hide anything from you. I am a Christian, and the son of a Christian, and no one of my family was ever an idolator. My father was Anastasius the governor of Melitene, and was the son of John the chief governor of Cappadocia. When the emperor saw the valour of my father Anastasius, he demanded

him from his father John, the governor of Cappadocia, and appointed him governor over Melitene and the whole country of Palestine. My father Anastasius was twenty-five years of age when he received the office of governor, and the emperor gave him a company of three thousand armed soldiers for the maintenance of his authority over the whole country of Palestine. And Anastasius sought out a noble lady, after the superior rank of the people of Melitene, among the great ones of the town, whom he might take to wife in holy wedlock. And they advised him, [102] saying, 'In all this city there is no one meet for thy rank and dignity and greatness except Kira¹Theognôsta, the daughter of Dionysius, the count of Diospolis, who is associated with the rule of your majesty, for she is a virgin aged eighteen years, and there is no one [of like rank] in the whole country of Melitene except her father and his house.' And Anastasius commanded, and they straightway brought her father Dionysius, and he gave him her dowry—twice her weight in gold—and many presents, and male and female servants. To her he gave raiment and gardens and fields and vineyards which could not be confiscated, and he took her to wife, and he loved her exceedingly so that he forgot Cappadocia and his parents; and he lived in Palestine until God visited him there. When my mother, Kira Theognôsta, the noble lady, bore me to him, he called my name George after his father's father. And again my mother bore him my two sisters, the name of the one was Kasiâ and that of the other Mathrôna. My blessed father, Anastasius the governor, went to his rest and left me when I was ten years old; one of my sisters was six years old and the other two. After this another governor whose name was Justus, was appointed in the room of my father, and he took the place of my blessed father to me; he moreover appointed me general over five thousand soldiers, and wrote my name to the king to receive three thousand pieces of [103] money every month, and he knew nothing of what was in his house, except what he ate and drank, for it was I who ruled his possession and his house; and he betrothed me to his daughter that I might take her to wife in happy wedlock. And while he

was purposing to carry out our marriage the time of all men came upon him, and he departed from the sojourning of this vain life, and I buried him in the sepulchre of my blessed fathers; may God grant them everlasting rest, Amen! As for myself, I carried out my military duties satisfactorily, and by the skilful working of my lands and the generosity¹ of my mother, I acquired wealth, and with wealth came honours, and then in a ship of my own I came with my servants to this city to present gifts and offerings to you and the other governors that ye might make me governor in the room of my fathers who have passed away. But when I saw that ye had' forsaken the God of heaven and earth who had granted royalty unto you and that ye served Satan, I said in my heart, 'Let every kingdom which proceedeth from Satan and his children—which ye are—perish!' And I gave all my gifts and possessions to the lesser brethren of my Lord Jesus Christ, who were more worthy of them than you, and I came to you to chide your folly, for the things which ye worship are not gods, but foul devils. Now, behold, I will inform you of the whole matter, I am a Christian boldly, and I believe [104] on my Lord Jesus Christ; whatsoever ye desire to do unto me, that do."

When the governors heard from him that he came from Melitene of Cappadocia, and that he was the son of the chief governor, they were afraid. And they spake to him with flattering words, saying, "O youth, we know thy rank and the good birth of thy ancestors, come now, listen to us, and let our advice be acceptable unto thee. Offer sacrifice unto the gods, that thou mayest receive from them not only the office of governor held by thy ancestors, but also the rulership over the whole world which we will give thee. Furthermore, next in order to these governors present, thou shalt appoint whomsoever thou pleasest to be counts in every province of the whole world, and they shall be generals and commanders and leaders under thy authority in every place." The just man answered, and said, "This counsel of yours is ex-

¹ Read ΠΤΜΑΤ.

ceedingly wicked, for it would lead me to destruction with you. And now, O lawless ones, tell me to what god ye desire me to offer sacrifice?" Dadianus replied, "George, we wish thee to offer sacrifice to Apollo who spread out the heavens." The blessed man answered, "If Apollo had in truth spread out the heavens, thou couldst rightly have called him 'God'; and if Poseidon had in truth made fast the earth thou couldst rightly have called him 'God' likewise. Art thou not ashamed, O godless, wicked one and dragon of hell, to call this impure and diabolical idol by the name of 'God'? I will now make mention of some of the [105] saints, not for thy sake nor for the sake of the godless governors who are sitting with thee, but for the sake of these multitudes who are here present. To whom, O governor, wouldst thou compare Apollo? Wouldst thou compare him to the great Peter, the Arch-apostle to whom were given the keys of the kingdom of heaven? Or wouldst thou compare him to the mighty Elijah the Tishbite who was an angel upon earth, and who was taken up to heaven in chariots of fire? Is he not more excellent than the wicked sorcerer Poseidon? or Smaraktos (Scamandros?) the profane who worked enchantment by fire? and who lived with the defiled one, whom they call Timetia (Demeter?) who gave birth to the Saraphin the sea warriors, who on account of their deeds were cast in to the abyss of the sea? In whom wouldst thou believe, O king, in Jezebel who slew the prophets, or in the most exalted Virgin Mary who bore us our Lord Jesus Christ? Be ashamed then, O foolish one, for thy wicked and impure gods are devils."

When Dadianus the governor heard these things he was greatly enraged, and he commanded them to strip off the clothes which he had on and to tie a girdle round his loins and to hang him upon the wooden horse and to torture him until his bones protruded through his skin. Now he was twenty-one years and [106] three months old, and it was on the first day of the new moon of Pharmûthi that they began to torture the righteous man. And his holy body was disfigured with blood; but the blessed man bore such fearful sufferings as these with patience and fortitude.

And they forced iron boots upon his feet and drove iron nails into them; and his blood flowed forth like water. And again they threw him upon his back, and laid a stone weighing six hundred pounds (?) upon his belly until it burst asunder and his bowels poured forth upon the ground. And they beat upon his head with iron-headed bars until his brains poured out through his nostrils white like milk. But he was of good cheer in all these sufferings, for Christ strengthened his soul within him. And again they brought iron knives the edges of which were like saws, and they sawed his flesh into shreds with them; and Dadianus commanded them to bring salt and strong vinegar, and to pour them upon his wounds. Then he made them lacerate his body with hair bands until his bones protruded, and his flesh fell in pieces, on the ground; but the blessed man did not die, for God strengthened his spirit within him. And they threw him upon a wooden bed, and they drove twenty nails through his body into the wooden bed; and they lifted him up senseless, and carried him into the prison. And multitudes of those who were^[107] standing by in those days wept for his beauty and his stature and his youth, saying to each other, "Alas for the beauty of this youth from Melitene, and the comeliness of his noble body which these lawless ones are destroying with fearful tortures, such as they have brought upon him this night." And when they had gone to their homes they spake to their wives and children, saying, "Verily we have to-day seen with our eyes in what manner and in what form"; and the whole city was talking about him that night.

And it came to pass that an angel of light appeared to him in prison in the middle of the night, and there was a great earthquake and the city was moved to its very foundations. And behold God came into the prison with thousands of his holy angels, and the whole place was filled with exceeding precious incense. And God called to Saint George, saying, "George, my beloved, rise up healed and without corruption, from the couch on which thou sleepest;" and he straightway leaped up without any pain in his body, and he was like one who had risen up

from a royal feast. Then he cast himself down and worshipped [108] the Lord, but He took him by the hand and raised him up, and saluted him lovingly, and laid His hand upon all his body, and filled him with strength, and said to him, "O beloved one, be strong and of good cheer, for I will be with thee until thou hast put to shame these lawless kings. I swear by Myself, O George My beloved, that as there has never arisen among those born of women one greater than John the Baptist, so there shall never be any one among the martyrs that can be compared with thee, or be like unto thee. And behold these seventy lawless kings shall torture thee for seven years, and thou shalt do many mighty deeds, and shalt die three times, and I will raise thee up again: but on the fourth time I will come to thee on a cloud of light with the celestial hosts and the Prophets and the Apostles and the holy Martyrs, and I will bring thee to the place of safe keeping which I have prepared for thee." When the Saviour had said these words to him, He gave him the salutation of peace and filled him full of joy; and He went up to heaven with His angels. And the blessed man was looking after Him and rejoicing greatly and blessing God until day-break by reason of the words which God had spoken to him. When it was morning, the lawless governor and those who were with him commanded that they should go into the prison and see if the righteous man was alive [109] or not. When they opened the door of the prison they saw the saint standing up praying, and his face shone like the sun, and they marvelled greatly and ran and told the governor everything; and they commanded them to bring him up on the tribune. While they were bringing him the saint said, "My God, my God, hasten to me, O my God, why hast thou forsaken me, my God, haste thee to deliver me." When he had come to the tribune, he said, "O tribune, O tribune, I and my Lord Jesus Christ have come to thee and thy Apollo." And when the lawless ones saw him they marvelled, and said to him, "How is it that no harm has come to thee? and who has healed thee?" The righteous man said to them, "O lawless ones, Ye are not worthy, to hear with your profane ears the name of Him that has healed me."

Then Dadianus was furious with rage, and commanded them to tie the saint to four high stakes and to give him four hundred lashes on his back, and after that to turn him round, and to give him four hundred lashes on his belly; and his lacerated flesh fell to the ground piece by piece and his blood ran like water. And Dadianus made them bring hot ashes and lay them on his body, and pour vinegar and naphtha over his flesh; and he caused eight soldiers and five military tribunes to watch over him in prison until the next day. Now the fire was kindling in [110] the whole body of the blessed man, and he was in great suffering. And the Lord Jesus Christ saw his sufferings and that he was unable to speak at all, and came down from the summit of heaven and spake with him, saying, "I am strengthening thee, O My beloved George, stand forth from all thy sufferings and be of good cheer, for I am with thee." And the righteous man arose, and God laid His hand upon all his body and healed him, and He gave him the salutation of peace, and went up to heaven in glory and honour; and the blessed man sang psalms in prison until the morning. When the soldiers and the tribunes who were guarding him saw what had happened to the saint and that he was strong they marvelled and told the governors. Dadianus the governor said, "George is an arch-magician, but I will hear no more of him until I can bring an arch-magician more powerful than he." And he straightway sat down and wrote a rescript, saying, "Dadianus the governor writes to the whole world, greeting. Let any magician who has power to put an end to the magic of the Christians come hither to me, and I will give him one hundred pounds of gold, and two hundred pieces of silver, and every sort of possession, and he shall be second in my kingdom;" and this [111] rescript was read in every place. And behold there appeared before the governor a magician, whose name was Athanasius, saying, "O king, live for ever! Command this man called George to perform something before thee, and I will destroy his magic." Dadianus rejoiced greatly and said to the magician, "What thing wilt thou do in my presence that I may know that thou canst overcome the magic of this Christian?" Athanasius said to the

governor, "Command them to bring me an ox;" and he commanded them to bring an ox. And Athanasius spoke some words into the ears of the ox, and he split asunder into two pieces. The governor laughed and said, "Verily thou art able to vanquish the magic of the Christians." Athanasius said to the governor, "Let them bring me a pair of scales." And when they had brought them they threw the parts of the ox into the two pans of the scales, and they came out equal to one another. Then Dadianus the governor caused them to bring Saint George to him, and he said to him, "It is for thy sake that I have summoned this arch-magician into my kingdom; thou must either overcome his magic or he will overcome thine." Saint George said to the governor, "The Christian who has taken refuge in Christ never works magic, O impious one." And the saint said to the magician, "Hasten, my son, and what thou desirest to do unto me, do speedily; for I see that the grace of God has drawn [112] nigh unto thee." Then Athanasius took a cup and filled it by his magic, and invoked the powerful names of demons over it, and gave it to Saint George to drink; and when he had drunk it no evil happened to him at all. Athanasius said, "O George, I will give thee another cup, and if no evil happens to thee I myself will believe on thy God." And Athanasius the magician took the cup and pronounced the names of demons more evil than the first over it, and gave it to the righteous man; and he drank it, and no evil happened to him at all. Then Athanasius threw himself down at the feet of the saint, and said to him, "I conjure thee by Jesus Christ to give me the sign of the cross of Jesus Whom thou servest that He may open to me the kingdom of heaven." When the holy martyr saw his faith, he struck the earth with his foot, and there welled up a stream of water filled with an exceeding precious odour. And the blessed man prayed quietly, and Thomas the Apostle came and baptized Athanasius the magician in the name of the Father and the Son and the Holy Ghost, and he obtained the remission of his sins. And the Apostle gave them the salutation of peace secretly and hid himself from them; and straightway the fountain of water returned

to its place. When the governor and those who were with him [113] saw what had happened they were silent and marvelled. And Athanasius cried out before the governor, and said, "I am a Christian, and I thank God and His servant George, that He hath numbered me—the workman of the eleventh hour—among His servants, and I hope that His mercy will receive me through the prayer of George the holy and mighty martyr." And the lawless governors were enraged, and they commanded that Athanasius should be taken outside the city and have his head cut off with the sword: so he consummated his martyrdom on the 23rd of the month Tôbt,¹ on the Sabbath day; may his holy blessing be with us all for ever and ever, Amen.

And the righteous man turned to the governor, and said to him, "Do unto me whatsoever thou pleasest." The governor answered, "By the gods, O George, I will make an end of thee." And he made them gather together workmen and materials (?) to make an exceeding high wheel, and he made them fix in it one hundred sword blades, each a cubit long, and they filled it entirely with very sharp iron knives, and drove deadly iron spikes and hooks into the flat part of the rim of the wheel. And he caused two flat tables to be made [beneath] the wheel having parts filled with spear heads and nails, and parts filled with cooking knives having edges like saws; and there were two poles [114] of olive wood which fitted into cavities, and twenty men worked each pole [to turn the wheel].² Then Dadianus commanded them to bring the blessed man to him, and when they had brought him, he said, "Behold, George, if thou wilt worship Apollo thou shalt receive a sceptre of royalty from me; but if thou wilt still belong to Christ then look upon this machine which I have made, and into which I will cast thee in order to put thy body to the test, O thou valiant soldier!" The saint said, "I belong to Christ;

¹ I. e., January 18.

² I am not certain that my translation of the description of the wheel is accurate, for there are some words in the Coptic text which are not to be found in the dictionaries and the meanings of which I know not. For the description of the wheel according to Metaphrastes see *Acta Sanctorum*, April 23, Appendix p. xiii col. 2.

do unto me whatsoever thou wishest." Then Dadianus commanded them to put him on the wheel and that forty men should make it revolve. When the blessed man saw the instrument of torture which was fixed in the wheel, he feared for himself because he carried flesh which was exceedingly tender; and he said within himself, "I shall not escape with my life this time." Then he straightway spread out his hands and prayed, saying, "I praise Thee, O my Lord Jesus Christ, and I give thanks unto Thee that Thou hast esteemed me worthy of the wonderfulness of healthful sufferings, even as they crucified Thee, my Lord, upon the cross and set Thee between two thieves. And behold they have made a double tearing wheel of torture for me for Thy holy name's sake, O my Lord; Hearken now, O Saviour, to Thy servant George. O thou Being unsurpassed from all time, O Thou unchanging crown of the martyrs, Who hast spread out the heavens like a chamber, Who in wisdom pourest out [115] dew upon all creation when it is parched and dried up; Who hast made the clouds drop down rain upon the earth, on the just and unjust alike; Who hast weighed the mountains and hills in a measure and scales; Who hast rebuked the disobedient, wicked, and lawless ones and hast cast them into the lowest and darkest part of Amenti, where they now are in the bonds and fire of Amenti and are tortured by wicked dragons, rebuke, O my God, all these impious ones, and let nothing stand against Thy command! O Thou Who in the last days didst appear to us upon earth and didst take flesh through the God-bearer, Mary the Virgin, by an unfathomable and unknowable mystery; the true offspring [of God]; Who didst walk upon the waves of the sea and Whose feet were not wetted by them; Who with five loaves of bread didst feed five thousand men, and they were satisfied; Who didst rebuke the sea and the waves and they subsided everywhere, and were obedient unto Thee, for all creation is Thine; let now Thy mercy come upon us and upon me, thy servant George, for with Thee there is mercy, and to Thee and to Thy Good Father and to the Holy Spirit belongeth the glory for ever, Amen."

When he had said, 'Amen', they threw him on the wheel and he fell down upon the cutting machine, and they dragged him [116] over it once, and he was speedily put an end to; and his bones and his flesh were destroyed. Then the tyrant cried out before the governors who were round about him, and said, "There is no god save Apollo and Hermes and Zeus and Herakles and Athene and Scamandros and Poseidon: these are they who have established the heavens, who give dominion to kings and who make the mighty to have power upon earth. Where is now Saint George's God, whom the magistrates of the Jews slew? why has He not come to deliver him out of my hands?" And Dadianus commanded them to take the fragments of his bones and flesh, and the earth which had drunk his holy blood, and to throw them into a dry, waterless pit; and they piled up dirt over it, saying, "Lest the Christians find a fragment of his body, and work miracles therewith." And Dadianus and the sixty-nine governors arose, and went in to eat, rejoicing that they had overcome their enemy.

Then straightway the whole air became black and the sky was covered with clouds, and there were thunders and lightnings, and the whole earth shook to its foundations. And the holy archangel Michael blew with his trumpet, and the Lord came upon a chariot of the Cherubim with thousands of angels, and stood by the pit. And the Lord said to Michael, "Speak unto this pit, saying, 'Give me the blood and the bones and the flesh [117] and the pieces of the righteous man George', for he said, 'I shall not escape with my life this time', that he may understand with all his heart that I am the God of Abraham, and the God of Isaac, and the God of Jacob;" and Michael laid them before Him. And the Lord took the bones in His hand, saying, "O my son George, the hand which fashioned Adam is now about to fashion thee, my beloved." And He breathed into him and gave him the breath of life; and Saint George arose from the dead; and the Lord embraced him and gave him the salutation of peace, and went up to heaven; and Saint George was looking after Him.

And he arose and came to the lawless governors and the soldiers who had thrown him into the pit, and said to them,

"Know, O lawless ones, that I am George whom ye slew and cast into the pit." When the impious Dadianus had considered him, he said to the soldiers, "It is his shade." Magnentius the governor of Armenia said, "It is not his shade, but it is like him." Anatolius the general said to them, "Are ye not ashamed, O godless ones, to hide the truth? Verily this is George, the servant of the living God, whom my Lord Jesus Christ, the [118] Son of the living God, has raised up from the dead; and therefore I, and all the soldiers who march with me, believe on my Lord Jesus Christ." Then the impious Dadianus was enraged and commanded them to take them outside the city, and to divide them into ten parts, and to slay them with the sword. In this manner they consummated their martyrdom on the twenty-third day of the month Mechir, and received their incorruptible crowns. Now there were martyred three thousand soldiers and Anatolius the general and nine thousand people of the multitude who were standing by, male and female, and Saint George stood by comforting them all until they had nobly consummated their martyrdom: may their holy blessing be with us all for ever, Amen.

After these things Dadianus commanded them to throw him on to an iron bed and to fasten him to it by stakes driven through his back. Then he made them fill a brazen vessel with lead and heat it until the lead was as liquid as water, and he made them open the mouth of the Saint and pour it boiling hot into his belly; but no harm happened to him. Then the impious one commanded them to pull the stakes out of his body and to hang him up, head downwards, from the branch of a tree, and to tie a stone to his neck: and he passed ten days and ten nights hanging down until his blood ran out of his nose like water. When ten days had gone by Dadianus the tyrant took him down, and there was a little breath left in him. And he made them [119] lay him upon the ground and hack his body with a sword from the sole of his foot to the crown of his head; and they hacked him to pieces. Then he made them beat his head with hatchets until it split asunder, and they cut off the top of his head and

and them bring a light car, and some strong men, until it come out of the city to one dead to Christ. And when she was in prison, she saw the features of her dear Lord Jesus on the holy image which was in prison with her. And she saw a full of light, and she heard him say, "I command thee to arise, and go forth by the gateway alone, and thou shalt see me, and I will give thee comfort, and I will give thee strength, and put them in thy heart, for I am thy Lord, and thy dear George, the beloved of thy heart, and the angel of thy salvation, and thou shalt endure in prison for six years, and shalt see me, and I will come with My holy angels, and I will take thee to lie down in the Paradise, and I will give thee all the good things to him, who hath loved me, and I will take thee up to heaven in glory, and I will give thee a crown of life. And he passed the night in prayer, and he was very joyful.

When the morning came, the Roman governors commanded them to bring some charge against them. Maguentius the governor said to him, "O George, I want to see a sign at thy hands, and if thou do it, verily, by the Lord the Sun and by the Moon and by Ananus the mother of all the gods, I will believe upon thy God, Jesus Christ." Saint George said to him, "I know that thou dost never speak the truth, but tell me what thou wouldst ask now." The governor said to him, "Behold there are seventy thrones here [made] of different sorts of wood, of which some bear fruit, and some do not. If thou, through

thy prayer, bud and put forth roots, and the trees which bear fruit are distinguished from these which do not, I will believe on thy God Jesus." And straightway Saint George bowed his knees (121) and prayed to God. When he had said 'Amen', the Spirit came upon the thrones and they budded and put forth roots. Those which bore forth leaves and fruit, and those which did not bear fruit sprouted with leaves [only]. When Dadianus and the other impious governors had seen what had happened through the righteous man, they were greatly ashamed, and they cried out saying, "A great god art thou, O Apollo, for thou manifestest thy power in dry wood."

And the lawless governor commanded them to put Saint George upon a brass bed and he made them bring two iron nails, each a cubit long, and make them red hot and drive them through his two shoulders into the bed; so the righteous man was pinned to the bed. Then he made them bring an artificer to split his head open with an iron axe, and he made them pour boiling pitch through the opening until it filled his belly and ran out through his *mouth* (?) and ears and from under him. And immediately the fire kindled in his head and in all his body he became as a dead man. And they drew the nails out of his shoulders¹ and cast him into a brass 'ox', and they heated the 'ox' which the blessed man was in for three days with vine and cypress wood. And the Lord looked upon the sufferings of the righteous man and came to him upon a cloud, and extinguished the fire under him, and healed all his body; and the brazen 'ox' (122) split asunder. And the blessed George came forth like one who had been bathing in a bath, and the Lord embraced him, and filled him with strength, and gave him the salutation of peace, and went up to heaven in glory; and Saint George was looking after him. Then the blessed man stood up before the governors without any blemish upon him. And when the multitude saw what had happened they cried out, "One is the God of George, O Jesus Christ, help us." Then the governors caused the multi-

¹ Read ΝΕΓΧΦΩΙ?

And they forced iron boots upon his feet and drove iron nails into them; and his blood flowed forth like water. And again they threw him upon his back, and laid a stone weighing six hundred pounds (?) upon his belly until it burst asunder and his bowels poured forth upon the ground. And they beat upon his head with iron-headed bars until his brains poured out through his nostrils white like milk. But he was of good cheer in all these sufferings, for Christ strengthened his soul within him. And again they brought iron knives the edges of which were like saws, and they sawed his flesh into shreds with them; and Dadianus commanded them to bring salt and strong vinegar, and to pour them upon his wounds. Then he made them lacerate his body with hair bands until his bones protruded, and his flesh fell in pieces, on the ground; but the blessed man did not die, for God strengthened his spirit within him. And they threw him upon a wooden bed, and they drove twenty nails through his body into the wooden bed; and they lifted him up senseless, and carried him into the prison. And multitudes of those who were [107] standing by in those days wept for his beauty and his stature and his youth, saying to each other, "Alas for the beauty of this youth from Melitene, and the comeliness of his noble body which these lawless ones are destroying with fearful tortures, such as they have brought upon him this night." And when they had gone to their homes they spake to their wives and children, saying, "Verily we have to-day seen with our eyes in what manner and in what form"; and the whole city was talking about him that night.

And 'it came to pass that an angel of light appeared to him in prison in the middle of the night, and there was a great earthquake and the city was moved to its very foundations. And behold God came into the prison with thousands of his holy angels, and the whole place was filled with exceeding precious incense. And God called to Saint George, saying, "George, my beloved, rise up healed and without corruption, from the couch on which thou sleepest;" and he straightway leaped up without any pain in his body, and he was like one who had risen up

from a royal feast. Then he cast himself down and worshipped
[108] the Lord, but He took him by the hand and raised him up, and
saluted him lovingly, and laid His hand upon all his body, and
filled him with strength, and said to him, "O beloved one, be
strong and of good cheer, for I will be with thee until thou hast
put to shame these lawless kings. I swear by Myself, O George
My beloved, that as there has never arisen among those born of
women one greater than John the Baptist, so there shall never
be any one among the martyrs that can be compared with thee,
or be like unto thee. And behold these seventy lawless kings
shall torture thee for seven years, and thou shalt do many mighty
deeds, and shalt die three times, and I will raise thee up again:
but on the fourth time I will come to thee on a cloud of light
with the celestial hosts and the Prophets and the Apostles and the
holy Martyrs, and I will bring thee to the place of safe keeping
which I have prepared for thee." When the Saviour had said
these words to him, He gave him the salutation of peace and
filled him full of joy; and He went up to heaven with His angels.
And the blessed man was looking after Him and rejoicing greatly
and blessing God until day-break by reason of the words which
God had spoken to him. When it was morning, the lawless
governor and those who were with him commanded that they
should go into the prison and see if the righteous man was alive
[109] or not. When they opened the door of the prison they saw the
saint standing up praying, and his face shone like the sun, and
they marvelled greatly and ran and told the governor everything;
and they commanded them to bring him up on the tribune.
While they were bringing him the saint said, "My God, my God,
hasten to me, O my God, why hast thou forsaken me, my God,
haste thee to deliver me." When he had come to the tribune,
he said, "O tribune, O tribune, I and my Lord Jesus Christ
have come to thee and thy Apollo." And when the lawless ones
saw him they marvelled, and said to him, "How is it that no
harm has come to thee? and who has healed thee?" The righteous
man said to them, "O lawless ones, Ye are not worthy, to hear
with your profane ears the name of Him that has healed me."

Then Dadianus was furious with rage, and commanded them to tie the saint to four high stakes and to give him four hundred lashes on his back, and after that to turn him round, and to give him four hundred lashes on his belly; and his lacerated flesh fell to the ground piece by piece and his blood ran like water. And Dadianus made them bring hot ashes and lay them on his body, and pour vinegar and naphtha over his flesh; and he caused eight soldiers and five military tribunes to watch over him in prison until the next day. Now the fire was kindling in [110] the whole body of the blessed man, and he was in great suffering. And the Lord Jesus Christ saw his sufferings and that he was unable to speak at all, and came down from the summit of heaven and spake with him, saying, "I am strengthening thee, O My beloved George, stand forth from all thy sufferings and be of good cheer, for I am with thee." And the righteous man arose, and God laid His hand upon all his body and healed him, and He gave him the salutation of peace, and went up to heaven in glory and honour; and the blessed man sang psalms in prison until the morning. When the soldiers and the tribunes who were guarding him saw what had happened to the saint and that he was strong they marvelled and told the governors. Dadianus the governor said, "George is an arch-magician, but I will hear no more of him until I can bring an arch-magician more powerful than he." And he straightway sat down and wrote a rescript, saying, "Dadianus the governor writes to the whole world, greeting. Let any magician who has power to put an end to the magic of the Christians come hither to me, and I will give him one hundred pounds of gold, and two hundred pieces of silver, and every sort of possession, and he shall be second in my kingdom;" and this [111] rescript was read in every place. And behold there appeared before the governor a magician, whose name was Athanasius, saying, "O king, live for ever! Command this man called George to perform something before thee, and I will destroy his magic." Dadianus rejoiced greatly and said to the magician, "What thing wilt thou do in my presence that I may know that thou canst overcome the magic of this Christian?" Athanasius said to the

governor, "Command them to bring me an ox;" and he commanded them to bring an ox. And Athanasius spoke some words into the ears of the ox, and he split asunder into two pieces. The governor laughed and said, "Verily thou art able to vanquish the magic of the Christians." Athanasius said to the governor, "Let them bring me a pair of scales." And when they had brought them they threw the parts of the ox into the two pans of the scales, and they came out equal to one another. Then Dadianus the governor caused them to bring Saint George to him, and he said to him, "It is for thy sake that I have summoned this arch-magician into my kingdom; thou must either overcome his magic or he will overcome thine." Saint George said to the governor, "The Christian who has taken refuge in Christ never works magic, O impious one." And the saint said to the magician, "Hasten, my son, and what thou desirest to do unto me, do speedily; for I see that the grace of God has drawn [112] nigh unto thee." Then Athanasius took a cup and filled it by his magic, and invoked the powerful names of demons over it, and gave it to Saint George to drink; and when he had drunk it no evil happened to him at all. Athanasius said, "O George, I will give thee another cup, and if no evil happens to thee I myself will believe on thy God." And Athanasius the magician took the cup and pronounced the names of demons more evil than the first over it, and gave it to the righteous man; and he drank it, and no evil happened to him at all. Then Athanasius threw himself down at the feet of the saint, and said to him, "I conjure thee by Jesus Christ to give me the sign of the cross of Jesus Whom thou servest that He may open to me the kingdom of heaven." When the holy martyr saw his faith, he struck the earth with his foot, and there welled up a stream of water filled with an exceeding precious odour. And the blessed man prayed quietly, and Thomas the Apostle came and baptized Athanasius the magician in the name of the Father and the Son and the Holy Ghost, and he obtained the remission of his sins. And the Apostle gave them the salutation of peace secretly and hid himself from them; and straightway the fountain of water returned

to its place. When the governor and those who were with him [113] saw what had happened they were silent and marvelled. And Athanasius cried out before the governor, and said, "I am a Christian, and I thank God and His servant George, that He hath numbered me—the workman of the eleventh hour—among His servants, and I hope that His mercy will receive me through the prayer of George the holy and mighty martyr." And the lawless governors were enraged, and they commanded that Athanasius should be taken outside the city and have his head cut off with the sword: so he consummated his martyrdom on the 23rd of the month Tōbi,¹ on the Sabbath day; may his holy blessing be with us all for ever and ever, Amen.

And the righteous man turned to the governor, and said to him, "Do unto me whatsoever thou pleasest." The governor answered, "By the gods, O George, I will make an end of thee." And he made them gather together workmen and materials (?) to make an exceeding high wheel, and he made them fix in it one hundred sword blades, each a cubit long, and they filled it entirely with very sharp iron knives, and drove deadly iron spikes and hooks into the flat part of the rim of the wheel. And he caused two flat tables to be made [beneath] the wheel having parts filled with spear heads and nails, and parts filled with cooking knives having edges like saws; and there were two poles [114] of olive wood which fitted into cavities, and twenty men worked each pole [to turn the wheel].² Then Dadianus commanded them to bring the blessed man to him, and when they had brought him, he said, "Behold, George, if thou wilt worship Apollo thou shalt receive a sceptre of royalty from me; but if thou wilt still belong to Christ then look upon this machine which I have made, and into which I will cast thee in order to put thy body to the test, O thou valiant soldier!" The saint said, "I belong to Christ;

¹ I. e., January 18.

² I am not certain that my translation of the description of the wheel is accurate, for there are some words in the Coptic text which are not to be found in the dictionaries and the meanings of which I know not. For the description of the wheel according to Metaphrastes see *Acta Sanctorum*, April 23, Appendix p. xiii col. 2.

do unto me whatsoever thou wishest." Then Dadianus commanded them to put him on the wheel and that forty men should make it revolve. When the blessed man saw the instrument of torture which was fixed in the wheel, he feared for himself because he carried flesh which was exceedingly tender; and he said within himself, "I shall not escape with my life this time." Then he straightway spread out his hands and prayed, saying, "I praise Thee, O my Lord Jesus Christ, and I give thanks unto Thee that Thou hast esteemed me worthy of the wonderfulness of healthful sufferings, even as they crucified Thee, my Lord, upon the cross and set Thee between two thieves. And behold they have made a double tearing wheel of torture for me for Thy holy name's sake, O my Lord; Hearken now, O Saviour, to Thy servant George. O thou Being unsurpassed from all time, O Thou unchanging crown of the martyrs, Who hast spread out the heavens like a chamber, Who in wisdom pourest out [115] dew upon all creation when it is parched and dried up; Who hast made the clouds drop down rain upon the earth, on the just and unjust alike; Who hast weighed the mountains and hills in a measure and scales; Who hast rebuked the disobedient, wicked, and lawless ones and hast cast them into the lowest and darkest part of Amenti, where they now are in the bonds and fire of Amenti and are tortured by wicked dragons, rebuke, O my God, all these impious ones, and let nothing stand against Thy command! O Thou Who in the last days didst appear to us upon earth and didst take flesh through the God-bearer, Mary the Virgin, by an unfathomable and unknowable mystery; the true offspring [of God]; Who didst walk upon the waves of the sea and Whose feet were not wetted by them; Who with five loaves of bread didst feed five thousand men, and they were satisfied; Who didst rebuke the sea and the waves and they subsided everywhere, and were obedient unto Thee, for all creation is Thine; let now Thy mercy come upon us and upon me, thy servant George, for with Thee there is mercy, and to Thee and to Thy Good Father and to the Holy Spirit belongeth the glory for ever, Amen."

When he had said, 'Amen', they threw him on the wheel and he fell down upon the cutting machine, and they dragged him [116] over it once, and he was speedily put an end to; and his bones and his flesh were destroyed. Then the tyrant cried out before the governors who were round about him, and said, "There is no god save Apollo and Hermes and Zeus and Herakles and Athene and Scamandros and Poseidon: these are they who have established the heavens, who give dominion to kings and who make the mighty to have power upon earth. Where is now Saint George's God, whom the magistrates of the Jews slew? why has He not come to deliver him out of my hands?" And Dadianus commanded them to take the fragments of his bones and flesh, and the earth which had drunk his holy blood, and to throw them into a dry, waterless pit; and they piled up dirt over it, saying, "Lest the Christians find a fragment of his body, and work miracles therewith." And Dadianus and the sixty-nine governors arose, and went in to eat, rejoicing that they had overcome their enemy.

Then straightway the whole air became black and the sky was covered with clouds, and there were thunders and lightnings, and the whole earth shook to its foundations. And the holy archangel Michael blew with his trumpet, and the Lord came upon a chariot of the Cherubim with thousands of angels, and stood by the pit. And the Lord said to Michael, "Speak unto this pit, saying, 'Give me the blood and the bones and the flesh [117] and the pieces of the righteous man George', for he said, 'I shall not escape with my life this time', that he may understand with all his heart that I am the God of Abraham, and the God of Isaac, and the God of Jacob;" and Michael laid them before Him. And the Lord took the bones in His hand, saying, "O my son George, the hand which fashioned Adam is now about to fashion thee, my beloved." And He breathed into him and gave him the breath of life; and Saint George arose from the dead; and the Lord embraced him and gave him the salutation of peace, and went up to heaven; and Saint George was looking after Him.

And he arose and came to the lawless governors and the soldiers who had thrown him into the pit, and said to them,

"Know, O lawless ones, that I am George whom ye slew and cast into the pit." When the impious Dadianus had considered him, he said to the soldiers, "It is his shade." Magnentius the governor of Armenia said, "It is not his shade, but it is like him." Anatolius the general said to them, "Are ye not ashamed, O godless ones, to hide the truth? Verily this is George, the servant of the living God, whom my Lord Jesus Christ, the [118] Son of the living God, has raised up from the dead; and therefore I, and all the soldiers who march with me, believe on my Lord Jesus Christ." Then the impious Dadianus was enraged and commanded them to take them outside the city, and to divide them into ten parts, and to slay them with the sword. In this manner they consummated their martyrdom on the twenty-third day of the month Mechir, and received their incorruptible crowns. Now there were martyred three thousand soldiers and Anatolius the general and nine thousand people of the multitude who were standing by, male and female, and Saint George stood by comforting them all until they had nobly consummated their martyrdom: may their holy blessing be with us all for ever, Amen.

After these things Dadianus commanded them to throw him on to an iron bed and to fasten him to it by stakes driven through his back. Then he made them fill a brazen vessel with lead and heat it until the lead was as liquid as water, and he made them open the mouth of the Saint and pour it boiling hot into his belly; but no harm happened to him. Then the impious one commanded them to pull the stakes out of his body and to hang him up, head downwards, from the branch of a tree, and to tie a stone to his neck: and he passed ten days and ten nights hanging down until his blood ran out of his nose like water. When ten days had gone by Dadianus the tyrant took him down, and there was a little breath left in him. And he made them [119] lay him upon the ground and hack his body with a sword from the sole of his foot to the crown of his head; and they hacked him to pieces. Then he made them beat his head with hatchets until it split asunder, and they cut off the top of his head and

his legs with axes. And he made them bring a large red-hot iron rod and thrust it through his right ear, and some servants came and drove it through his head until it came out on the other side; and they lifted him up like one dead to carry him to the prison. Now the righteous man was in prison, and was suffering great pain by reason of the tortures of his holy body, and at the third hour of the night when the holy man was in agony the Lord Jesus Christ came to him in prison with His holy angels, and the whole prison was full of light. And the Lord said to him, "George, behold I command thee to arise and stand upon thy feet healed;" and he straightway arose, and he was whole. And the Lord embraced him, and laid His hand upon his whole body, and filled him with comfort, and said to him, "Arise and go to these impious governors and put them and their gods to shame; be of good cheer and fear not, for I am with thee always. And I say unto thee, O beloved George, that there shall be joy in heaven over thy endurance, and the angels shall rejoice over thy good fight. Behold now thou shalt endure the tortures of these impious governors for six years, and shalt [120] die [thrice]; but the third time I Myself will come with My holy angels and will receive thy soul, and will make thee to lie down in the bosom of Abraham and Isaac and Jacob in the Paradise of their joy;" and when the Lord had spoken these things to him, He gave him the salutation of peace and went up to heaven in glory, and Saint George was looking after Him. And he passed the whole night in prayer until the day broke.

When the morning came, the lawless governors commanded them to bring Saint George to the tribune. Magnentius the governor said to him, "O George, I want to see a sign at thy hands, and [if thou do it] verily, by my lord the Sun and by the Moon and by Artemis the mother of all the gods, I will believe upon thy God, Jesus Christ." [Saint George said to him,] "I know that thou dost never speak the truth, but tell me what thou wouldst ask now." The governor said to him, "Behold there are seventy thrones here [made] of different sorts of wood, of which some bear fruit, and some do not. If these, through

thy prayer, bud and put forth roots, and the trees which bear fruit are distinguished from these which do not, I will believe on thy God Jesus." And straightway Saint George bowed his knees [121] and prayed to God. When he had said 'Amen', the Spirit came upon the thrones and they budded and put forth roots. Those which bore forth leaves and fruit, and those which did not bear fruit sprouted with leaves [only]. When Dadianus and the other impious governors had seen what had happened through the righteous man, they were greatly ashamed, and they cried out saying, "A great god art thou, O Apollo, for thou manifestest thy power in dry wood."

And the lawless governor commanded them to put Saint George upon a brass bed and he made them bring two iron nails, each a cubit long, and make them red hot and drive them through his two shoulders into the bed; so the righteous man was pinned to the bed. Then he made them bring an artificer to split his head open with an iron axe, and he made them pour boiling pitch through the opening until it filled his belly and ran out through his *mouth*(?) and ears and from under him. And immediately the fire kindled in his head and in all his body he became as a dead man. And they drew the nails out of his shoulders¹ and cast him into a brass 'ox', and they heated the 'ox' which the blessed man was in for three days with vine and cypress wood. And the Lord looked upon the sufferings of the righteous man and came to him upon a cloud, and extinguished the fire under him, and healed all his body; and the brazen 'ox' [122] split asunder. And the blessed George came forth like one who had been bathing in a bath, and the Lord embraced him, and filled him with strength, and gave him the salutation of peace, and went up to heaven in glory; and Saint George was looking after him. Then the blessed man stood up before the governors without any blemish upon him. And when the multitude saw what had happened they cried out, "One is the God of George, O Jesus Christ, help us." Then the governors caused the multi-

¹ Read ΝΕΚΡΩΘΗ?

side which stood round about them to be beheaded with the sword: thus five thousand souls consummated their martyrdom and received the crown of life on the tenth day of Phamenôth.¹ And the holy man was encouraging them until they consummated their martyrdom in the peace of God, Amen.

After these things the governors commanded them to bring bundles of thick vine stakes which they sharpened with knives, and when they had set the righteous man upon a stone, they stuck them into his holy body, and they gashed his thighs and stuck them in them. Then they pulled out the nails of his hands and feet, and probed the places with the sticks, moreover the attendants thrust two sharp sticks up his nostrils into his head. Then they rolled him on the stone and the sticks went into his holy body and his blood run down upon the ground like a stream of water; [123] and the righteous man suffered greatly during this torture. And then he made them fasten him by his back to a plank of wood and put another plank on his belly, and they nailed the two planks together and so held the saint fast between them; and they brought a huge iron saw and sawed him in two from his head to his feet; so he gave up the ghost. And immediately the governors saw he was dead they commanded a large brass cauldron to be brought, and the body of the saint with his blood and all his flesh and anything of it that had adhered to the sticks and the teeth of the saw to be thrown into it. Then they threw lead and asphalt and *pitch* (?) into it until the flames mounted up to a height of more than fifteen cubits. Now the cauldron was placed in a pit dug in the earth to the depth of thirty cubits. And the governors commanded them to pile up earth over the cauldron and the pit to the height of nine cubits, and they built a fortress for the governors over the pit, saying, "That the Christians may not find the least particle of one of his limbs, or they will build a martyrium over it." And when the attendants were going away, behold there was a great trembling in the air, the sun became dark and the stars appeared at mid-

¹ I. e., March 6.

day; and the Lord came down from heaven with thousands of angels, and the choirs of the saints, and the twelve Apostles were [124] with them and David the king and all the Prophets. Now the whole place was filled with so great a light that all those coming into the city, and even the impious governors, saw the light which fell full upon their faces. And the Lord came to the place where the cauldron was and commanded the archangel Gabriel to cleave the earth and to bring up the cauldron. Then the Lord cried out over the ashes of the bones of the righteous man that were in the cauldron, saying, "George, George, I am the God who raised Lazarus from the dead, and I now command thee to stand up and come forth from the cauldron;" and the righteous man arose straightway and stood up perfect without any defect in him at all. And the Lord embraced him and filled him with power and consolation, saying, "O George, My beloved, be strong and endure; for I have established a throne for thee in the heavenly Jerusalem, the like of which there is not among the thrones of all the martyrs which have been from the beginning; and there shall never be any like unto thee among those who are yet to come, O George, My beloved." And all the multitude of the Prophets and of the Apostles came forward and saluted him, and said to him, "Verily thou art blessed, O George, the beloved of God and His angel and of the Cherubim and the Seraphim, and we glorify ourselves in thee and in thy great endurance, and especially because thyself alone hast confessed the name of God [125] in boldness throughout the whole world and the fulness thereof: for this reason our Saviour will confess thee in heaven, and thou shalt dwell in unspeakable glory before the face of the whole creation of heaven and earth." And he was filled with joy, and the Lord gave him the salutation of peace, and He went up to heaven with His angels and all His saints in great honour and glory.

And the blessed man came into the theatre of the city with his face full of light, and he cried out, saying, "O all ye governors, and ye that are with them, O all ye soldiers and every person in this city, come forth all of you and look upon me, for,

by the might of God, I am alive. I am the Galilean George from Melitene; I am he whom the godless governors slew and buried in the earth; but my Lord Jesus Christ raised me up from the dead, for He is the God of heaven and earth." When the multitude knew that it was George they cried out, saying, "There is no God in heaven or earth except Jesus Christ the God of George of Melitene."

And a certain woman among the multitude whose name was Scholastike, who saw the miracle which had taken place, believed and cried out to the martyr, saying, "O my Lord George, my son was yoking his ox to plough in the fields when it fell^[126] down and died; and now, O my lord, help us, for we are poor." The righteous man said to her, "Take this little stick which I now hold in my hand, and go to the field and lay it upon the ox, saying, 'George, the servant of the Lord God says, Rise up, O ox, from the dead';" and she did as Saint George had told her, and the ox lived. And she glorified God, and continued with Saint George.

Now there was a multitude of people standing round Saint George who was teaching them the knowledge of Christ; and they cried out, "One is the God of Saint George the valiant soldier of Christ the King." The governors said to the soldiers, "What are these loud cries which we hear?" and a soldier said to them, "It is for Saint George who has risen from the dead, and the multitude cried out, believing that his God has raised him from the dead." When the governors heard that George was alive again they were wholly stupefied¹ and feared greatly; and they said to each other, "Perhaps it is not he." The soldiers said, "Behold we will bring him to you that ye may know of a certainty that he is George the soldier." And they brought the saint to the throne with the whole multitude following after him and crying out, "We are Christians boldly;" and they cursed the governors, and were enraged at them. And the governors^[127] commanded the soldiers to attack the multitude, and they slew.

¹ Read ΑΥΝΩΩΠ in note 1.

them from the third hour of that day until the tenth hour of the next day; and the number of those who received the crown on that day was eight thousand five hundred souls, and they entered heaven with glory; may their holy blessing be with us all for ever, Amen!

After these things the governors turned to Saint George and said to him, "How didst thou rise from the dead?" The blessed man said to them, "My Lord Jesus Christ, for whose sake I have suffered all these tortures upon earth, raised me up from the dead." And one of the governors whose name was Rakillos (*sic*) answered and said to the righteous man, "Verily I marvel at thee how thou hast come forth from this cauldron when thou wast fragments, and hadst been buried in the earth. And now thou wouldst desire that I should believe on thy God in respect of the thrones which budded, but we do not know if it was thy God who wrought this miracle or our gods. And behold there is here, a rock sepulchre in which some of the ancients have been buried; now if thou prayest to thy God and He raises them up alive I myself will believe upon Him." The blessed George said, "I know that thou wilt not believe except by the fire which shall [128] consume you all, nevertheless, for the sake of the multitude standing here I will make manifest the glory of my Lord Jesus Christ. Arise then, thou and those whom thou wishest, open the tomb and bring hither before this multitude what is therein, that the name of my true king may be made manifest to-day." Then Rakillos (*sic*) the governor, and Dadianus the governor, and Dionysius the governor of Egypt arose and opened the stone tomb, and brought out the rotten bones of those who were dead. And the governors said to him, "O George, the bones are rotten and have fallen to dust by reason of the length of time¹ [they have been buried]. The righteous man said to them, "Bring hither the dust"; so the three governors made the attendants carry the bones and the dust which they found and bring them and lay them before Saint George. Then the blessed man bowed his

¹ Read ἈΠΙΧΡΟΝΟC.

knees and prayed to God, and straightway there was a mighty earthquake and lightning and thunders, and the Spirit of God came over the earth and the bones and the dust. And there came forth from the dust five men and nine women and a little child: and great fear came upon the governors and the multitudes who were with them by reason of the miracle which took place, and they were all alike frightened. And the governors cried out to one of those who had risen from the dead, and said to him, "What is thy name?" He replied, "My name was Boës (*sic*)."

The governor said to him, "How many years is it since thou didst die?" and he that had been dead replied, "Four hundred years." They said to him, "Had Christ come into the world when thou wast alive?" and he said to him, "Not yet." And [129] the governors said to him, "What god didst thou worship?" and he said, "I worshipped the god Apollo, a deaf and blind and soulless idol. And it came to pass that when I died they threw me into a river of fire [which flowed along] in the depths of hell and which consumed me mercilessly, and they kept me in its torturing waves for years. And the idol Apollo was in it with me and inflicted great sufferings upon me, saying, "Know, O wretched creature, that I am not God, but a soulless idol. Why didst thou forsake thy God and worship Satan? for this reason thou shalt now receive everlasting punishment with me." And after a time Jesus the Son of the living God came down into Amenti, and a cross of light went before Him, and all Amenti shone with splendour. And He carried away all the captivity of those imprisoned with Him, and when it was the Lord's day, God looked upon the remainder of those who were being punished and gave them rest; but to us who served idols there was never any rest given at any time." When the governors and the multitudes had heard these things they were stupefied. And Dadianus the governor said to him, "By Apollo the mighty god, thy understanding has perished by reason of the strength of him which has passed over thee: come now, thou and thy brethren who have risen from the dead, and worship the great god Apollo." Jovinus answered and said to him, "Curses on thee, O profane

[130] dog, and upon thy polluted Apollo with thee." Then he that had risen from the dead threw himself at the feet of the saint, saying, "I beseech thee, O my lord George, the martyr of Jesus Christ, upon whom the armies of God have looked with desire to bring him to themselves in Jerusalem, the city of Christ, to give us all together the seal of Christ and the baptism of Christ; and I beseech thee, O my lord George, to pray for us that we may not return again to that place from which we have come." When the righteous man saw their faith, he stamped on the ground with his foot, and a fountain of exceeding clear water appeared, and they all received baptism in it by the hands of James the holy Apostle, the brother of John, in the name of the Father and the Son and the Holy Spirit. And Saint George made them go down into the sepulchre and they returned there; and they were perfect in peace and entered into the Paradise of their joy through the prayer of Saint George.

And after these things the governors said to each other, "What shall we do with this magician?" and they commanded to bring the Saint to the tribune. When they had brought him they said to him, "By thy sorcery thou hast shown us devils in the shape of men;" so they laid him down and beat him with spiked clubs until his blood ran down upon the ground.

Then Dadianus commanded search to be made throughout all the city until they found a poor widow woman whose like for poverty there was not in the whole city; and he made them put [131] the righteous man in her house, saying, "I will disgrace the Galilean race."

Now when it was morning the blessed George rose up, and found his body healed of its wounds, and the whole house was filled with light. When the soldiers who were with him in the house saw the great light they all fell upon their faces. And the Lord stayed His chariot over the place where the saint was and commanded the archangel Salathiel to minister to the righteous man; and the Lord filled him with strength and went up to heaven in glory. And Saint George took hold of the soldiers and raised them up and comforted them; and he sent them on their way in

peace. Then he stood up in the house of the poor widow woman, and said to her, "Give me some bread to eat, for I have eaten nothing for six days." The poor widow answered, "Forgive me, master, but I have no bread in my house." Saint George said to her, "What god dost thou believe on?" The widow woman answered, "I believed on Apollo." The blessed man said to her, "Verily it is for this reason that thou hast no bread in thy house;" and the woman saw that his face was bright and shining like that of an angel of God. Then she said, "I will go and seek after bread for this holy man of God, peradventure I may^[132] find favour with my neighbour." When the widow had gone out the righteous man sat down and his face shone brightly, and his back leaned upon a wooden pillar close by him which supported one of the wooden beams that went into the roof of the house of the poor widow. And immediately the back of the righteous man touched the wood it took root, and budded, and forced its way up through the widow's roof, and towered up more than fifteen cubits above the greatest and highest buildings of the city, and the archangel Michael came to him and brought him a table of food, and the blessed man ate and placed the heavenly bread upon the widow's table, and it was filled with exceeding choice bread; and Michael blessed her house and filled it full of all good things like the palaces of governors. When the woman came in and saw the face of Saint George shining like the sun, and the table filled with bread and all good things, and the pillar of wood that had budded, she said in her heart, "The God of the Galileans has come into my house to the wretched in spirit, and has helped my poverty." And she hastened and threw herself down at the feet of the righteous man and worshipped him, saying, "Master, have mercy upon me." Saint George answered and said to her, "Rise up, for I am not the God of the Galileans, but only His servant." The woman said to him, "If thou art His servant, and I have found favour in thy sight, O Master, let me speak before thee." The saint said to her, "Speak." The woman said, "I have a child nine months old,^[133] and he is blind, deaf, and lame, and I am ashamed to show him

to my neighbours. His father died and left him when he had been conceived in me four months, and since I gave birth to him I have never allowed my neighbours to see him; if now, O master, thy mercy will help me I will believe upon thy God." The righteous man said to her, "The grace of God shall appear to-day; bring' hither the child to me." And she brought the child from the third story of her house and laid him in Saint George's bosom. And he prayed over him and made the sign of the cross over him and over his eyes, and breathed into his face; and the scales fell from his eyes and he saw immediately. His mother said to the saint, "Master, let him hear with his ears and let him walk." The righteous man said to her, "O woman, this is sufficient now; when I call him, he shall hear my voice, and shall walk and perform my words;" and she was unable to answer him a word, for she saw that his face was like that of an angel of God.

Then the seventy lawless governors came out and walked about through the open spaces of the city: and when they saw the tree which, through God and Saint George, towered up fifteen cubits high above the city, they were all astonished together. Dadianus said, "What is this sight which has come to the city [134] to-day? and why has this great and lofty tree put forth its leaves here?" They said to him, "This miracle has happened through George the Galilean;" and the governor commanded to call Saint George to him. Then he made eight executioners flog him with four fourfold leather whips until his flesh fell piece by piece upon the ground, and his blood ran through his nostrils like water to the ground; and he made them bring blazing torches and put under his body. And he made them bring a plank of wood and lay him upon it, and they nailed his body to it with seventy nails, and poured sulphur and pitch over it, and then set fire to it and made it blaze; so the righteous man yielded up his spirit; and his bones and his flesh were burned to ashes. Then Dadianus made them take his ashes up to a high mountain called

1 Read ΤΟΤΕ ΠΕΧΑΘ ΝΑC ΑΝΙΘΥΙ.

Asûrion, and they scattered them on the mountain to the winds. And when the attendants had turned back and were coming to the city, suddenly there were thunders and lightnings and a mighty earthquake so that the earth shook to its foundations. And behold, our Lord Jesus Christ came upon a cloud of light with all His holy angels praising Him; and He commanded the four winds of the earth to gather together the dust of the body of Saint George. And He cried out with a divine voice, saying, "George, My servant and My beloved, rise up from the place where [135] thou liest, for it is I who command thee;" and straightway the blessed man arose like a bridegroom coming forth from his chamber. And the Lord embraced him, and gave him the salutation of peace and went up to heaven in glory.

Then the blessed George ran after the soldiers, saying, "Wait a little for me, O my brethren, that I may come with you to these godless governors." When the soldiers saw him, they feared and marvelled and said with one voice, "O our Lord Jesus Christ, Thou art a mighty God; for Thy holy name's sake, O Lord, Thou hast raised up alive again the man¹ who was burnt to ashes which were driven hither and thither by the winds." And they cast themselves down and worshipped Saint George, saying, "Master, give us the seal of Christ." When the blessed George [saw their faith] he commanded and there welled up a fountain of exceeding sweet water, and he prayed, and John the Evangelist came and baptised the ten (or twenty) soldiers; and the Evangelist blessed Saint George and the soldiers and disappeared from them.

Then Saint George and the soldiers came together to the governors, and they cried out, saying, "Be ashamed, O godless governors, for behold Jesus Christ our Lord and God has raised [136] up from the dead George whom ye scattered to the winds, and for this reason we all now believe on Him and are His soldiers." When the governors saw Saint George standing there they marvelled greatly and commanded to take him to prison until they

¹ Read **ΠΙΡΩΜΙ**.

had decided what to do with him. As for the soldiers, they gave Klékôn and his three brothers, Lasiri and Dionysius and Joseph, to the wild beasts and they consummated their martyrdom; and they took off the heads [of the others] with the sword, and thus they consummated their martyrdom and received the imperishable crown on the second day of Pashons;¹ may their holy blessing be with us all for evermore, Amen.

After these things the governors commanded them to bring Saint George to them secretly that the multitude might not see that he was alive and despise them. When they had brought him they said to him, "George, we know now that thou art a mighty magician, and that there is no one like unto thee in all the world. But now, accept one hundred pounds of gold and go forth from this city secretly and let no one know it, that thou mayest escape these tortures and sufferings which thou hast suffered." The blessed man answered and said to them, "O filthy dogs, I forsook the great wealth that my parents left me, and which amounted to more than twenty thousand pounds of gold and forty thousand pounds of silver, my numberless cattle, my [137] male and female servants, my many horses, my ships, my large vineyards, my olive groves, and my houses beautiful according to the opinion of this vain world; I left all these and my mother and sisters for the name of my Lord Jesus Christ, and I endured all these sufferings at your hands for love of Him Whom I will never forsake. And now ye would advise me to take a thousand pounds of gold from you and to deny the God of the Christians that I might go into the pit of Amenti, like you who are doomed to everlasting fire, and the devil and all his angels, for ever." When the lawless governors heard these things they were greatly enraged and commanded them to bring a shoemaker and his knife, and they cut the skin of his head in pieces; they brought two red-hot nails and drove them into his eyes and they thus dug out his two eyeballs; they tore out his tongue; and they put his feet in wooden fetters and broke his ankle bones

¹ I. e., April 27th.

with axes. Then they took him up and laid him in prison while there was still a little life in him, and with one accord they went their way together.

And at midnight the Lord came into the prison with His holy angels and laid His hand upon his whole body, and healed him and established him. And He said to him, "Be of good cheer, My beloved and holy valorous one, for I, and My Good Father, and the Holy Spirit are with thee, and the day is drawing [138] nigh in which thou shalt receive the sceptre of the kingdom and the seven crowns incorruptible for ever and ever". When the Lord had said these things to him He embraced him and filled him with might, and He went up to heaven in glory and honour.

When Dadianus the governor rose up on the morrow, he said to the soldiers, "Go ye to the prison, and see what has become of this Christian sorcerer;" and when they had gone into the prison they found the blessed man as if they had not tortured him at all. And they cast themselves down and worshipped him, saying, "We beseech thee, O George, our master, to make us servants of thy mighty God." And he taught them concerning Christ, and through him they were worthy of the gift of holy baptism. Then they all came with Saint George to the governors, saying, "We are Christians and servants of Christ Jesus and God". When the multitudes saw Saint George standing there without any harm having happened to him, and his face shining like the sun, they cried out, saying, "Verily there is no God in heaven or earth except the God of George, Jesus Christ our Lord and God, and from henceforth we are His".

Then the lawless governors were greatly ashamed and enraged, and they commanded the soldiers to take them outside the city and to behead them with the sword: thus they consummated their martyrdom and received the crown incorruptible for ever and ever on the twenty-fifth day of the month Epiphi.¹ [139] Now they were two thousand four hundred and eight in number,

¹ L. e., July 19.

besides the eight soldiers who received baptism: may their holy blessing be with us all for ever, Amen.

Verily, my beloved, if I were to try to describe to you all the sufferings which Saint George the righteous and valiant soldier of Christ endured, time would fail me before I had recounted them all, for they are so many. Moreover a man who passed seven years in one place while seventy governors and their armies sat round him and tortured him is quite without parallel in all the world and the borders thereof. Verily I am astonished and I cross myself and I marvel greatly, O brethren, that I can narrate the marvelworthy contests of holy Saint George the great luminary, the beloved of God, the valiant man of Christ, who stood alone in the whole world, and whom none confessed save Christ. Saint George chid all the governors and rulers of the world and manifested that the Lord our strength is the God of every one. O George, my master, by what holy name shall I call thee? Shall I call thee 'Prophet' or 'Lawgiver' or shall I say 'Apostle' or 'Martyr' or 'Righteous man'? In very truth thou art worthy, O beloved of Christ, to be called by all these names, but if I call thee 'Prophet' thou excellest the Prophets, and if I call thee 'Lawgiver' thou art also more excellent than the Lawgivers.

[140] They sawed Isaiah¹ in twain with a wood saw once for the sake of the truth, and he died at once, so likewise with all the saints: but they sawed thee, O George, my master, with a two-edged sword [and they tortured thee] with the wheels, and the two-edged swords, and the axes, and for the truth's sake thou didst die [three] times. Moses the lawgiver saw but a little of the glory of God; but to thee, O George, my master, did God speak mouth to mouth in glory and honour. The Apostles who were twelve and seventy preached in all the world, each in his own country, and rebuked those who served idols and turned them to Christ: but thou, O brilliant star, hast by thyself rebuked the idolaters, and governors with their armies and the whole world, and hast overthrown them with the fire of heaven, and hast made

¹ See Epiphanius, *De Prophetarum Vita*, ed. Migne.

the name of Christ to shine throughout the whole world. Thou art more exalted than all the martyrs together who have manifested forth works, and it is not I who say this but our Lord Jesus Christ the King of Kings Who testified concerning thee, saying, "O blessed one, as among those born of women there is none like unto John [the Baptist], so among all the martyrs who have been and shall be, there shall never be any like unto thee forever." Thou art more exalted than the righteous by reason of thy patient endurance of hungerings and thirstings and imprisonments, and of the tortures which have been inflicted on thy body day and [141] night for seven years and especially by reason of the purity of thy body. And, O Saint George, sun of the truth, verily thou art more exalted than all the patriarchs and judges, and, O beloved of Christ, I beseech thee not to despise the attempt of my feeble intelligence to declare thy exalted honour. Of a truth, I know, O beloved brethren, that neither I, nor the feeble Theodosius, nor those who will come after me, will be able to describe this valiant soldier of Christ by reason of the great torture which he received for seven years at the hands of seventy wild beasts; but, by the will of God, we will go back and complete our encomium that we may show you the end of the holy combat of the truly blessed man Saint George.

And it came to pass after these things when the seventy governors saw that they had tortured the saint for seven years without having vanquished his firm resolve; and that they had slain him three times and that he had risen from the dead, they took counsel to take him by flattery: and so they commanded to bring the blessed man up to the tribune. And Dadianus the governor said to him, "George, I swear by my lord the Sun, and the moon, and by all the gods, and by their mother Artemis, that I will receive thee to myself like a beloved son and that I will give thee everything that thou shalt ask, even to the half of my kingdom will I give thee, if only thou wilt listen to me [142] as to a father, and wilt worship Apollo once thou shalt become second in the kingdom." The righteous man answered and said, "Where have these words of thine been until to-day? Behold

thou hast tortured me daily, for seven years, and I have three times tasted death at thy hands, but my Lord Jesus Christ raised me up, and I escaped from the tortures which thou didst inflict upon me. If my Saviour but preserve my soul within me I will not only die once but thousands of times, and I will never hearken to such words as these. Dost thou not know, O king, that the whole race of the Galileans loves victory? and that they will fight against those who fight against them? And behold thy words gladden me this day and thy speech greatly persuades me." When Dadianus heard these things he rejoiced greatly, and kissed Saint George upon his head. The blessed man said to the governor, "Stand away from me, and kiss neither me nor my head until I have first worshipped Apollo, and after that do unto me what thou pleasest. And now command them to take me to the prison until to-morrow, and when to-day has gone and the morning has come, let the herald bid every one come to see me worship the gods." Then the governor answered and said to him, "Nay, far be it from me to throw thee into prison, O beloved George, and forgive me for all the sufferings [143] which I have inflicted upon thee, for I was ignorant, and receive me as a father, and come with me into the palace where Queen Alexandra is in her inner chamber." So the governor took him in and put him in the room where the Queen was, and came out to the governors and sat at meat with them.

And when the evening had come Saint George bowed his knees and prayed, saying, "O Lord God, there is none like unto thee among all the gods, thou art the Lord God and there is none that can be compared with thee. Why do the heathen cry out and the peoples imagine vain things? The governors and the rulers of the earth have gathered together and they speak against God and against His Christ."¹ The Queen answered and said to him, "O George, my master, who are these governors and rulers who are gathered together? and who is the God Whom they resist? and Who is His Christ? teach me, O George, my

¹ Psalm ii, 1.

master." And the blessed man opened his mouth and explained to her the deep questions of the Old and New Scriptures, and thus taught her to know the Father and the Son and the Holy Spirit. He showed her that it was God who had made the heavens, and the earth, and the sun, and the moon, and the stars, and all creation, and he showed her that the Lord had made man out of the dust of the earth, saying; "Did not God create him out of the earth? If He did not, whence did he find bones, and sinews, and skin, and eyes, and tongue, and throat, and the [144] senses of hearing, and smelling, and the creation of all these works? Did not God make all these things and man out of a clod of earth? And He filled him with understanding and wisdom of the true knowledge of God, and placed him in a paradise of joy, and gave him His commandments and His words to keep like a god. But the man was disobedient to his God, and his enemy persuaded him, and he died with him in sin and went down to Amenti with him, but not for ever. When God saw that which He had made in the snares of His adversary, for His goodness' sake He could not bear it, and He sent His beloved Son into the world and by the Holy Spirit He took upon Himself flesh of the spotless Virgin and God-bearer, Mary: and she bore as man, God, perfect, in truth, and He was the only man without sin. And they crucified Him upon the cross by His own desire and by the good will of the Father and the Holy Spirit, and He died for us in the flesh that He might redeem us out of the hands of our enemy; and He returned again to His home which is the Paradise of joy. When the adversary, the devil, saw that mankind knew the true Creator, God, he entered into the governors and rulers of the earth and they made idols and called them by the names of images of devils, and they worshipped them and forsook God the most High their Creator." [145] The Queen said to him, "Are not these idols demons, O George, my master, after God?" The blessed man said to her, "Yes, they are foul demons". The Queen said to him, "O George, my master, the governor Dadianus knoweth no God except Apollo: and now show me how the Son of God came into the world."

The blessed man George said, "Hearken unto me, O Queen Alexandra, and hearken unto David who says, 'Thou that sittest upon the cherubim show Thyself, lift up Thy strength and come to deliver us.' And again David saith, 'He shall come down like rain upon the mown grass', that is to say to the Virgin. Listen, O Queen, to Habakkuk the prophet, who said, 'O God, I heard the noise of Thee and I was afraid, and I gave attention to Thy words and was speechless;' now the Holy Spirit spake all these things".¹ The Queen said to him, "Master, why did the prophet fear when he heard the voice of God, and why was he speechless when he considered His works?" The blessed man said to her, "Listen, O Queen. The prophet was afraid because he knew that God would come down from heaven; and he was speechless because he knew that He would dwell with men". The Queen answered and said to him, "Verily thou speakest well, [146] O perfect illuminator; I beseech thee to pray to God for me that He may drive away from me the snares of foul idols". The blessed George said to her, "Believe in the holy and consubstantial Trinity, and no blemish of idols shall in any wise come near to thee". The Queen said, "Master, I believe, but I am afraid of this sinful governor and evil beast, for in truth he devours the flesh of men and is more lawless than any other man living upon earth. And, O George, my master, keep this secret until I come to thee in the court of Christ the mighty King; leave me now to rest myself a little, O holy father, and God knows that I will cling fast to thee".

When the morning had come, the evil and lawless governor commanded them to bring the blessed man out to him from the palace into the temple of the city. And the governor sent to him, saying, "Haste thee and come forth to me and worship the gods that thou mayest receive great honours from the hands of all the governors; that they may give to thee a kingly sceptre; that my heart may be joyful in thee, O exceeding pleasant and beloved one; and that every one may see thee [sacrifice] before

¹ Habakkuk iii, 2.

we go in to sit at meat". The blessed man said to him, "Sit thee down with the other governors here until I have sacrificed to the gods, and I will return unto thee". And the herald cried out with a loud voice saying, "Gather together to-day, O all ye people, into the temple that ye may see George the mighty^[147] Galilean worship Apollo the great god". And straightway the whole city was gathered together, both men and women and they all marvelled greatly at the blessed George the mighty illuminator, and said to one another, "What has happened to the righteous man?" When the widow woman [whose son Saint George had healed] heard these things about the blessed George, she cried out among the whole multitude, saying, "O George, my master, the valiant soldier of Jesus Christ the King, my God, thou who hast wrought thousands of miracles and mighty deeds in this city; who hast raised the dead, given light to the blind, made the lame to walk, the dumb to speak, and the deaf to hear; who hast cleansed the lepers, and cast out devils,¹ and hast been an enlightener of the whole world; O George, my master, who didst make the dried up pieces of wood to bear fruit again; who didst come into my house when I was poor, and I became exceeding rich, and who when I was wandering turned me to God the true Almighty; wilt thou, after all these things which thou hast wrought in the name of Christ, worship Apollo the polluted, and put to shame the whole Christian people?" When Saint George heard her say these things he rejoiced at the firmness of her faith, and he smiled a holy smile at her, and said, "Put^[148] thy child down upon the ground," and she put him down. The saint answered and said to the child, "Christ my God says unto thee, 'Arise, come to Me and perform My words';" and straightway his ears heard and his legs received strength, and he came to Saint George. And Saint George said to him in presence of all the multitude, "Go into the temple of Apollo and say to Apollo, 'O idol, blind, deaf, senseless and foolish one, come forth, for George, the servant of God, called thee';" and the little child

¹ Β ΝΙΔΕΜΩΝ.

went into the temple and spake thus. And straightway the spirit which sojourned in the idol cried out, "O Jesus the Nazarene, Thou drawest every thing to Thee. Why hast Thou now raised up this little boy against me?" And straightway the idol leaped down from his pedestal and came to the righteous man George. And the saint George said to the idol, "I am not the God of the Christians". The demon said to the saint, "Bear with me a little, O master, and I will show thee every thing;" and Saint George said to him, "Speak". And the spirit said to him, "I am the God of the Hellenes and a demon of darkness, but of old time, master, I was an angel of God. Through my disobedience to God, He commanded, and heaven was shut against me, and I was cast out from it, and became a devil. And I was jealous of mankind, for God took them up to heaven and cast me down into the depths of the earth, and therefore I became the adversary of mankind and made them to forsake God and to worship idols that God might cast them down with us into the abyss." Saint George said to him, "O evil and wicked snarer, since thou didst choose darkness of thy own free will, why didst thou become an enemy of God's image"? The spirit said to him, "I swear by the seven heavens of heaven, and the circle of the sun and of the moon, and the orbit of the abyss, if power had been granted to me I would have led thee astray. And I go up to the gates of heaven, and I listen to the sentence of death which comes forth from the mouth of God, and I bring numbers of afflictions upon every soul of mankind; and I bring sleep upon men and women in church that they may not listen to the words of God and deliver themselves from their punishments." Saint George said to him, "O wretched one, thou hast laid hold upon me several times, but by the power of my Lord Jesus Christ thou didst find nothing of thyself in me; and now, O polluted one, receive the punishment which God shall bring upon thee for ever and ever." Then Saint George with his foot smote the earth [149] which opened yawning down to hell, and he said to the spirit, "Go down into the abyss, thou and the idol in which thou sojournest, and give speech unto all the souls that thou hast led

astray from God:" and straightway he went down into the abyss before every one, and the earth closed over him.

Then the righteous man loosed his garments, and went into the temple, and made his way to the idol called Herakles, and said to him, "O wicked spirit who inhabitest this temple come forth from it, for I am George, and I have come against thee in wrath;" and straightway all the demons which dwelt in the idols disappeared. And Saint George loosed his shoe latches and went against the idols upon their pedestals, and they fell down and became as dust, and he trampled upon them all with his feet. When the priests saw the destruction in the temple they rent their clothes, and went to the governors and showed them every thing that had happened. And they were filled with wrath and sent servants to bind Saint George, and they brought him to the governors with a whole multitude of people following after him, all crying out, "We are Christians, and we belong to the God of George." Then Dadianus the governor said to Saint George, "O most wicked of all Christians, didst thou not swear to me last night, saying, 'I will worship Apollo'?" The righteous ^[151] man said to him, "Go, O governor, and bring Apollo to me and I will worship him before thee." And again the blessed man said, "If thou wilt bring Herakles himself here I will worship him before thee". The governor said to him, "Where shall I find Apollo or Herakles, for according to what the priests have told me thou hast smashed Herakles to pieces and hast sent Apollo down into the abyss; and wouldst thou also send me thither alive, O George?" Saint George said to him, "O senseless one, since thou art persuaded that they were not able to help themselves, how could they deliver thee in the great day of the true Judge when every one shall receive according to what he hath done?" Then the governor was greatly ashamed, and rose up and went into the palace and said to the Queen, "O Queen Alexandra, I suffer much through this race of Christians, but sepecially through this magician George." The Queen said to him, "Have I not told thee, O pestilential flesh devourer, to let this race of Christians alone, for the King of heaven is their

God, and He is the God of heaven and earth and will humble thy pride straightway." The lawless governor said to her, "I think, O Queen Alexandra, that the magic of George, who came [152] to thee, has entered into thee." And she said to him, "My Lord Jesus Christ has called me by the holy calling of George." When the lawless governor heard the name of Christ from her mouth, he was greatly enraged, and laid hold of her hair, and came forth to the governors: and he showed her all the sufferings which could be caused by the instruments of torture and brought her to the governors and told them everything she had said. Then the governors commanded to hang her up naked upon the wooden horse, but she held her peace, and her eyes looked up to heaven, and she said to Saint George, "O George, my master, pray for me, for I suffer greatly." The righteous man said to her, "Bear patiently for a little, O Queen, that thou mayest receive the incorruptible crown from the hands of my Lord Jesus Christ." The Queen said to him, "Master, what shalt I do, for I have not received Christian baptism?" The blessed man said to her, "Be of good cheer, for thou shalt receive baptism in the fountain of thine own blood by the stroke of the sword;" and they straightway passed the sentence of death upon her, that her head was to be cut off by the sword. And when they took her out to take off her holy head, she cried out, saying, "Behold I have kept open the door of my palace [to Thee], O my Lord Jesus Christ, open to me the paradise of joy, and receive me to Thyself without shame." And when she had said these things they [153] took off her holy head on the fifteenth day of Pharmûthi,¹ and she received her crown incorruptible for ever.

After these things the governors were gathered together to Saint George, and said to him, "Behold, O George, thou hast destroyed the Queen and hast gained an advantage over us." Magnentius the governor said to them, "Let us pass the sentence of death upon him lest he destroy us all." Then Dadianus the governor sat down and wrote the death sentence of the blessed

¹ I. e., April 9.

man George, saying "George of Melitene, the chief of the Galileans, hath set behind his back the decrees of the seventy governors of the whole world, the ministers of the victorious gods; we therefore command that his head be taken off with the sword; and know, O ye peoples, that we are guiltless of his blood;" and the seventy governors signed the sentence of death. And Saint George took his sentence of death in his holy hands, and came forth with gladness, rejoicing greatly. When he came out to the place where he was to consummate his martyrdom, he said to the soldiers, "Brethren, wait a little for me, that I may pray to my God for these seventy lawless governors, who, as ye know, have tortured me for seven years." Now the governors had left the saint and had prepared a feast, and were rejoicing at the death of the blessed man. Then the blessed man looked up to heaven and said, "O my Lord Jesus Christ, who didst make fire come from heaven by the words of Thy servant Elijah the Prophet [154] and devour the two captains of fifty and their hundred soldiers, send down to me, O my God, of that same fire that it may devour these seventy lawless governors." And while the words were yet in his mouth, fire came forth from heaven and devoured the seventy lawless governors who held their cups of wine untasted in their hands; and the fire also devoured the five thousand godless soldiers who served them. Now the soldiers who were with Saint George knew not of the matter until they had taken off his holy head. When the righteous man knew that the fire had devoured the impious ones, he bowed his knees, and prayed, saying, "O my Lord and God, the joy of my soul and spirit, the Father of my Lord Jesus Christ, hearken unto Thy servant George this day, and receive me to Thyself in Thy abundant joy. O my Lord, I see standing here a mighty multitude who think to take my body away with them when I shall soon have consummated my martyrdom. Thou knowest, O my Lord, that my body will not suffice for the whole world, but hear me, O Lord, at this present, and grant a favour to my name, that through Thee there may be salvation and help to all the world; so that Thou, O Jesus Christ our Lord, together with Thy Good Father, and

the Holy and Vivifying Spirit, mayest have the glory which is meet for Thee, for ever and ever, Amen." And when he had said 'Amen', the whole firmament was filled with the angels of the Highest, and our Lord Jesus Christ came to him seated upon [155] the Cherubim and Seraphim, and the company of the Prophets and the Apostles, and the martyrs, and all the saints, and all the hosts of heaven were praising Him; and all the soldiers who were with the blessed man slept, and became as dead men. And the Lord said to the blessed George, "Hail, My George! Hail, beloved of Myself and of My angels! Hail, champion of the kingdom of heaven! Blessed art thou this day, O George My beloved, for I have made ready for thee seven crowns of glory in the hands of My Father, and He will place them upon thy head this day. Blessed art thou, O My beloved George, for I have prepared for thee a royal crown set with gold and pearls and I will put it on thy head with My own hands this day. Blessed art thou this day, O My beloved George, for there is prepared for thee a great and exalted throne beautifully set with exceeding fine gold and a true priceless stone, and they will seat thee upon it this day in the highest heavens by the Holy Ghost. Blessed art thou, O My beloved George, for the pearly gates of the tabernacles of light are open to thee, and thou shalt go into the presence of the Holy Trinity and none shall prevent thee. Blessed art thou, O My beloved George, the valiant one, for My Good Father has written thy name upon the chariot of the Holy Trinity, that whosoever shall say, "O God of George, help us, [156] hear us," them thou shalt hear straightway. Blessed art thou, O My beloved George, for thou didst confess My name, and the Good Father, and the Holy Ghost, before the governors of the whole world, and I will confess thee in heaven where thou shalt be in great light. And I say unto thee, O My beloved, that inasmuch as among all mankind and in the whole world there was, for three years, no one able to confess My name, neither elder, nor deacon, nor a lay person, except thyself alone, and thou didst stand up before the seventy governors of the whole world, I swear by My right hand, O My beloved one, that I will

establish a covenant with thee that when thou shalt bow thyself upon thy spiritual face in heaven and shalt come with all thy congregation to worship the holy Trinity, all the saints shall know thee by reason of the honour which I will show thee, O My beloved, and they all shall know that thou art George the beloved of God, and shall adore thee according to the command of My Good Father. And moreover, behold now My beloved, I have joined thy name to Mine that it may be a haven of safety throughout the whole world, that every man or woman who shall [157] happen to be in danger by judgments, by executioners, by prisons, by seas, by waters, or in harbours, or by travelling, by attacks, by thieves, by wild beasts, by fire, by lions, by violent death, by any necessity, by a multitude of deep afflictions, or in short by any afflictions whatever that befall the children of men, and they cry up to Me in thy name three times, saying, "O God of George, help us," I will hear them quickly and will fulfil every thing that they shall ask with their heart. The name of every one¹ who shall build a martyrion in thy name, or who shall cause a book of thy sufferings and thy contests to be placed in a church for reading in thy name, will I write in the Book of Life, and I will cause him to be in the same place with thee in my kingdom for ever. Whosoever shall make a gift, or an offering of first-fruits to the church in thy name, or who shall feed the poor in thy name, or the widow on the day of thy glorious commemoration, to him will I give help in this world, and I will make him to enjoy with thee the good things of My kingdom. Whosoever shall clothe one naked person in thy name, him will I clothe with the garments of heaven. Whosoever shall burn a lamp in the church in thy name or a little incense, upon him will I make My angels shine when he shall come to Me in joy. Whosoever shall give thy name to his son in faith, his heart will I comfort within him. Whosoever shall receive a stranger in thy [158] name, his sins will I forgive him, and I will receive him into My kingdom for ever. And I swear to thee by Myself, O George

¹ Read ΟΥΟΣ ΡΩΜΗ ΝΙΒΗΝ.

My beloved, as I have already said to thee, so I now say again to thee, that among those born of women there is none like unto John the Baptist, and that among the company of martyrs there shall be none like unto thee, neither among those who have been, nor among those who shall be. And now hasten, My beloved, and fulfil thy dispensation that I may take thee up with Me upon the chariot of the cherubim, and give thee as a gift to My Good Father and the Holy Spirit; and all the angels of heaven will rejoice with thee, for they are awaiting thee. As concerning thy body I will now cause an earthquake to take place that no man among these multitudes may take thy body away with him until thy servants come to carry it away. And behold, I have already taken thy mother, and thy two sisters, and thy bride, who was betrothed to thee, to My kingdom before thee that they might not see thy death in this world, but that they might see thee, and thy father, and thy dear [adopted] father, and the great glory which I will give thee in My kingdom in heaven; and behold, for thy sake, I have destroyed the lawless governors of the whole world. When thy blood has been poured out upon the ground, the service of idols shall cease, and men shall glorify My name throughout [159] the whole world. I will cause thy kinsman to build a shrine for thee in thy city and to lay thy body in it with honour. And after a short time Satan will stir up a persecution against the churches, and the blood of thousands of martyrs throughout the whole world shall be shed. And when twenty-one years have gone by, the impious governor of that time shall take counsel to destroy thy holy shrine by reason of the mighty deeds which I will work by thee in thy holy shrine. And he will send a general with his soldiers to do this thing, but I will cause thee to destroy him by an exceeding violent death, even as thou hast destroyed these governors, and the persecution shall cease through thee. And I will send thee to destroy that impious governor, and I will seat another in his place according to the command of My Good Father. And he shall build for thee a splendid and beautiful shrine, and he shall glorify thy church; and the whole world shall serve me in freedom for ever. And I will build thee a multitude

of shrines throughout the whole world; I will make all the nations of the whole world to glorify thee; I will make thy name to fill the whole world; I will make a multitude of gifts to thy shrine; and I will make men to celebrate thy festival in the whole world and especially the day of thy commemoration, which is the day of the consummation of thy martyrdom. I will make all creatures upon earth to enjoy this day; and I will crown the fruits of the earth on the day in which thou art crowned; and on the day of the dedication to thee of the first-fruits of the earth, which is the seventh day of Athor,¹ thy name, O My [160] beloved George, My valiant soldier, shall be exalted in heaven and glorious upon earth for ever and ever, Amen." And when the Lord had said these things to him, He filled him with power and joy, and the blessed man rejoiced greatly and exulted, saying, "I thank thee, O my Lord Jesus, that thou hast honoured me more than I deserve;" and the Lord made the sign of the cross over him, and disappeared from his sight. Then the holy man roused the soldiers, saying, "Come, my brethren, and perform that which has been commanded you:" and he straightway stretched out his neck and the soldiers took off his holy head, and there came forth from it blood and milk. And the Lord caused Michael to receive the blood and milk in his garment of light, and the Lord received his soul in to His own hands, and embraced it, and He² wrapped it in the purple of the aether and ascended into the heights with it. And the whole firmament was filled with the holy angels and the company of the saints, and they hymned it until the Lord gave it as a gift to His Good Father

¹ I. e., November 3. According to the Coptic calendar this is the day on which St. George of Alexandria was martyred. Theodotus here seems to confuse George of Alexandria with George the Megalo-martyr. This mistake has also been made by Ludolf who calls this George ⲁⲫⲓⲛⲟⲩⲧⲓ: 'chief martyr.' Ludolf, *Hist. Aeth. Comment.* p. 397, November 3 and note r.

² According to Coptic tradition St. George is the only martyr who was esteemed worthy of being carried up to heaven by Christ. His task of carrying the souls of martyrs up to heaven was usually deputed to an archangel, as in the case of Eusebius whose soul was taken up to heaven by Raphael. See Hyvernat, *Les Actes des Martyres de L'Égypte*, p. 88.

and the Holy Spirit. And He put upon it a garment of light and an excellent diadem of gold set with precious stones, and [161] there were seven crowns upon the diadem wreathed with the flowers of the tree of life, and the Lord wrote his name with the first-born for ever. And He caused the whole company of heaven and all the bands of the saints to seat him upon a throne and to celebrate a festival with him in the heavenly Jerusalem.

And after these things there were earthquakes and thunders and lightnings and violent rains, and all the people who were standing by and the soldiers fled into the city. But Pasikrates the servant of Saint George stood outside beside the body of his master and wept over him, and there was neither rain nor storm in the place where the body of the saint was, but the whole place was full of light. Then the two servants of Saint George who were in the city, came out to their fellow-servant who was outside weeping by the body of their master, and when they saw that they had taken off his head, they straightway cast themselves down upon him, and worshipped him, and wept; and Apa Pasikrates told them everything that the Lord had said to their master, and they were exceeding glad. And they joined his holy head to his blessed body, and the head clave to it as if it had never been cut off from it; and there was no mark of the sword stroke left on it. And his servants said to one another, "Verily God hath received our master unto Himself, and He will perform for him everything that He hath promised him." Then [162] they took the holy body sprinkled with incense and carried it into the house which they had hired for the seven years, and there was no one in it except themselves, and they hid it there. And there was darkness and an earthquake, and the sea rose up over the city wishing to submerge it; and the faithful who had heard the words of the Lord when He spake with the blessed George, cried out, "O God of George, help us in this need;" and straightway the sea went down and the storm ceased, and the sun came forth. And on the morrow the servants of Saint George sought after the governors, and when they found that the Lord had destroyed them there was great joy throughout the whole world,

and they opened the doors of the churches again everywhere. Then the servants of Saint George bought exceeding fine napkins and very precious incense, and they carefully prepared the body of their lord for burial, and carried it secretly through the city, and laid it in a ship, and brought it to Diospolis together with the account of his sufferings. And they found that the relatives of Saint George had gone to their rest in God. Now there was there a man called Andrew, the brother of Saint George's mother, and he received the body of the saint into his house rejoicing greatly. And the whole city was gathered together and they built a shrine to him in Saint George's own house, and [163] they sent to Jerusalem and brought the Archbishop, Abba Theodosius, who consecrated it on the seventh day of the month Athor, and they laid his holy remains in it. And on this same day, that is to say, the seventh day of the month Athor, they celebrated the holy sacrifice of the holy body and glorious blood of our Lord Jesus Christ; and many signs and miracles took place in the holy shrine of Saint George. And Saint George came down from heaven according to the command of the Lord, and destroyed Euchios the general, and plucked out the eyes of Diocletian, and drove him forth from the palace, and set Constantine the emperor on the throne in his stead. And Constantine opened the churches throughout the whole world; he threw open the prison doors; he manifested forth the Cross; he confirmed the orthodox faith; he built the Church of the Resurrection of our Lord in Jerusalem and many churches throughout the whole world. And he went into the shrine of the Church of the Resurrection,¹ and prayed there, and he went into the shrine of Saint George with his mother Helena, and his sister Eudoxia, and Saint George appeared to him by night, and told him what he should do. And he built the holy shrine of Saint George in Diospolis, which formerly was small, and made it beautiful, and it is that in which [164] the many signs and mighty deeds which are written in other

¹ The Church of the Resurrection was dedicated by Constantine A. D. 335 See Tillemont, *Histoire des Empereurs*, iv, 227.

books than this took place. And they glorified God and His holy martyr Saint George, who consummated his strife on the twenty-third of the month Pharmûthi at the ninth hour of the day of preparation, and all those who were martyred through Saint George, being twenty-eight thousand six hundred and eighty, and Alexandra the Queen, and they received the incorruptible crown through our Lord Jesus Christ, and they now delight themselves with Saint George in Jerusalem the city of all the saints.

And behold now, [my brethren] we have hitherto only made known to you concerning the sufferings and the honourworthy strife which Saint George the victorious warrior of our Lord Jesus Christ endured patiently; but let us now consider the exalted honours which he received in heaven through our Lord Jesus Christ. Hear then, O beloved, what I the feeble Theodotus, have seen with my own eyes and heard with my own ears.

It came to pass in the time of the God-loving emperor Theodosius of glorious memory that on the first day of his reign he saw a marvellous thing,¹ he saw Saint George come from heaven with great glory and the archangel [Michael] with him, and he seated the God-loving emperor Theodosius upon the [165] throne of the Greeks, and his faith within him was strong in Saint George all the time [of his rule]. And when he had reigned twenty years he built a large church to the name of Saint George², and he gathered together all the Bishops to the consecration of the church of Saint George, and he sent for all the Bishops and even for my feeble self, a weak old man. And when we had consecrated the holy church in the name of God and of Saint George, the precentor (?) sang the Psalms in their proper order, and the emperor and his nobles and the whole

¹ See Amélineau, *Contes et Romans d'Égypte*, ii pp 152—166.

² I have not been able to find any mention of the building of a church to St. George by Theodosius; but Constantine built a church to him at Lydda and another at Constantinople. See *Acta Sanctorum* Apr. 23, p. iii, col. 4, and Tillemont, *Mémoires*, v. p. 185.

city were with us. And after the emperor and the whole multitude had sat down, he commanded the martyrdom of Saint George to be read, for that day was the twenty-third of Pharmûthi, and we listened breathlessly. But when the reader came to that place where God testified to Saint George, saying, "There is none like unto thee among all the martyrs, neither shall there be any like unto thee for ever," the subject puzzled me, and I said, "Since so many generals and eparchs and governors of this world have forsaken all the glory of this world, and their rank, and wealth, and have died for the name of our Lord Jesus Christ under the impious and lawless emperor Diocletian, how can this holy martyr be more exalted than they all? When we [166] had celebrated the Holy Communion and the evening had come, we lighted a lamp for the emperor, and lay down to sleep, and neither the emperor nor any of the others did eat, but he slept with us in the holy church. Now it was the evening of the Lord's day, for the consecration of the church took place on the Sabbath day. And when the night had come and we had, as was meet, performed the office for the night, and had said, 'Amen', we sat down to speak of the mightiness of God, and the emperor came with us. And one of our fathers, a Bishop,¹ was taken up to heaven in a vision, and he saw most exalted mysteries the which it is not lawful for an earthly being to utter. He said, "I saw that I was standing before the throne of the Father, and I saw thousands of thousands, and myriads of myriads praising the holy Trinity, and coming in bands, and they worshipped God, and glorified Him, and blessed Him, and made their requests, and afterwards they stood in rows, and no earthly creature could describe the glory and the great honour which they had received from the Trinity. And I saw one coming forth from within the veil like unto a king wearing a diadem of gold with seven crowns upon it, and he was riding upon a white horse,² and he was many

¹ The Bishop appears to have been Theodotus himself. See page 329, line 8.

² In Brit. Mus. MS. Or. 713, fol 2b, there is a coloured picture of the martyr having overcome a scaly, winged dragon and riding upon a white horse.

times brighter than the sun, and was equipped with sword and armour and the apparel of a king; in short his kingly dignity [167] was immeasurable. And when he came forth a mighty multitude followed him on this side and on that, and I saw all the saints bowing down before him, and when I looked I was speechless, and I wished to know who he was. And I looked on my right hand and I saw a monk standing having wings like an angel of God, and he wore a kingly crown and raiment the like of which there is not among the kingdoms of the world, and he had a golden staff in his right hand, and his face was full of joy, and great glory surrounded him. And I besought him, saying, 'My father, I beseech thee to show me who thou art that art in such honour as this.' And he embraced me and said to me, 'I am Paul¹ of Tamma, and well hast thou come, O shepherd of our true King, our Lord Jesus Christ;' and when he had said these things to me I rejoiced that I had found freedom of speech before him. And I said to him, 'O master, my holy father, inasmuch as thou hast deemed me worthy of thy holy salutation, I beseech thee to tell me who is this great king that has just come, to whom all this multitude has bowed the knee?' Then the blessed man's mouth broke into a spiritual smile and he said to me, 'Knowest thou not who this is?' And I said to him, [168] 'O father, how should I know who this is since I have never seen him before?' He answered and said to me, 'I have been sent to thee to make thee certain of the things which thou didst ponder over in thy heart yesterday in the church concerning

¹ Paul of Tamma in the nome of Koeis, ΠΑΥΛΕ ΟΥΡΕΜΤΑΜΜΑ ΖΗΜ ΠΤΑΩ ΚΟΦΙC is mentioned in the narrative of a journey made by Paul and Ezekiel in the mountain of Meroëit. See Zoega, *Catalogus*, p. 368, line 22. On a stele published in the *Recueil des Travaux*, v. p. 63 Paul of Tamma, ΠΡΕΜΔΑΜΜΑ, is invoked with the Persons of the Trinity and several of the Saints. Koeis has been identified with the Cynopolis of Strabo and the modern Arabic town called القيس Qia. See Champollion, *L'Égypte*, pp. 301–306; Quatremère, *Mémoires*, pp. 141, 515 and Renaudot, *Hist. Patriarch. Alexandria*, pp. 176, 184, 450, 458.

Saint George, the beloved of God, the chosen martyr exalted above all the saints according to the words of our Saviour. The works of every soul which comes forth from the body, whether of righteous men or whether of sinners, are manifested forth on the spiritual¹ tablet and the soul is in its presence always, and its deeds are written upon it. When it pleased my Lord Jesus Christ to take me, His servant, to my rest and to visit me, I came forth from the world, and He esteemed me worthy of His goodness, and He brought me into His city, and I saw this being whom thou hast seen. And he had on this royal diadem with seven crowns above it, and I looked upon it and read the writing which was written upon it, which said, 'I am George of Melitene, from Diospolis, who died three times for the name of our Lord Jesus Christ,' and I saw all the saints bowing their knees before him. Now I had endured many sufferings for the name of our Lord Jesus Christ and died four² times, and I said within myself, 'Behold, I am equal to him in honour,' and I refrained from bending the knee to him. And straightway, in a moment, He who knows the hearts of all men sent the Archangel [169] Michael to me who said, 'O excellent Paul, why hast thou not taken part in the spiritual salutation according to the command of the Almighty?' and I told him what was in my heart. Then he took me immediately to the holy Apa Noub the confessor, who had been both a monk and a martyr, and he showed him the command of God. The holy confessor said to me, 'O Paul my holy father, go and perform the command of God, and say not, I have suffered like the mighty George, for thou, of thine own free will, [didst suffer] greatly; but that just man did for God's sake suffer by axes, by double edged hatchets, by saws, by nails, by fire, by two edged swords, and by the mouths of wild beasts. And I say unto thee, O my beloved one, that when

¹ Theodotus means that the tablet existed in *form* only.

² Seven times. Amélineau, *Contes et Romans d'Égypte*, ii. p. 160. The monk Paul had a mania for committing suicide: which he is said to have done seven times

the attendant cometh and sayeth unto thee, 'The Lord calleth for thee, come,' is not thy going better than seventy years of a monk's life in his cell?' When I heard these things I changed my mind through the words of the archangel and the holy man, and I said, 'Forgive me'; and they rejoiced with me, and I went to the holy martyr of Christ and straightway made obeisance before him. [And the holy man said], 'O faithful shepherd of Christ, console thyself, for there is no one like unto thyself among the martyrs [170] who are crowned [except] Saint George himself.' And while the holy man (Paul of Tanma) was talking with me, Saint George the soldier of Christ came up to me with his face beaming with rays of light, and he saluted me and filled me with joy and gladness, and said to me, 'When thou goest to thy city Ancyra, build thou a temple to me in it, that I may come and dwell with thee, for it will be one hundred and five months before thou shalt come to me in this holy city.' When he had said these things to me I rose up straightway from my vision." When the emperor and the twelve Bishops saw the radiant face of that Bishop they knew that he had seen a revelation, and they entreated him to tell them what he had seen. And he, as his mind came to him, told them all the vision he had seen, and they marvelled greatly, and glorified God and the holy martyr Saint George. And the emperor answered and said, "On the day when God seated me, unworthy though I be, upon the Roman throne, I saw with my sinful eyes, Saint George with glorious visage come from heaven holding a sceptre of gold in his right hand, and the archangel Michael was with him. And I saw a diadem of gold and seven crowns upon his head, and he shone a thousand times brighter than the sun, and he came to me filled with joy, and took hold of me, and seated me upon the imperial [171] throne, and a number of the nobles of the army saw him face to face. And I saw him again in his holy church and he showed me things that would do good to my soul." Now when I (Theodotus) heard these things, I blessed my Lord Jesus and His holy martyrs. After these things that Bishop went to his city and built a beautiful church in the name of God and Saint

George, and consecrated it with his own hands before he came out of the body. Now that Bishop was one of the three hundred and eighteen Bishops that were gathered together in Nicea;¹ and he filled the office of Bishop for seventy-five years, and he died in God when he was one hundred and eighteen years old.

Behold now, O beloved brethren, we have told you these things of the great honours which God has vouchsafed to the valiant soldier of strength, the mighty athlete, Saint George, whose festival is celebrated this day throughout all earth and heaven, and of the remainder of his glory and of the mighty and exalted honour he holds in the heavenly Jerusalem, the city of Christ the King. And now O beloved, blessed of God, since we know of a truth that Saint George has drawn nigh to God in this manner and has obtained freedom to enter into the presence of the Holy Trinity at all times and to show favour to every one, let us make ourselves champions, through love, of our poor brethren and strangers; let us love one another, let us keep innocence, and it shall come to pass to all of us, O beloved, that Saint George will, through our Lord Jesus Christ, show favour to us, and have compassion upon us, and forgive us our sins, and bless [172] the gathering together of our people, small and great, old men and young men, and widows and virgins. And, finally, may He bless him that took the charge of preparing this book and of finishing it in true suffering through Jesus Christ our Lord, to whom be the glory meet for Him and His Good Father, and the Holy, and vivifying, and consubstantial Spirit, (who are) with Him, now and always and to eternity of all eternities, Amen.

¹ Theodotus was not present at the Council of Nicea. See the list of the Bishops from the Province of Galatia in Labbé, *Sacrorum Conciliorum Collectio*, ii, col. 2.



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